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THE MONTHLY RECORD

OF THE CHURCH OF SCOTLAND

IN Nova Scotia, New Brunswick, and Adjoining Provinces.

OCTOBER, - - 1887.



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THE twenty-sixth session will be opened in Arts and Medicine on the second of October, in Divinity on the 6th of November. The Calendar which contains full information as to subjects of study, graduation, scholarships, fees, &c., may be had on application to the Registrar, PROFESSOR MURRAY, Kingston. July, 1867

NOVA SCOTIA.

THE Presbyterian Church of Nova Scotia in connection with the Church of Scotland having resolved to engage in the

FOREIGN MISSION FIELD

the Committee are now prepared to receive applications. The Committee have in view one of the South Pacific Islands as their field of labor. They are prepared to guarantee to their missionary fully the usual salary given to missionaries laboring in that part of the Mission field, together with the necessary allowance for outfit, &c. Applications may be addressed to the Convener. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

ALEX. MCLEAN Convener.

Manse, Belfast, P. E. Island, February, 1866.

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IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

OCTOBER, 1867.

No. 10.

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

Sermon.

BY REV. JAMES KIDD, M. A.
RICHMOND, N. B.

PSALM XXVI, 3.—"For thy loving kindness is before mine eyes; and I have walked in Thy truth."

The time of composing this sublime and beautiful Psalm, seems to have been before David came to the throne of Israel, and after God had given him the right of succession,—when he was maliciously persecuted by Saul, and as unjustly defamed by his flattering courtiers. This was the probable occasion of his solemn appeal here to the judgment of God—who knew not only the righteousness of his cause, in this particular instance, but also of the general course and tenor of his life. The subject matter of this Psalm is much the same with the seventh Psalm, which contains, in like manner, a free and candid appeal to the Great Searcher of hearts,—as the unerring witness of his integrity,—and in confidence thereof, claims an interest in His favor and protection. Having had a lively sense and apprehension of the mercy and goodness of God deeply impressed upon his mind, he was thereby induced at all times to act such a part as is consistent with the laws of God, and the rules of his duty. There are various expressions to this purpose in the course of the Psalmist's meditations; but the reason and ground of this confidence is particularly expressed in the words of the text, "For Thy loving kindness is before mine eyes; and I have walked in Thy truth." By the "loving kindness of God," we are to under-

stand "His kind and gracious intentions, and His good will and beneficence to the children of men." The word commonly signifies "the benignity—mercy—and grace of God," and may be indifferently rendered by any of these terms, which all amount to the same thing. This "loving kindness" may be taken either for an essential perfection of God, or some external dispensation of good from Him—that which either belongs to His nature, or that which He exercises towards His creatures. The one is to be considered as the principle, and the other as the product; the one as the original cause and spring; the other as the effect which stream- and issues from it. In the former sense, it may be understood in the 51st Psalm, 1st verse.—"Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies, blot out my transgressions,"—and in the latter sense, in the 42d Psalm, 8 v.—"Let the Lord will command His loving kindness in the day time, and in the night His song shall be with me, and my prayer unto The God of my life." In both these senses, the word will apply in our text. Now, to have this "loving kindness of God" before our eyes is, duly to apprehend it, and to meditate upon it; To have a proper sense and feeling of His goodness habitually impressed upon our minds; To believe in it, and to be firmly persuaded of it; To esteem it, and prize it as a most valuable and desirable blessing; and to have it deeply fixed in our thoughts, impressed upon our hearts, and to make it the subject of our frequent and serious meditation. This is a way of expression, which this holy man of God uses elsewhere, to represent his religious practice, and the devout brea-

things of his soul: "I have set The Lord," says he, "always before me,"—Psalm 16. 8,—intimating with what earnestness and sincerity of heart he always studied to approve himself to God, as desiring to be found faithful of Him, in the last and great day of accounts, through the merits and mediation of the Saviour who was to come. Another expression in the words of the text, that requires to be explained, is this, "I have walked in Thy truth." Truth is a word of very extensive meaning, and may be understood in various senses, according to the nature of the subject it represents. Truth, in general, is opposed to falsehood and error; and, in this sense the Word of God is truth, being quite consistent with the things of which it speaks; and one part of it perfectly agreeing with another. To walk in this truth, or, in other words, "To practice holiness, and the fear of the Lord" is, to persevere with steadfastness and resolution in the profession, in the faith, and in the obedience of the Gospel of Jesus Christ, and to live in a course of subjection to His law. The practical, as well as the doctrinal part of the Word, which is the rule of life, and which is called "the way of truth," must be strictly obeyed, as we are required to do; for it is as necessary to guide our practice by Divine command, as it is to direct our judgment by Divine revelation. Our walk is not as it should be, if the law of truth does not govern our whole conversation, as persons, whose loins are girt about with it. Perseverance, therefore, in this course, must also be added to complete the sense; for, how can it be called "a walking in the truth," if it only consists in a few steps, and is not a continued motion? What less can it include, than a diligent care to approve all our ways to God, to the very end of our life? Whatever hypocrites, and vain professors of Religion, may imagine to the contrary, unless they can truly appeal to God, and their own hearts, that they are sincerely conscientious in their obedience to the commands of Jesus Christ, and the whole practice of their duty, they can, with no justice or propriety, presume to say in the words of the Psalmist: "I have walked in Thy truth." The words of the text, being thus explained, may be resolved into this general proposition, "That a deep and lasting sense of the loving kindness of God upon our minds, is a powerful motive to engage and quicken us to a steady and sincere obedience to His holy and righteous commands." In illustrating this proposition, I shall first lay down some observations for explaining this doctrine. Secondly, I shall offer some arguments for the proof of it. And lastly, I shall conclude this discourse with a few words of application. First then,—it is proposed to lay down some general observations for explaining the doctrine deduced from the text; and in doing so, I would observe, that all

who pretend to an interest in the love of God, or to have His loving kindness before their eyes, have not their hearts engaged to a suitable obedience, for by many this is only falsely pretended. Multitudes, who vainly imagine that they are the friends and favorites of God, really are not; for by their practices, by their every-day life and conversation, they plainly discover themselves to be self-deceivers. If they do not walk in God's truth; if their steps are not ordered aright in His word, it is most certain that they have not "His loving kindness before their eyes." If any man say, that he has found grace in the sight of God, who makes little or no conscience of performing his duty to God, we cannot help pronouncing that the truth is not in him. How vain and foolish is it for any one to give the lie to his own conscience, by professing to obey the laws of God, when he knows for a certain fact, that he is doing the contrary! To say that I shall have peace at last among the redeemed, though I have no regard to holiness in this life, and that God will reckon me among His brightest jewels, though I lie still wallowing in the mire of sin, is impudently to give the lie to the whole Bible, as if we knew the mind of Christ better than Himself. Sinners that prophesy such smooth things to themselves, prophesy nothing but pernicious deceits. The foolish and sinful visions of their own minds, will end in utter darkness and ruin. They boast in their own imagination, that God is well pleased with them, though they take no delight in serving Him; but all such boasting is vain, and their end will discover them to be nothing else but mere hypocrites. Again, all have not a full and uninterrupted assurance of the "loving kindness of God," who do nevertheless yield the most unfeigned obedience to His laws. God does not always put gladness into those hearts, where He puts His fear; nor does He always make His face to shine, where He hath restored His image. Though every one that is born of God doth right; yet every such person does not certainly know, that His heavenly Father's heart is toward him for good. Some may live under His frowns, that yet live under His authority. They may be great strangers to "rejoicing in God," and yet, for all that, will not renounce their subjection to Him. Though they want the light of His countenance, yet His law is a lamp to their feet. This is the case of those upright souls, who walk trembling after the Lord. They are ready sometimes to call in question the "loving kindness" of the Lord, and to suspect that His tender mercies are quite shut up; yet, for all this, they are resolved to cleave to Him, and to walk so as to please Him, though they may have no testimony of their acceptableness to Him. The number of the righteous is indeed very small in comparison of the wicked, but we should make them

much fewer than they really are, if we exclude those that are sometimes at least destitute of Divine comfort. The practice of universal obedience is very rare; but a strong and unshaken assurance of faith is rarer still. Again, The *warmer* our sense of "God's loving kindness" is toward us, the *livelier* will our obedience be towards Him. There is, no doubt, some proportion between the vigor of our service and our hopeful prospect of His favor. Upon this account, there is not only a difference, as to degrees of holiness among saints themselves, because though they have all obtained like precious faith, they have not all obtained equal measures of faith. But there is also a difference in the same persons at different seasons, according as they have more or less of the comfortable apprehensions of the Divine love and favor. Though *duty* is not *intermitted*, nor ever should be for want of comfort, yet, in the enjoyment of comfort, duty is always performed in a more active and cheerful manner. Every christian has his dark and gloomy, as well as his bright and pleasant days; and this change, as to his spiritual joy, will produce some alteration in the exercise of grace. The less sensible manifestations of God there are to the soul, the more sensible deadness there is in holy duties. Our spirits are cast down with heaviness, and we cannot soar on the wings of delight, as at other times; but when we receive the sight of a reconciled God in Jesus Christ, this greatly enlarges the heart, so that we can not only walk in God's truth, but also run with cheerfulness in the way of His commandments. But though a sense of God's loving kindness be the chief motive and excitement to obedience, yet there is a necessity of obedience laid upon us, by virtue of the Divine law, for the law is not made void through this faith, but is *established* by it. The law of God reveals to us what we ought to *do*, and a sense of an interest in His love gives us the greatest encouragement to the *doing* of it. We are not *the less*, but *the more* obliged by this means to walk according to rule, and that rule is "*The declared will of God.*" Though we are *assisted* to obey upon Gospel principles, yet we are *bound* to obey on account of the precept, which enjoins our obedience. No mere man was ever more influenced by grace than the Apostle Paul, yet he professes, that he was not without law to God, but under the law to Christ. We certainly owe the debt of *service* to God, though Christ has discharged the debt of *sin*. He has fulfilled the law for us in order to our justification, and yet we are to fulfil it *ourselves* for evidencing our sanctification. The moral law is still in force, as a rule of life, for our direction in *duty*, though Christ has so far abolished it, as to free believers from the penalty of it. It still retains its commanding power, though it has lost its

condemning influence: so that we are under the same obligation to the practice of our duty, as if we had no promised assistance to enable us to the performance of it.

Another observation I would make, for illustrating the doctrine in the text, is this: That a sense of God's sovereignty and dominion over us, ought to be a prevailing motive to engage us to walk in His truth, or to obey His commandments. Who can refuse to yield himself to God, that is seriously convinced of His infinite right to command and govern him? Who can doubt His right to his service that considers he owes his *all* to His bounty and goodness? He may justly challenge from us *all* that we can do,—for both our being, and our active powers are from Him alone. He made us for Himself, and we may as well disown His being our creator, as to deny Him being our Ruler and Governor. But what kind of Ruler do we make Him, if we are not His servants to obey,—if a sense of His authority and goodness do not so effectually influence our minds as to *bind* us to His service and obedience. Again, the consideration of the *purity* of the precepts which God calls us to observe, is a strong obligation on us to walk circumspectly in the way of His statutes. It was *this* that made the Word of God so amiable and delightful to the pious Psalmist. "Thy word," says he, "is very pure, therefore thy servant loveth it." It requires nothing of us, but what is highly becoming us—it requires nothing but what it is our honor and our interest to comply with. There is such a *real* pleasure and delight attending the due exercise of religious duty, as none but such as are entirely deprived of every devout feeling, would desire to be exempted from. The Apostle Paul magnifies the holiness, the justice, and the goodness of the Law of God: and upon that account expresses his consent to it, and his delight in it; and this will ever be the inward sentiment and feeling of *every one* whose mind is truly *impressed* with a sense of the high value and importance of the Word of God, and who sincerely wishes to practice it, both in heart and life. To all which, I might briefly add, the consideration of the *reward* promised to our obedience here, and which is more especially reserved for our enjoyment hereafter. These are truly encouraging thoughts, and should recommend *our duty* to us in the highest possible degree. The reward which attends the practice of our duty is great even here; the reward which is laid up, till we have finished it, bestowed upon us through our Saviour's finished work, will be still greater hereafter; and this would not perhaps have been so far revealed to us, if it had not been intended as a spur to quicken our desires, and to animate our endeavors after the attainment of it. "Whatsoever therefore ye do, do it heartily as unto the Lord: knowing that of

the Lord ye shall receive the reward of the inheritance," and at last be found among the happy number of those who have had the "loving kindness of God always before their eyes," and have not departed from the paths of His truth.

I now proceed in the second place, to offer some arguments to prove and confirm the *reality* of this truth. It is very clear and evident that *no* man has such a lively sense of the loving kindness of God upon his heart, as the penitent sinner on his return to God; and therefore, it must certainly be a very powerful means to engage us to a sincere and a universal obedience. There is nothing that can be supposed to work so powerfully upon the mind of an awakened and relenting sinner, as an affecting sense of the Divine goodness and benignity. He truly may be said to love much because much has been forgiven him. When Christ is about to be formed in the soul, these discoveries of the grace of God tend greatly to forward and promote it. If these children of disobedience have been enemies in their mind hitherto, they will not continue to be so any longer. If they have done iniquity, they will do so no more; they will not go on in their trespasses *after* the grace of God has been so graciously displayed in their remission and forgiveness. The time of conversion is the time of love; the time not only of God's *exercising*, but also of *manifesting* His loving kindness to the tender hearted and relenting sinner. It is indeed the power of the Holy Spirit that impresses such a sense of the love and favor of God upon the soul. He is the Only Author of it, and therefore it must quicken to obedience. But this does not, in the least, weaken the force of the present argument: for whatever may be the means or instrument of conveying this Divine principle into the soul, it will always have the same influence and effect upon the gracious feelings of a tender and devout heart. False hopes and groundless comforts, which only tend to the encouraging of sin, arise entirely from ourselves, and from the suggestions of the devil; but the consolations of God, which always produce holiness to the Lord, are from the influence of the Holy Spirit. As He works love to God in us, so He also bears witness of God's loving kindness to us. As we cannot see the sun, but by his own light, so we cannot see the face of God with joy, but by a beam from Himself. We can no more know that God is at peace with us, merely by our own understanding, than we can reconcile ourselves to Him by the power of our own will. The foolish sinner is hard to be convinced, and the convinced sinner refuses to be comforted. We are as far from applying promises, as we are from hearkening to precepts, and as we cannot be subject to the law, so we can get no relief by the Gospel. The promises which declare

and confirm the law of God to us, are special means of working holiness in our souls. As they assure our deliverance from wrath, so they promote our salvation from sin. Divine promises not only tend to beget us to a lively hope in the mercy of God through Jesus Christ; but they also help to produce and maintain the life of every good disposition. They are the spiritual food of the soul, which both nourishes our faith, and strengthens us to obedience. We do not indeed obtain any Gospel privilege by the performance of duty—but duty is effectually enforced by the enjoyment of Gospel privileges. This is plainly held forth to us as the way and method in which God first works upon us, and enables us to work in conjunction with the aid of His Holy Spirit. "Having therefore these promises," says Paul, (2 Cor. vii. 1.) "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." The promise of God's being a reconciled Father to us is a stronger inducement to purify ourselves, and to be followers of Him, than any threatening of His being an Avenger; and thus, the promises of Grace animate the soul to duty; and when we thus see the goodness of the Lord, it is a strong encouragement to walk in His truth. Again, a lively sense of the loving kindness of God will create in us a more perfect hatred of sin, and a fearful dread of falling into His displeasure. Nothing can more sensibly affect a grateful mind than the remission of punishment we have justly deserved. Divine reconciliation to us stirs up in us the greatest hatred against our vices. When we know that God is reconciled to us, it makes us loathe and abhor ourselves the more in remembrance of the evils we have done. If He pardons transgression, the pardoned transgressor fixes his eye upon the sin with greater indignation, and resolves to practice it no more. David's sin was ever before him, though the prophet Nathan had told him from God, that his sin was forgiven. A sin is never so odious in his own sight, as when he is persuaded of his being precious in the sight of God. How greatly does Paul aggravate the abomination of his pharisaical state, when he knew himself to be beloved of God, and established in Jesus Christ? With what humble penitence does he bewail what he once was, after he had obtained mercy and forgiveness of the Lord? We do not love the prospect of our own vileness, by having the kindness and love of God before our eyes, but we see it the better. His gracious forgiveness kindles in our breasts a burning zeal and revenge against those sins, from which we are absolved, and consequently proves a strong inducement to our obedience. But, I said likewise, that a failing sense of the love of God towards us is apt to beget in us a great fear of falling under His just displeasure.

The fear of falling under the displeasure of God, to which good men are often liable, is experienced only in this world, and not in the next. That seeming displeasure which God sometimes exercises towards His own, is not the same with that which comes upon the children of disobedience. We must not confound the temporal hidings of God's countenance, with everlasting destruction from His presence. Now when the soul is kept under this fear of the Divine displeasure, it is a powerful means of obedience; and when the loving kindness of God is clearly perceived by the soul, this fear will certainly prevail, and will produce a sincere respect to every one of God's commandments. They who have felt the effects of God's displeasure, and are made sensible of His love, will be careful to avoid the one, and to preserve the other. Who are so likely to be afraid of receiving a spirit of bondage again, as they who have already felt it? and who are so careful of interrupting their communion and fellowship with God, as they who have tasted the sweet enjoyment of this invaluable blessing? And, therefore, who are so anxious and solicitous to preserve the possession of so precious a privilege, by walking circumspectly in the way of truth, which affords so much pleasure and delight? He therefore that hath the loving kindness of God always before his eyes, will be rendered most capable of resisting the temptations and allurements of the world, which he knows are but too apt to seduce him from the path of duty. An abiding sense of the love of God upon the heart, will arm him against the seductive power of every false and delusive pleasure; and will enable him to walk closely with God, so as neither to forfeit His favor, nor provoke His displeasure. The frowns of the world indeed too often affect the human mind, and turn men aside from their obedience; but a due apprehension of the love of God is a good security against this temptation also. The belief of God's being reconciled to us, and a conviction that His loving countenance is reconciled to us, is quite sufficient to enable us to overcome every trial which may fall to our lot. It matters not who they are, that are against us; nor what they can do against us, so long as we know that God is on our side. This pleasing consideration gives a relish to life, and sweetens all its enjoyments. Life is indeed the greatest, and the most desirable of all temporal blessings; and nothing can exceed it but the favor of God, our life: for the Psalmist affirms that "His favor is better than life." Who would not then prefer this loving kindness of God to his own life, which hangs continually in doubt before him, and of which he can have no assurance; when he knows that the living God is his certain portion, and his eternal reward? Who would not freely yield up and part with

his life, rather than forfeit the loving kindness of God, and incur the everlasting effects of His wrath and displeasure?

The last argument I shall offer to prove the argument in the text is this: That the fear of death is often a very dangerous and hurtful snare, which can scarcely be overcome without a lively sense of the favour and loving kindness of God impressed upon the mind, and prevailing in the heart. Death, which will separate the soul from the body, is the lion in the way, which discourages and frightens many from the discharge of difficult and hazardous duties. Thousands, through a simple cowardice, have rather chosen to shipwreck their faith, and prostituted their conscience, than mingle their blood with their sacrifices. But they who have the comforts of God to delight their souls, are more willingly brought to meet the King of Terrors. If God cause His face to shine, what should hinder our cheerful descent into the valley of the shadow of death? It matters not when, or in what manner we go down to the grave, if the presence of God go along with us, and if He enlightens our darkness with the light of His countenance. Some persons are happy at the hour of death in the friendship of those who have been dear to them in life; but what is this compared with the loving kindness of God, which smiles upon us with complacency, and inspires us in our last moments with ineffable joy and delight? Who would not then earnestly wish for and desire to enjoy so invaluable a blessing and privilege in his last extremity—in his awful conflict with the power of death, and the terrors of the grave? Now is the time to prepare for this unavoidable event, and to lay up provision for our comfortable support, when we are about to enter upon this dreary journey. Let us ever remember, the most effectual method and way to secure the attainment of this happy enjoyment is to cultivate an interest in the favor and loving kindness of God, by a sincere and impartial obedience to all His holy and righteous commandments, and by a strong and saving faith in Jesus Christ. This, and this alone will fortify our minds with consolation and hope in the most trying moments of life, and will enable us to pass thro' that dark and formidable valley of death without fear or dismay, in the comfortable assurance of the divine presence, and the joyful hope of the Holy Spirit to strengthen and establish our faith, and to conduct us in peace and safety to the everlasting regions of happiness and glory. I now proceed to make some application and improvement on what has been already said on this subject. And, in the first place, if our obedience to the commands of God be excited by a sense of His loving kindness towards us—then *this* should certainly induce us to study, by every means in our power, to strengthen our interest in His favor,—and to labor after larger measures and degrees of it. At the same time we

should be careful not to abuse the manifestations of His loving kindness by making it the source either of carnal security or indulgence in sin. They who have the loving kindness of God habitually in view will take no encouragement from thence to set any wicked thought before them, for sin tends to cloud the light of the divine countenance in which we rejoice: If God be well pleased with us, it lays us under the stronger obligation to walk worthy of Him. How absurd is it to say—that when God communicates His thoughts of grace, the heart is emboldened to new acts of disobedience?—as if men should lay aside the fear of God because the secret of the Lord is with them that fear Him:—or, as if the spirit of adoption took men off from obedience to God, when they are called to be “followers of Him as dear children.” The grace of God in us is a comforting evidence of His love to us. Though holy walking is no foundation of trust, yet we may look upon it as a token for good. It is said of the way of holiness, “That the redeemed shall walk therein.” If God enables us to make straight paths for our feet, it is a sure sign that He hath set His heart upon us. Again, the christian life is as far from being *uncomfortable* as from being irregular. What greater pleasure can there be than to be *constantly influenced* by the loving kindness of God to serve and obey Him. A dull and sad disposition does not belong to real christianity. “Light is sown for the righteous, and gladness for the upright in heart.” Though Cain’s countenance fell—Abel’s race may lift up their heads with joy. If there be any consolation in Christ—they that are *His* have cause to rejoice with exceeding joy,—because in Him dwelleth all that fulness which we either want or desire. His love is everlasting and unchangeable,—no creature can separate us from it. The anger of God is transient—but His love is permanent. The time will come when God will be angry no more—but the time will never come when He will be favorable no more. Let us therefore take the comfort of these things to ourselves,—let our faith feed upon them,—and let us improve them for our daily progress in virtue and advancement in holiness. If we desire an increase of virtue—let us study an increase of obedience:—if we covet a greater fulness of joy—let us labor after a higher exercise of grace. Let us walk before God every day and every hour in fear and with a perfect heart, and let us make conscience of obeying the truth while here, that at last we may receive that divine and transporting approbation, “Well done, good and faithful servant, enter ye into the joy of your Lord.” But, as there is still a hazard of coming short of the heavenly inheritance, while we sojourn in these frail and mortal bodies, let us take care not to forfeit our hopes of this blessed enjoyment by a vain trust in our own righteousness. Let our joy be always seasoned with

caution and diffidence, and with a holy fear and dread of our falling off from our steadfastness in the faith. Let us avoid, therefore, all confidence in the flesh, as a fatal hindrance to spiritual joy. Frail and weak indeed would be the foundation if our hopes of *abiding* in the favor of God were built upon the best of our duties and performances. In God, therefore, let us repose all our trust. To Him let us ascribe all the merit of our security, and then may we boldly triumph in the language of inspiration—“Although the fig tree shall not blossom, nor any fruit be found in the vines, yet we will rejoice in the Lord and joy in the God of our salvation.” Amen.

The Monthly Record.

OCTOBER, 1867.

WE publish in the present No. a sermon bearing on Foreign Missions. It is well worthy of a careful perusal, and it is all the more entitled to attention, from the fact that it is the production of one who had been, and who still continues to be, a missionary, in connection with the Reformed Presbyterian Church of Scotland, on the Island of Aneiteum, New Hebrides. In connection with our own Foreign Mission Scheme, to which all our congregations will soon be asked to contribute, the statements illustrated and the views enforced in the sermon cannot fail to interest our readers.

On this subject of Missions we ask attention here to a few remarks. We ask each individual to ponder well the great commission given by our Lord to his Apostles: “Go ye into all the world, and preach the Gospel to every creature,” or as it is more fully expressed in St. Matthew: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.” When a particular Church sends out missionaries, it prescribes a limited field and promises support for a limited time. But when the risen Redeemer gives to his Apostles the great commission, he tells them that the field is the world, and the promise is for all time. “Go ye into all the world”—“Lo, I am with you always.”

The narrative of the carrying out of this

commission, the account of the first Foreign Mission is to be found in the 13th chapter of the Acts. In verses 1-4 we have the proceedings of the first Foreign Mission Board, and the sending forth from Antioch of the first missionaries, Barnabas and Saul. From this inspired narrative learn four things:

1. Learn and mark how these Christians at Antioch were engaged when the opportunity was afforded and the call addressed to them, to enter on the field of missions. We read that "they ministered to the Lord and fasted." Special religious services were being held, and special prayers were being offered; these prayers were not unanswered, these services were not in vain. "As they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them."

2. Learn that human agency is the appointed means, the Church is the appointed instrumentality for evangelizing the world. From the Spirit came the divine call and the divine command—by that Church the command is to be obeyed, and that call carried into effect. And forasmuch as the means have been but sparingly used, can we wonder that the success of Missions has hitherto been comparatively trifling. Leaving out of view Apostolic times, it is only some 60 or 70 years since the Christian Churches of Europe went in earnest into the mission field, or rather they can scarcely be said to have entered it in earnest yet. Even now Christians are by no means fully alive to their duty and their responsibility in this matter. Hear how the *Times* characterizes the conduct of Christian Britain: "For any purpose that can claim a shadow of duty, or a chance of success, the nation will lavish millions, but as for our faith we leave it to take its chance, or fling it an occasional sovereign, as we do a copper to a questionable beggar." This testimony is only too true.

3. Learn that gifted and educated men are needed for this work. Such were Saul and Barnabas, and happily, such, too, in a large number of instances, though not in all, have the missionaries of the modern Christian Church been. Piety is indispensable. A gifted mind, talents of a high order, prudence and sagacity are eminently desirable in addition,—perhaps we should say are indispensable, too.

4. Learn the importance of holding Missionary Meetings, and communicating Missionary intelligence to the people. When Paul and Barnabas returned to Antioch, we

read (chap. xiv, 27.) "They gathered the Church together, and rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Rehearsal of missionary work is profitable. Perhaps even in our preaching we should have not only the wondrous story of the Cross, but also a little more of the wondrous triumphs of the Cross. Certainly all Christian people should avail themselves of the opportunities afforded by the periodicals of their own and of other Churches for gaining information and watching the progress made by missions throughout the world. Week-night meetings for the purpose might also profitably take the place, at intervals, of the ordinary prayer meetings, a practice followed with much advantage, by many ministers. By these means a more enlightened and a more zealous missionary spirit might be diffused, and the prayer, "Thy kingdom come," more earnestly, more perseveringly and more universally offered.

"Pity the nations O our God,
Constrain the earth to come,
Send thy victorious word abroad,
And bring the stranger home.
"We long to see the truth prevail,
That all the chosen race,
May with one voice and heart and soul,
Sing thy redeeming grace."

COLONIAL MISSIONS.

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

MAURITIUS.

Our latest intelligence from our brethren in the Mauritius will be read with no common interest. They have been labouring for months amid the heart-sickening scenes of one of the most destructive epidemics that ever visited any place. Mr. M'Irvine writes:

I ought to have written to you before the General Assembly met, but I was prevented, owing to the sad state in which everybody and everything has been here for several months past. A very fatal epidemic fever (bilious remittent) has been raging since the New Year, and though much abated, its ravages have not yet ceased. It has been principally confined to Port Louis, in which alone the daily mortality for some time exceeded 300. You will see from the 'Overland,' which I send you by this mail, that the mortality in four months amounted to 27,981, i. e., from 1st February to 31st May. The fever began a little before the New Year, and notwithstanding our present favourable cool weather, the average death-rate since the 1st inst. has been 76 daily in Port Louis. Altogether, since its commencement, the epidemic has carried off 35,000.

No class has been exempt, and in many cases whole families have been exterminated. There are perhaps not twenty Europeans who

have to plod in Port Louis who have not been attacked, and, what is the direct aspect of the disease—especially to the poor—it returns again and again for months together to those who have been once affected. Mr. Wilson had a sharp attack in February, with a very favourable recovery. My own health has been graciously preserved hitherto, and few European families have suffered so little as my own.

What with dearth of provisions last year, a long disastrous drought, causing the ruin of many planters in the district, and a reduction in the crop throughout the whole Island, and the ravages of this fever, the colony is in a very depressed state. Many of our medical men fear that the fever, after a lull during the cold months may break out afresh. God forbid such a calamity, which would utterly ruin the colony. The Government, already greatly embarrassed would certainly succumb. I am disposed to think that the fever, even though it continue steadily to abate, is destined to carry of many thousands more of our improvident working classes, who, from being unable to earn wages, have no means of subsistence, far less of resisting the fever.

All revenues, even those of Government, have been dried up since January. No schools or classes have been open, and the attendance at church has been extremely small. Ministers have been occupied principally in nursing, and trying to save the lives of the helpless sick; and in this, by night and by day, Mr. Wilson has assisted me with the energy and courage of a faithful servant of the Lord.

PORTLAND, ST. JOHN, N. B.

We abridge from the local newspaper the following gratifying intelligence of the commencement of the building of a new church in Portland, the suburb of St. John, where the Rev. Mr. Caie has carried on his work with so remarkable assiduity and success:—

The foundation-stone of St. Stephen's church was laid with all the honours and formalities of the masonic brotherhood. On reaching the church, the crowd which had assembled was very large, perhaps as many as four or five thousand. A string of flags, consisting of union-jacks, St. Andrew's crosses, &c., was suspended over the main entrance by which the brotherhood had to pass. A couple of union-jacks likewise floated directly above the site of the stone, which is in the south-east corner of the building. Inside of the foundation walls was erected a gallery, on which were seated the children of the Sabbath-school in connection with the Rev. Mr. Caie's charge. After the brotherhood had got all arranged in the proper order, these children, under the direction of their indefatigable teacher, Mr. Ames, struck up a hymn, which they sang in a most effective and impressive manner. Preparations were

then made to complete the work for which the masonic fraternity had met. The Rev. Dr. Donald delivered an impressive dedicatory prayer, after which corn, wine, and oil were poured on the stone. The Rev. Mr. Caie then delivered an address at considerable length to the surrounding brethren and others assembled. The ceremony was concluded by the Sabbath-school children singing a doxology, in which they were joined by the band.

CANADA WEST.

As a specimen of work done in those scenes of missionary labour for which the Colonial Committee are anxiously looking for efficient men, the substance of a recent report may be taken. We give it anonymously, that the anonymous character of the statement may aid the generalisation by which we believe it may be made to apply to many similar spheres of useful labour in the Dominion of Canada. When the missionary arrived at the two stations to which he was appointed, he found them in a state of utter ecclesiastical disorganization. A few, however, were found adhering to the Church, and they formed the *nucleus* of the work done by our missionary. Under the blessing of God, the numbers in attendance on our missionary's ministrations steadily increased. At the principal station elders were ordained, and managers appointed, to superintend the secular affairs of the congregation. The congregation was divided into a corresponding number of sections, with an elder and a manager assigned to each, the session meeting generally once a month, when each elder gave in a verbal report of his section. The whole congregational machinery at this station is now in harmonious working order. So much for the one station. The others had been but recently reclaimed from the forest. Stumps and log huts meet the eye at every step. Corduroy bridges or roads penetrate their swamps for many miles. These roads are formed of round logs closely laid together, good enough for pedestrians, passable on horseback, but the most uncomfortable conceivable in a wheeled vehicle. In spring, when the snow is melting, these swamps are flooded, and have the appearance of a forest growing out of a lake. The corduroy roads are then all afloat, quite impassable for horses, and exceedingly unpleasant, often dangerous to foot passengers; yet with all these disadvantages, the people contrive to make themselves very comfortable. They have built a neat church. Elders and managers, as in the other station, were appointed here. The missionary preached alternately at each of the stations, and the congregations united for the dispensation of the communion, when some of those who communicated for the first time were "well stricken in age," and many had no opportunity of communicating in the Lord's Supper for many years.

FLOODS IN NEW SOUTH WALES.

The Melbourne *Argus* gives the following account of some of the incidents connected with the very disastrous floods of which intelligence has recently reached us from Australia.

The calamity which has overtaken our neighbours in two of the most fertile and flourishing valleys in New South Wales, is one which forcibly appeals to our sympathies, and deserves to be promptly alleviated by the aid of our fellow-colonists in all parts of Australia. Hundreds, it may be thousands of persons have been suddenly involved in ruin. The town of Windsor which is built upon a hill of sufficient elevation to enable the inhabitants of the higher portions to command a fine prospect of the surrounding country, and which contained 2000 inhabitants, has been completely submerged, with the exception of four little isolated eminences. Around these spread a vast sheet of turbid water, many miles wide, and roaring downwards to the sea, about 140 miles distant, at the rate of from six to eight miles an hour. The standing crops of maize, the young wheat crops, the stacked and garnered produce of the last season, the live stock, the merchandise of the storekeeper, the furniture and wearing apparel of people in every grade of life, have been involved in one indiscriminate and appalling ruin. In the main thoroughfare of Windsor itself the water was fifteen or sixteen feet deep, and rose above the lofty telegraph posts. From the outlying villages and scattered farms there is reason to fear afflicting intelligence will be received as soon as the subsidence of the flood shall have rendered them visible. At the village of Cornwallis, a man named Alfred Norris, in the extremity of his desperation, had climbed up a willow tree, to the branches of which he had lashed his wife and two children, while he held a third aloft to protect it from the rising waters. The scene as described, seems to have resembled in its tragic pathos one of the incidents of the universal deluge depicted by Gustave Dore. Fortunately, rescue came to the brave man at the very moment when his strength was succumbing to exhaustion, and when the greedy torrent was struggling to suck him down. Another episode of a fatal character, and full of circumstances of touching interest, is reported to have occurred at the same place. Two brothers, farmers, named Eather, had clambered on to the roofs of their houses, with their wives and children, the latter eleven in number, and looked wistfully abroad over the waste of water for some sign of deliverance. None came. The remorseless flood continued to rise with awful steadiness until their resting place became untenable, and the two mothers and ten of the children were swept away, to wrestle for a few moments in the agony of despair with

the impetuous flood, and then to disappear; the two husbands succeeded in saving their own lives and the life of one little boy by swimming to a willow tree, from which they were eventually taken off in a boat. When the impossibility of escape became apparent to one of the poor women, her sole anxiety was directed to the safety of her husband. She accepted her doom, but she implored him to make a final effort for his own preservation. The pathos of fact transcends the pathos of fiction, and the speechless anguish of Uglino, as he saw his sons drop round him one by one, in the tower of Pisa, would be feeble by comparison with the unspeakable affliction of the fathers as they watched, without the power to prevent, the overwhelming destruction of every member of their respective households, with one exception only, and felt the sense of helplessness and the consciousness of isolation growing with the gathering tempest and the swelling flood.

The inundation appears to have taken place with a startling abruptness which afforded no time for forethought, and admitted no opportunities of precaution. It had rained heavily on Tuesday and Wednesday week, but on the next day the rain descended in a cataclysm (deluge). Like the high tide upon the coast of Lincolnshire, in the year 1571—

“The feet had hardly time to flee
Before it break against the knee,
And all the world was in the sea.”

By nightfall the whole country-side was under water; the howling wind, the driving rain, and the dense darkness, increasing the sufferings and magnifying the terrors of those who had clustered on the roofs of their dwelling houses in the almost forlorn hope of succour. At one place, called M'Grath's Hill, nearly eighty men, women, and children were thus huddled together in some lofts. They succeeded in striking a light, and this, faint as it was, attracted the attention of one of the police boats, about three o'clock in the morning. The sufferers were rescued in two detachments, and the second had been scarcely taken from its precarious refuge before the building was submerged.

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Monthly Notes of Missionary and Religious Intelligence.

(From the H. & F. Missionary Record)

INDIA MISSION.

Three native ministers have applied for ordination to the Presbytery of Calcutta. We give in full the applications of these native ministers, as we are sure the Church will read them with the appreciation and interest they deserve:—

TO THE MODERATOR OF THE CALCUTTA PRESBYTERY.

CALCUTTA, 20th December 1866.

REV. AND DEAR SIR,—I have the honour to submit this my second application to the

Calcutta Presbytery for being set apart for the holy ministry.

Having seriously and prayerfully considered the momentous question of the entire consecration of myself to the Lord's work, I embrace this favorable opportunity to offer again my humble services to the Church, with the hope that ere long I may be commissioned to proclaim the unsearchable riches of Christ to my benighted countrymen. I have a longing desire to dedicate all my powers to this noble work, which aims at the annihilation of all idolatry, superstition, and sin, and which has for its end the establishment of the kingdom of God from pole to pole. What language can express the grandeur and glory of the mighty plan of salvation which was matured in the Eternal Mind before the foundation of the world, and which began to discover itself like the dim dawn in the horizon of time, after the fall of man, whose recovery, through the promised seed of the woman, was published in Paradise by God himself! The wondrous scheme of man's redemption began to grow clearer and brighter as the advent of the Messiah drew nearer. A noble army of patriarchs, priests, and prophets, "whose souls were lighted with wisdom from on high," lived and died—preached, wrote, and suffered for the spread of the knowledge of salvation in the world. The incarnation, crucifixion, resurrection, and ascension of the Son of God, advanced this mighty plan to its culminating point. The former ages looked forward to it, and the latter ages look back upon it with wonder and admiration. "Jesus Christ, and Him crucified," is the theme of themes which shall employ the noblest powers of men and angels to all eternity. This is the Light which is to chase away all heathen darkness; and the Church has been commissioned to carry this light—to proclaim this love of God to the farthest ends of the earth.

God in great mercy has visited India with His salvation. He has opened the heart of Christendom to pity and help her. The heralds of the Cross from England, Scotland, and other Protestant countries, have brought the Gospel to our doors; and the God of missions has crowned their self-denying labors with some degree of success already, so that they can count a few converts here and there as the first-fruits of a glorious harvest which shall cover the land from Comorin to Himalaya; It becomes us Hindoo converts to respond to the call of the Church, and to undertake the rescue of immortal souls "perishing for lack of knowledge."

Gratitude to God for all the blessings of the Gospel, and the unspeakable pleasure of saving souls, move me to desire to enroll myself as a missionary of the Cross. If the Church of Scotland deign to accept the services of one so unworthy as I am, most happy shall I be to pass the remainder of my life as one of her agents.

In conclusion, let me solicit, reverend sir, the favor of your recommendation to the Presbytery, and, through them, to the Foreign Mission Committee.—I have the honor to be, Sir, your most obedient and humble Servant,
GOPAUL CHUNDER LAHA.

Weekly routine of my Labors.

Three days I intend to preach the Gospel in our Mission Chapel.

Two days I intend to visit the educated and uneducated Hindoos and Mohammedans of Calcutta.

Two days I intend to go to the suburbs to preach the Gospel.

I intend to have a Bible-class in my house two days.

I intend also, when opportunity offers, to visit the Debating Clubs in Calcutta.

GOPAUL CHUNDER LAHA.

TO THE MODERATOR OF THE PRESBYTERY OF CALCUTTA.

BHOWANIPORE, December 21, 1866.

REVEREND SIR,—As the zealous people of Scotland who earnestly wish the conversion of India are desirous of establishing a Native Christian ministry, I beg respectfully to request that you will make known to the Presbytery my desire to be taken on trials as candidate for ordination.

It is a matter of great rejoicing to me when I learn that people living so far from this land of darkness are so very anxious to impart to it the light of the Gospel. Indeed, I have abundant reasons to render grateful thanks to those missionaries who have come from Europe and America to preach the truth as it is in Jesus. Although these devoted men are so sedulously engaged in their labor of love, still I believe there is great need of raising a native ministry in India; not only because it is very difficult to have from foreign lands many truly heavenly-minded and devoted men, able and willing to labor as missionaries in this tropical country, but also because experience, observation, and ecclesiastical history, go to prove the fact that natives, and natives alone, of a country, are its best evangelisers and reformers. For none can dispute that it pleased Jehovah to reform, nay, to set the foundation of a lasting spiritual kingdom in Germany by Luther and Melancthon, in Switzerland by Beza and Calvin, in England by Cranmer and Ridley, in Scotland by Knox and Melville, who were no foreign but native agents, raised for the glorious work in which they were engaged. The advantages and facilities which natives have over foreigners in communicating Gospel truth must be admitted by all. Besides the country of India is so vast, and its population so great, that to expect its evangelisation through foreign instrumentality would be to expect what is not warranted by history or the experience of mankind. Hence the great need of the establishment of a native Christian ministry for carrying the Gospel tidings

to the mass of the people, the majority of whom can never be brought within the precincts of those educational establishments which have been founded for disseminating Gospel truth along with Western literature and science.

Whoever reflects on the real spiritual state of India must weep over her as the Lord wept over Jerusalem; she is in the gall of bitterness and unbelief; she is a stranger to God and grace; she is dead—dead to God, dead in sin, spiritually dead altogether. Her children who call themselves educated are fast advancing in the path of reckless infidelity. Some of them, led by misdirected zeal, have adopted Brahmaism, one of the phases of modern infidelity, as the true religion of the Deity; others have begun to imbibe the notions and principles of Andrew Jackson and other American spiritualists; and others, again, not knowing, or not caring to know, what the truth of God is, have launched their bark into the sea of utter scepticism. The mass of the people are influenced by manifold superstitions; guided by blinded faith and debasing idolatry. Alas! all, all are rapidly marching in the broad road to destruction!

Ah, then, what a necessity, what a crying necessity there is in India for bands of faithful preachers to proclaim to the captives of Satan the tidings of liberty to be obtained from the Prince of Peace! "The harvest truly is plenteous, but the laborers are few."

That the people of Scotland may know who I am, allow me to say a few words regarding myself. I am a convert from the high caste Koolin Brahmans. My obligations to the missionaries of the Church of Scotland, as well as to the ministers of St. Andrew's Church are indeed very great. The spiritual benefits I have derived from their instructions are always foremost in my heart. I was for nine years a teacher and preacher of the Gospel at Ghospara, and had my support from St. Stephen's Congregation in Edinburgh. Some of the journals of my labors are to be found in the *Home and Foreign Missionary Record*, from 1845 to 1854. The first convert that the Lord gave to my labors was baptised by the Rev. James Ogilvie in 1852. This convert is now employed in teaching and preaching the Gospel. I am well known to Dr. Charles and the Rev. Messrs. Ogilvie, Herdman, Anderson, and Henderson. I have been a communicant in the Scotch Church for 21 years. I have been teaching and preaching the Gospel for 23 years. Now the desire of my heart is to be set apart to the ministry, and to be exclusively employed in preaching the Gospel to my benighted countrymen. As Calcutta is the centre whence chiefly diverges all the good that can be observed in the various zillahs of Bengal, I want to confine my labors to this city and its suburbs. The population of these places is about a million; and the number of preachers, both foreign and native, is

very small, and quite inadequate to the real need that exists. Concentration of strength is indispensable in Calcutta. Here there is great need of preaching, of daily and continual preaching, and of the exertion of every kind of missionary effort. Here are to be found ample scope and field for the engagement of scores of zealous and able laborers.

I intend to preach two days a-week in our Bengali chapel in Cornwallis Square; to visit two days the educated Baboos of Calcutta for religious conference; to preach one day in the suburbs of Calcutta, and another day in any convenient part of the city. Much of the time I would be at home would be employed in preparing for the day's duty, in speaking to inquirers, and in writing such books, tracts, sermons, and lectures, as I would think necessary, and as would tend to further the cause of Christ.

In conclusion, I particularly request you, your fellow-presbyters, and the whole Church, to pray for me, that the Lord may graciously qualify me to preach the Gospel faithfully, and to make me an instrument in His hand to bring the sinful to Jesus the Friend of sinners.—With best respects, I remain, ever obediently, yours,

TARA OCHARANA BANERJEA,
*Assistant Professor in the Cathedral Mission
College, Calcutta.*

TO THE MODERATOR OF THE PRESBYTERY
OF CALCUTTA.

CALCUTTA, December 24, 1866.

REVEREND SIR,—Eleven years ago I ventured to forward to the Presbytery an application to be ordained as a missionary to my countrymen. For various reasons, which need not here be enumerated, the Presbytery came to the conclusion that they were not then in a position to comply with my request. I acquiesced at once in these reasons; but I still entertained the hope that the time might come when these difficulties might be surmounted, and the Presbytery enabled to arrive at a different decision.

From several statements which I have lately seen, I observe that there is an intense desire on the part of the Church at home that qualified converts should be ordained to the work of pastors and missionaries. This circumstance induces me now to renew my request that the Presbytery will be pleased to ordain me as a missionary pastor.

I have been long known to all the members of Presbytery; I need not, therefore, enter into any particulars regarding myself. I may just mention that, should the Presbytery be pleased to ordain me, I shall devote a considerable portion of my time to laboring among those who are already Christians. I will try to build up, more and more, the Christian congregation to which I have acted as pastor and regularly ministered ever since its formation.

This will render my work somewhat differ-

ent from that of my two friends who, along with myself, are candidates for ordination. At present they can only act as missionaries to the unconverted. But I should wish to be specially ordained as pastor to the native Christian congregation.—I am, Reverend Sir, your faithful Servant,

BIPRO CHURN CHUCKERBUTTY.

—o—

ON PUBLIC PRAYER.

To the Editor of the Monthly Record:

SIR,—You have asked me to contribute something to the "Record." I have nothing at present that I can write upon so seasonable as Prayer in the Sanctuary. Perhaps, without presumption, I may deliver my sentiments upon this subject, and without more preface, express my thoughts upon the evil complained of, and upon the remedy required.

First—It is complained that the public services lack devotion, or such devotion as inspires the heart of the worshipper. The prayers are cold and flat, (it is said,) and on the part of some, this service is hurried over, and of others is degenerating into a formal exercise. Hence devotion grows not, and dissatisfaction arises.

With some ministers, the prayers are too long, or out of place; Theology is dragged in by others, and it is preaching rather than prayer, or verbosity and long winded harangues; and hence ensues little or no edification. In consequence, some ministers would regard this exercise as but a preface to the sermon that is to follow, and to give their hearers an intellectual treat they bend all their energies, and the evils of this course are apparent; devotion dies out like a flame un-fed, and a craving for intellectual gratification takes its place, the Sanctuary is un-refreshing and the house of God not frequented, unless certain men and displays are expected, and thus it is we descend in the scale.

But it was not always so. At no very distant date, prayer held a very important place in the Sanctuary, and was a power. The prayers of some ministers shot up to Heaven like a star, and made the path luminous; others held near fellowship, and like the lightning rod, brought down the blessing. The sacred unction of certain ministers refreshed their hearers, and kept their audience attached; there were no complaints of the kind we have mentioned, but praise and joy. What makes the difference, and whence the change? The intellectual character of the age cannot altogether account for it—for prayer is not an intellectual exercise alone, nor can similar improvements be made in our addresses to God, as in our orations to men; but the want of the praying spirit, and the pandering to a vicious taste, are

among the causes that have led to present degeneracy. Wherefore the remedy is not to be sought in liturgy or service book—these are but the subterfuge and minister to sloth—but in cultivating the devotional spirit, and in realizing the Divine blessing, then shall prayer as of old affect, and the promise come.

Let me offer one or two remarks, with a view to our improvement in this important service. And, first, I must take for granted that some attention is being paid to this matter, both spiritual and intellectual, otherwise there can be no improvement. If the sermon be made the main thing, and the people have the idea that they have nothing to do with prayer, then there shall be no devotion. On the contrary, if they are taught that the minister is but the mouth-piece, and that they must draw near in spirit to God and join, and that the prayer is meant to express their feelings, then will they evince an interest. Much therefore depends upon the minister's training, but a good deal also on the hearer. He is not, to assume the critic, nor to come to the Sanctuary merely to be entertained, but after preparation at home to wait upon God devoutly and to join in the exercise, as one who seeks edification. He is to pray for his pastor, as well as for himself, and if he does so, he can hardly fail of being impressed. The language of confession will melt him, of adoration awe him, and of thanksgiving elevate him; in short, this service will benefit. There will be no asking for liturgy, for the great end of devotion has been gained—drawing near to God. Then were there more of this prayerful spirit on the part of both speaker and hearer, there would be less desire for substitutes, and more earnest prayer,—and without that spirit liturgies and service-books will do no good; hence the want for the time is discernible. "I have lost my prayer-book," said a minister to his people. "We never knew you used one," was the reply. "That I did—you used to pray for me, but since you left off, I have failed." O have our people no duty? Can they not help like Aaron and Hur upholding the arms of praying Moses. And we admit that the minister has a duty, and a very especial one. The mouth-piece of the people, he must be prepared, but not clad in the heavy armour of King Saul. Prayer is not to be learned by book, so much as by practice. There is help provided for such an exercise, let us avail ourselves of it, (Rom. viii. 28.) and by frequent practice improve in prayer.

Krummacher tells of a minister who absented himself from public duty for a time, and betook himself to his closet, and after a while he came forth in such vigour and power, as to show he had held communion with God. 'Tis thus we grow mighty in prayer, and it is an easy rule to guide us, if our minds be affected in prayer, so will our

peoples'; if the fire glow not in our hearts, neither will it in theirs, wherefore the great importance of our maintaining the spirit of prayer, if we would have make this part of the service profitable.

Secondly—Let preachers form themes for prayer. There is no harm in this. It is what the best men have done. Why should the sermon have all the pains, and the pervasion so exact that a pin might be heard drop when the preacher rises up to his great effort, and yet the prayers be cold, loose and formal? why not prepare a draft of prayer and form themes time by time?

Assuredly that advice is sounder than the one that suggests a liturgy,—a read prayer will very soon dismiss all devotion, and both preacher and hearer be sated thereby. It is vain to dispute it,—all read services lose by repetition and the mind gets wearied and the soul dried up; and doubly so is this felt where the people have been unaccustomed to read prayers,—there will they resent the infliction and cry for a change.

Liturgies and service-books may be profitable, but their place is in the closet, not in the pulpit. In the former, let the preacher study and digest, and assist himself in directing the devotions of his flock. In this way they may do good. So may Matthew Henry's method of prayer, which is the better book, because it leads one to form prayers for himself, and neither cramps nor ministers to sloth. But *once pray only by book* and there is an end of devotion, the people are unrefreshed, and the preacher dry like the fleece of Gideon. And why this indisposition to 'free prayer' if fluent and eloquent in the discourse, count it a reproach to be bald in prayer—prayer is the child's cry to its father, the first language to God, both easier acquired and practiced than preaching, and therefore less excusable are we for shortcoming therein; but if not barren therein, hold not that any other prayers are better than your own, neither liturgy of a past age, however beautiful its diction, nor service-book adapted to other climes, than those devotions you have composed to express your people's wants, and drawn from the inspired source, and formed by the help of the Spirit of prayer, from your own reflections,—no—your own petitions will do more to teach your people to pray and to improve yourself in the exercise, than a thousand read prayers, however exactly worded or beautifully composed. But make *thy trial*, and from David's Psalms, as 51st, 145th, 103d, and our Lord's admirable prayer in John xvii, form petitions for your own congregation, and you will find the benefit of this advice. You will learn the nature of true prayer and be at no loss for the future—whereas with a service book, you will be lame all your days, and the sight of the crutch is objectionable. I have heard from the Rev. Mr. S. better prayers than are

set forth in the General Assembly's manual, and from others, listened to more spiritual devotion than any service book can supply. When the Rev. Mr. McK. prays in the family, my heart is lifted up in devotion, and I learn to commit my family to God's keeping; when the Rev. Mr. McG. prays at the sacrament, in common with others, I receive benefit; and when I hear the Rev. Mr. McC. at the opening of a Church, the words remain, and the thoughts and feelings that the words inspire. But take away their liberty and union in prayer, and reduce these prayers, as by book they would be, to a certain form, and impose a repetition, and you have shorn them of their beauty and power; no longer do they affect the heart of the speaker or hearer, and both get sated and wearied. The faults of free prayer may be such as mentioned in the outset, but they are curable by discretion and sound judgment, without any form: but read prayer stifles devotion, crushes the free spirit, and hinders that enlargement and liberty which are essential to the right discharge of the exercise, and the effect is formality, weariness and bondage. The thing is undeniable. Those whose associations and traditions differ, may write as they may, but no Presbyterian minister, that ever excelled in prayer, but will admit that free prayer is liberty and power, and that if ever he desired the substitute of a liturgy or service-book, it was because he had declined in devotion, and abandoned the rod and staff of the promise, for the heavy armour of Saul. Some may write as they please, about there being no difference between the prayer conned over and delivered, and read from a book, but try it in the family for a time, and in the closet—and see. But this is what I suggest: make your own themes, and your models frame for yourself from the Living Spirit, and your devotion will not be repressed, nor yourself dependent upon the crutch.

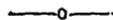
Apologising for detaining you at so great a length.

I remain,

Mr. Editor,

Your well-wisher and correspondent,

A. W. H.



Correspondence.

The Rev. James McDonald, before leaving for Scotland, kindly promised to send a short sketch of his travels for the *Record*. Our readers will peruse with interest the following letter written by him, describing a few of his impressions of New Brunswick and Canada. We hope to be favoured with another communication shortly.

OTTAWA, 22nd July 1867.

My dear Mr. McCunn,—

I sit down to pen a few lines by way of fulfilling my promise, to write. You must not expect me, however, to give anything like a full description of the places I have visited, for I have too little time at present to attempt such an undertaking.

I left Charlottetown on Tuesday evening, after the close of the Synod, in company with the corresponding members from New Brunswick, and the moderator of the Synod of Canada, and arrived at Shediac early on Wednesday morning. After being a week at Charlottetown, Shediac seemed to us a very dreary desolate place. It has risen to some importance, however, in consequence of being made the terminus of the New Brunswick railway, by which the communication is opened to the Gulf of St. Lawrence; and it is to be hoped that it will profit by the sight of so many fashionable visitors passing through it, and in a few years become more civilized in appearance. I ascertained also in passing through, that it is famed for its oysters, but some of my travelling companions who tried to get some to whet their appetite for breakfast, were disappointed. Almost all the oysters are packed up and sent off by the cars to St. John, as soon as they are taken out of the water. This is another example of the tendency of large towns to draw in the produce of the surrounding country, and I should say of the surrounding sea also. But the benefit is not to the towns alone. The producers depend upon the eaters, and the eaters upon the producers, and the country will be in a more prosperous state when the supply and demand are rightly balanced.

At Moncton the Rev. Mr. MacLennan and myself remained two or three hours to see the famous bore of the Bay of Fundy coming in. On arriving at the wharf an immense stretch of mud presented itself to our eyes. Winding lazily through the mud was a small stream representing the river Peticodiac. Far out on both sides of the stream were high and steep banks, and it would puzzle one at first sight to conceive why such a small sluggish stream should have such an enormous channel. But the reason is obvious when one learns that the tide rises 20 or 30 feet at Moncton. In one part of the Bay of Fundy it is said to rise as high as 60 or 70 feet.

What we wished to see particularly was the bore, that is, the first wave of the tide coming in. After waiting for some time at the wharf, our attention was arrested by a peculiar motion in the water some three or four miles off. We saw by its rapid advance that we would soon be gratified with a sight of the remarkable phenomenon we were looking for. We had no means of forming a correct estimate of the speed with which the tide came in; but as far as I could judge, it was greater than that of a swift horse at full speed. As it rushed past us up the river it

presented a breast of water about 4 feet high. It was really a fine sight, and we were thankful that "time and tide" who "no man abides" favoured us so much.

From Shediac to Moncton and for a considerable distance beyond the last mentioned place, the country on both sides of the road is very uninteresting. Proceeding southward however, the scenery undergoes a change. The valley of Sussex is a rich agricultural district, and the traveller who has a taste for fine scenery will see much to gratify him all the way from Sussex to St. John.

St. John though not the capital of N. Brunswick, is by far the largest and most flourishing city in the Province. It seems to be considerably larger than Halifax, containing a population of between 40,000 and 50,000. It carries on an immense trade in shipping and lumbering. The quantity of timber rafted down St. John river, and the size of the rafts astonish one at first sight.

There are two churches in St. John in connexion with the Church of Scotland. That of Dr. Donald has a large and flourishing congregation. The other, after some years of rest or none existence, took a fresh start two years ago, when the Rev. Mr. Caie was appointed minister of the congregation. It seems now to be prospering. A new Church is being built for it at a cost of \$20,000. Mr. Caie preaches in the forenoon at a place called Rothesay, about 10 miles out in the country, and in the afternoon in the city, in a hall rented for the occasion till the new Church be built.

In connexion with Mr. Caie's congregation there is a well organized Sabbath School. On the evening of Sabbath the 7th June, which was the second anniversary of the school, the Sabbath Scholars had a concert. The children recited various pieces, and sang a number of hymns, being aided in the singing by the accompaniment of a harmonium.

A Sabbath evening concert may seem a strange thing to such of us as have not got rid of their old fashioned ideas yet. But in this age of progress and innovations it is difficult to foresee what may be the fashionable mode of conducting Sabbath Schools and public worship some ten years hence. My visit to St. John and Canada has convinced me that the organ will soon be introduced to all the most fashionable of our churches, as well as those of the U. P. Church. The latter body in its Synod has decided against the use of the organ in the Church, and their people upon the whole are more submissive to church authority than our people. But even with regard to the U. P. Church the opposition to it shewn by the Church courts will only have the effect of keeping it out for a few years. In two of their Churches in St. John and several of their Churches in the other Provinces, they have an organ in their Sabbath Schools. Whether there is any principle in forbidding

adults to use an organ in their public worship, and allowing the children to use it, I will not stop now to enquire. But one thing is evident if the children are trained to the use of an organ in their devotional exercises, they will use it when they become members of the Church.

I confess that these innovations go against my feelings, and it is with regret I witness the changes that are taking place. But whatever be our individual views and feelings upon the subject we cannot shut our eyes to the fact that the younger portion of the people are in favor of the organ. The movement has begun and will in all probability go on until all the Churches that can afford it will have instrumental music of some kind or other. What is principally required however in the meantime, is to get the whole congregation to join in the singing. The use of an organ will not do this, neither will its exclusion do it. There must be some more systematic effort made to train congregations than has been done yet, before the singing can be as it ought, and more attention must be paid to it in our schools as a branch of education.

But I must stop. I may write again to give you an account of my wanderings.

Yours truly,
JAMES McDONALD.

—o—
**Acknowledgment of Address to Her Majesty
from Synod of Nova Scotia and P. E. I.**

The Moderator of Synod has received the following communication from His Excellency Lieut.-Governor Dundas, inclosing copy of Despatch from the Duke of Buckingham :

GOVERNMENT HOUSE,
Prince Edward Island,
15th August, 1867.

Sir,—I have much pleasure in forwarding to you the copy of a Despatch which I received yesterday, from His Grace the Duke of Buckingham.

You will observe that the Address to the Queen, which you placed in my hands for the purpose of being transmitted to England, has been laid before Her Majesty, and that Her Majesty has been graciously pleased to receive the same.

I have the honor to be, Sir,
Your most obedient, humble servant,
GEORGE DUNDAS,
Lieut.-Governor.

THE Rev. ROBERT MCCUNN, &c., &c.

Copy of Despatch from the Duke of Buckingham to Lieut.-Governor Dundas, in acknowledgment of Address to Her Majesty, from Ministers and Elders of the Presbyterian Church of Nova Scotia and Prince Edward Island, (in connection with the Church of Scotland.)

DOWNING STREET,

23th July, 1867.

Sir,—I have received and laid before the Queen the Address inclosed in your Despatch No. 68, of the 1st July, from the Ministers and Elders of the Presbyterian Church of Nova Scotia and Prince Edward Island, on the occasion of the thirtieth anniversary of Her Majesty's Coronation.

It must ever be a source of gratification to Her Majesty, to be assured of the loyalty of Her subjects and of their attachment to Her person and Her family.

I have the honor to be, Sir,
Your most obedient, humble servant,
(Signed) DUCKINGHAM & CHANDOS.
LIEUT.-GOVERNOR DUNDAS, &c., &c., &c.

—o—
PRESBYTERY OF HALIFAX.

St. MATTHEW'S CHURCH, }
Halifax, Sept. 4th, 1867. }

At which time and place the Presbytery of Halifax met by appointment at last meeting. Sederunt—Rev. J. McMillan, Moderator, Rev. C. M. Grant, Rev. C. M. Grant, and Mr. Hesson, Elder.

The Minutes of last meeting having been read and sustained, the Clerk read a printed circular communication, signed "S. S. Laurie, Sec'y," being an extract minute from the proceedings of the Colonial Committee in reference to the Church in Canada. Whereupon the Presbytery appointed Rev. G. M. Grant to ascertain, if possible, by correspondence with the Colonial Committee, in what position this Presbytery stands to the Colonial Committee itself, and also to the Synod's Home Mission.

A communication was laid on the table received from Rev. Mr. Fraser, Cape Breton, requesting the assistance of one Minister from this Presbytery during the Communion season in that Island, viz: for the latter part of the month of September. The Presbytery regret that, owing to the fewness of their number and the work on their hands, they are at this time unable to comply with the request.

The Clerk was authorised to grant to Rev. Mr. Gordon, on his application for it, a certificate for the sum due to him by the Home Mission Fund up to the end of his year of labor in the Truro district. He was instructed, likewise, to grant a certificate to Rev. Mr. McMillan, enabling him to draw Fifty Dollars from the Presbytery's Home Mission Fund, being the amount due to him by that Fund up to the end of his year of labor in Musquodoboit.

Mr. McMillan reported that the new Church at Antrim would be completed and ready for services in the month of November; and that the Congregation at Musquodoboit have purchased a Manse and Glebe for their Minister. The Presbytery, in consideration

of the past meritorious efforts of this Congregation, recommend liberal members of the Church to assist them in liquidating the liabilities thus incurred.

The Presbytery adjourned till December 4th, at 4 o'clock, P. M.

Closed with prayer.

C. MACDONALD, Clerk.

NOTES OF THE MONTH.

The English public continues interested in the developments of Puseyism, and no wonder, when we read perpetually in the papers accounts of proceedings such as took place lately in a London Church, when Dr. Gray, Bishop of Capetown preached. No wonder he and Colenso could not agree when he is so "high" and the latter so "low" as scarcely to be entitled to be called a churchman. The decorations of the church were profuse—fifty lighted candles, two large candelabra, a long row of lighted candles on the rood screen—an abundance of gas jets and flowers. First appeared a youth in red with strips of cambric, which was all that represented the surplice, shewing that, though high churchmen fight for the surplice in this country, the party with which they sympathize have progressed so far as to have nearly given it up. He held on high a large golden cross. Then a long train of choristers, banners, emblems, cambric, red hoods, crimson hoods, black hoods, scarlet hoods. Then the bishop followed by a man carrying a white flag. When the bishop invoked the Trinity the whole band of performers rose and ostentatiously made the sign of the cross. While the bishop preached, the youth in red and white held on high the golden cross at the foot of the pulpit steps. In the middle of the sermon Father Ignatious brought his congregation into the church to receive the bishops blessing, and as the congregation within the church were not then to receive it, they were requested to stand up, while Ignatious' people kneeled down. All which having been done the blessing then went forth and divided itself so as to settle down upon the kneeling ones alone, and leave the upright untouched. Upon these principles, benedictions in most Protestant Churches are worse than thrown away. Thus a standing congregation is effectually protected from a blessing. We have just one word for all this. Popery, though a sad, lamentable, injurious and persecuting religion, is however honest consistent, and respectable: but such exhibitions as the above in the Reformed, Protestant and evangelical Church of England, are wretched imitations and neither honest consistent nor respectable.

This reminds us of a controversy between Dr. Colenso and the late Lord Advocate, Mr. Moncrieff. The latter in lecturing before a

Young Men's Christian Association criticised the Bishops views severely, describing them as hostile to Christianity. The Bishop has taken him to task but we think with little success, as Mr. Moncrieff has in his letter with great courtesy and clearness shown. A divine, who, if he believes in inspiration at all, cuts up the word of God into inspired and uninspired pieces, can scarcely be considered to hold that we have a positive religion—that we have a revelation by authority. In such a mind reason and not scripture—the old Bible of the Gentile philosophers, "who professing themselves wise became fools," must be the rule of faith and practice. And is it come to this?

The operation of trades' unions has been under consideration, and much truth has been brought to light. It seems that the trades fight against one another. They protest one kind of labor against another kind of labor, Manchester masons against Yorkshire Masons, handiwork against machinery, hand made bricks against machine made bricks, and so on. The plea for trades unions is the protection of labor. But why protect labor? Why protect anything; especially labor in any country against itself. At the cry of the manufacturers agricultural labor, lost legal protection and it has since flourished, and we feel confident that the public will abolish labor protection which destroys labor under the name of protecting it. Thereby trade will flourish and the condition of tradesmen improve. The only thing that may prevent this will be the late handing over of legislation to the working classes by the late Bill—they are of course alive to their own interest, but apt to clutch at a present and seeming good rather than legislate so as to secure a slow ultimate and abiding improvement. A legislation influenced largely by the working class will be governed more by passions than principles. This is our fear; but there are conservative powers in Britain to be found no where else and this is our hope. The Reform Bill has formed the subject of a fearful explosion of rage on the part of Thomas Carlyle, philosopher extraordinary. In his case a philosopher in a rage forms a formidable spectacle. He looks upon it as a political murder—*an act of insane suicide, and a sure precursor of the fall of Britain.* The final cure according to him will be military rule. He figures to himself legislation by count of heads going on under the surveillance of a host of penny papers, followed by the reign of "the cheap and nasty" and the whole finishing with pipe clay buff and the sword. The project is not cheering. The gospel is the only power that can preserve us, but when we look at society with its frivolity, ceremonialism and lifeless evangelism it looks as if the salt had lost its savour. The faithful of the land must sigh and cry for our abominations, and implore God to pour forth upon men's hearts the

sweet waters of life to correct the acidities of social decay.

Among the new features of our time may be noticed a Sunday league for the opening of places of amusement to the public on Sundays. Under its auspices six or seven thousand people visited the Crystal Palace lately on a Sunday. What is to be done with this question? It is clear that men cannot be made Sabbatarians by force. But it is as clear that no man should be made to violate the Sabbath by force. The law should interfere so far as to prevent any one from being compelled to minister to the amusements of others. It is lawful "to do good on the Sabbath day" and "to preserve life." If people choose to hear music, admire pictures, see shows and smell flowers on that day, no legislature can prevent them: but it can prevent the compulsory employment of labor for that purpose. As to the churches they can conduct their controversies and discipline on the question as they please.

The British Association has been opened in Dundee by an address from the Duke of Buccleugh. Essays on a great variety of interesting subjects have been read, but there has been an evident disposition to give prominence to those views that come into conflict with the Bible account of creation—the antiquity and unity of man. To read the opinions of these virtuosos on these topics—their discussions and demonstrations upon human remains, old bones, old rags and old iron—axes, spearheads and pyramids, one would think that he had dipt into a company of old wives talking round the fire. Mr. John Crawford in his essay informs us that man is ten or eleven thousand years old. "Of course I do not believe in the unity of the human race." All these things are done with the view of parading the authority of science and slighting the authority of that great old book which utters more wisdom in a sublime style, in a more beautiful form, in a more human and loving spirit upon any one of its pages than the whole British Association could do if it sat a hundred years. To suppose that people in Dundee or anywhere else would be offended by such speculations is surely setting human wisdom high, and divine wisdom low. The man who believes in the gospel can afford to trample such stuff in dirt. His faith is an experience under a fast and not an old bone or uncouth axe or an ill disciplined inscription. Such philosophers prefer weeds to flowers—poison to food—toadstools to mushrooms. They fasten upon a difficulty but shut their eyes to the whole field of Christian evidence—the ignoring of which must be a difficulty a hundred times greater to any candid mind. They strain at a gnat and swallow a camel. They resemble a man who prefers to wriggle and writhe on the sharp end of a spear, when he might lie down comfortable and happy upon the soft warm bed of eternal truth.

The Secretary read an essay there by Mr. P. Melville, Glasgow, on "Life—its Nature and origin" and this is probably Mr. Melville, who went from Cape John some years ago to pursue his studies and has been a successful student, we subjoin an extract. We express no opinion of the essay—we leave that to our readers. In criticising the "development" theory, Mr. Melville remarked—Animals and men may develop and grow till they reach the maximum of their constitutional capacity. Beyond that they go not. Have we not seen the matured species universally remaining stationary? In this sense the development theory is true, viz., that life in all its phenomenal forms rises by an unbroken evolution of natural causes, from a microscopic germ to a complete organism, but that germ contains the nature of the species and can grow only into the organism of that species. The true nature or vital form adjusts its environment to itself as well as becomes adjusted to it. Herbert Spencer and his school, however, try to evade the force of this by the theory of "heredity." Spencer holds that the intelligence of an infant is no higher than that of a dog—that, in fact, intelligence is the same in man and brute and that what is requisite to raise the brute to the human level is the accumulation of experience hereditarily organized into nervous tendencies. Here I join issue with him. Many animals surpass man in perfection of the senses, and we can prove geologically that the brutes have a longer pedigree than man. Why, then, have not the brutes more intelligence than man? It answered that language makes the difference; and Huxley argues that two delicate nerves in the tongue are the foundation of all man's preeminence above the beasts. If that is the fact, the brute should be able to learn the language of signs as well as the dumb man, which we know is not the case. Then it is argued that man is the progeny of primate brutes and hence inherit through every ancestral species all the organic experience or heredity of the primal reptiles, apes, "missing links" and all. Thus man's pedigree is made the longest and he has attained better nerves in his tongue and learns language, reason, preeminence. But even Spencer admits that this may ever remain a mere hypothesis, with many improbabilities on its side. If so, and no tribe of monkeys ever become "developed" into humanity, the hypothesis is worthless, and is indeed utterly refuted. If man sprang from the ape, he may do so again; but even our opponents despair of this, and do not try it by cultivating and humanizing the noblest tribes of apes. All facts seem to confirm the opinion that species are never transmitted.

Dr. MacLerd has set on his visit to India, to inspect our India Missions. All will wish him safety and success. His mission will certainly fit him for his position as Convener of our India mission.

The elections in this Province have resulted in the complete defeat of the late Government. Confederation, however, is a fact, and cannot be reversed. The influence of the late government will long be felt in the institutions of our country. A. P.

MISSIONARY REPORT BY REV. MR. GORDON.

Since the last meeting of Presbytery my labors in the various districts assigned me by the Presbytery have been conducted much as formerly. With the assistance of Mr. McCunn, from River John, and Mr. McMillan, of Musquodoboit, the Sacrament of the Lord's Supper was dispensed in Truro, on the first Sabbath of August. The Communion roll numbered nearly twenty, eight of whom were from Truro, and six of whom were Communicants for the first time. Similar gratifying results attended the dispensation of the Sacrament at Folly Mountain, on August 11th, where out of a Communion roll of twenty, seven were for the first time. I now hereby say that such results have been comforting to me, and I trust the Presbytery will look upon them as signs of zeal and attachment on the part of their scattered congregations.

Salmon River and Riversdale still continue to receive their former share of services and to make the same endeavors as formerly to contribute their full quarterly subscriptions.

I would earnestly commend to the Presbytery the devotion and labor of these districts.

DANIEL M. GORDON.

SCHEMES OF THE CHURCH.

1867.	HOME MISSION.	
Aug 20—	River John Congregation	£0 12 6
1867.	YOUNG MEN'S SCHEME.	
Aug 20—	River John Congregation	£0 15 10½
	St Andrew's Church, Pictou	5 16 3
	Roger's Hill Congregation	1 16 3
	St John's, Nfld, congregation	5 0 0
	RODENEICK MCKENZIE, Treasurer	
	Pictou, August 30, 1867.	

Subscriptions Received for the Cape Breton Church Building Fund, 22nd July.

Rev C M Grant, B D, Halifax	\$10 00
John Doull, Esq do	10 00
G Mitchell, Esq do	10 00
W Bauld, Esq do	5 00
George Esson, Esq do	5 00
William Lawson, Esq do	5 00
W H Neal, Esq do	5 00
Dr Avery do	5 00
J Taylor, Esq do	5 00
S Noble, Esq do	5 00
Alex McLeod, Esq do	10 00
Hon A Keith do	5 00
Philip Thompson, Esq do	2 00
G A Knox, Esq do	2 00
Dr Wickwire do	2 00
James Reeves, Esq do	2 50

\$88 50

For Pictou Presbytery Clerk's Fee.

Earlton and West Branch \$4
River John 11

SELECTIONS.

Harvest Hymn.

"Thou crownest the year with thy goodness and thy paths drop fatness."—PSALM lxxv. 11,

FATHER of mercies, God of love,
Whose gifts all creatures share.
The rolling seasons as they move
Proclaim Thy constant care.

When in the bosom of the earth
The sower hid the grain;
Thy goodness marked its secret birth,
And sent the early rain.

The spring's sweet influence, Lord, was Thine;
The seasons knew Thy call;
Thou mad'st the summer sun to shine,
The summer dews to fall.

Thy gifts of mercy from above
Matured the swelling grain;
And now the harvest crowns Thy love,
And plenty fills the plain.

Oh, ne'er may our forgetful hearts
O'erlook Thy bounteous care;
But what our Father's hand imparts
Still own in praise and prayer.

DR. LIVINGSTONE.

The history of Livingstone furnishes a splendid example of what may be accomplished in the face of overwhelming difficulties by indomitable perseverance. He sprung from the ranks of the people; he was a factory operative in a cotton-mill near Glasgow, and often boasted that he never received the assistance of a farthing from any man in his life. From his scanty earnings during certain months he saved sufficient to carry him through a medical and theological curriculum of University study during the other part of the year; and by his own industry and at his own expense he thereby qualified himself to be both a physician and a missionary. In his bosom a stern inflexibility of purpose, an unconquerable energy of will, were imbedded in the softest sweetest, gentlest human affections, encoated by all the kindness and charities of the gospel, just as the granite rock of his own native land is sometimes seen clasped by the clinging ivy and garnished with all pleasant flowers. While proclaiming a world unseen, he has seen more of the actual world than his own shrewd countrymen—a Bruce, a Paik, a Clapperton—his precursors in the African field. He has enlarged the domain of geographical knowledge perhaps, beyond any man of his time.

He is one of the noble band to whom belongs the high distinction of having laid open to our view the interior of the vast African Continent, and discovered that it is not an impenetrable inhospitable wilderness, of burning sands and hissing serpents, and 'gorgons and chimeras dire,' but a land of broad

streams and mighty rivers, and sweeping valleys, and towering hills, and vast forests, seeming alike with plenty and with population.

And whether his career may have been abruptly and horribly closed by ferocious savages, or he may happily still be living to complete his vast undertaking, among the ultimate results of his discoveries we may safely assert that new channels of extensive and lucrative commerce will be thrown open—that new tribes and people will be given for our customers, and new markets for our enterprise—that the demand will be created where none previously existed for the comforts and commodities of civilized life—that the resources will be developed and the destinies shaped of vast tracts of humanity that would otherwise have laid waste sterile, smitten with unrelenting bareness—that our countrymen will be enabled to do still more to expiate the wrongs and oppressions that for many generations we perpetrated on the bruised, down-trodden sons of Ham—and that his name will be emblazoned in history as one of the most honored instruments of Providence in sweeping away from the earth that atrocious villany of slavery by which Africa has so long been cursed and desolated.

Africa seems to have been stamped on every fibre of Livingstone's heart; in his enterprise of mercy to her he has traversed her appalling deserts, he has trodden her blistering sands, his brain has burned in delirious throbbings beneath her vertical sun; to carry to her the tidings of salvation he has confronted many a ghastly terror of fever and pestilence; and impatient of honor and dissatisfied with ease while Africa was wrapped in darkness and reeling in misery, he hastened back to her, that on that altar on which he had already laid the enthusiasm of his youth and the bloom and fullness of manly vigor, he might pour out all the remaining energies of his body and soul till life's latest hour. All honor to such men who combine genius and enterprise with loftiest Christian devotion and disinterestedness—in whom the courageous intrepidity of the hero is associated with serene and patient fortitude of the martyr!—*London Recorder.*

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CHEERFULNES AT HOME.

I sing, albeit in a rosic way, the praises of good nature. The quality in question has its counterfeit. There is a stolid indifference that usurps its name—a dull, impassive habit of soul which no trouble disturbs, no joys excite, no motives stir, and which never becomes irritated, because there is not enough of energy in the entire nature to render it susceptible of annoyance.

But the virtue we commend is activity and strength, not leaden stolidity and weakness. It is a pleasant blossom which grows from a very tough root. The equanimity we admire springs from a sturdy principle, which

has might enough to grapple with the irritations of this life and to overcome them. Indeed, there is somewhat divine in it; and it grows in earthy soil only as the germ is divinely implanted. It springs from faith in God, the consciousness of the divine favour, the joy of a divine hope, a sure reliance upon the ultimate justice of the divine rule. It triumphs because it trusts. The new-fledged sparrow, trying its feeble, untaught wings, gets caught in every bush, and is thrown to the ground by every twig which it encounters. The eagle soars so far above the earth that the tall pines upon the mountain are not in its way; and even the clouds and storms are left beneath. So this virtue, with steady courage and strong wing, launched into the upper air and dwells above the obstacles which obstruct a lower flight.

This cheerful habit of soul has untold value. The man who remains courageous hopeful amid the winds and waves of the restless sea, who is calm and unruffled in the midst of care and anxiety, whose face wears a genial smile which spreads sunshine all around him, whose heart is full of love and good will to all, is calculated to be happy and impart happiness. This virtue hath the "promise of the life that now is." This is the wisdom that is "marrow to the bones." The man that has grace to possess his soul in patience amid the petty provocations which beset his path at every step, is likely to enjoy better health, and to live longer, than if he were to succumb to every little attack. Happiness conduces to health in man and beast. A horse, kindly treated, will wax fat on a smaller quantity of oats than if kept in a constant worry by an ill-natured, jerking, swearing driver. The honest Dutchman, relating his religious experience, said that when he was converted the very cattle on his farm found it out by the increased kindness with which they were treated. And no doubt he had a part of his reward at once in temporal things.

But among parents, calmness, patience, cheerful good nature, are of vital importance. Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it. If it displeases, they are prone to avoid it. If home is the place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially the little ones, in such a way as to make them happy. Solomon's rod is a great institution, but there are cases not a few where a smile or a pleasant word will serve a better purpose, and be more agreeable to both parties.

Henry Ward Beecher on Smoking.

I must be permitted to specialize still another danger under the general head of dissipation,—one that you are not accustomed to hear spoken of in the pulpits. I mean the danger of using tobacco. Do not think that I propose to deliver an indiscriminate tirade of abuse against this practice. I wish to speak moderately, and to give the result of my reflection is founded upon much observation. I do not deny that there are many temperaments that seem to be able to use tobacco all their life long with comparatively little inconvenience—to themselves. I do not mean that every young man who addicts himself to chewing or smoking will of necessity take to other vices, or let this habit run to excess. But we are a nervous people. Everything in the economy of our society tends to develop the brain and the nervous system unduly. Now as a matter of fact, it is true among such a people, smoking is apt to lead to drinking. Not always, not necessarily; but frequently, and naturally. The cup and the cigar are well acquainted with each other. The use of tobacco always tends to waste the nerve-force and the brain-force; and in thousands of cases there can be no question but that it squanders life by leakage right from the centre. And you do not know whether you are the one in five that will be poisoned and prematurely destroyed, or not. If there was one single reason for this habit, there might be some excuse for those that indulge in it; but it is a thing which is utterly without any reason whatever. You have to make superhuman exertions, in the first instance, to be persuaded to touch tobacco. It would seem as if God, when he made that weed, said, "I invoke all spirits of nausea and nastiness to stand round about and defend it from any touch." For it seems to me that if anything would be secure from human meddling, that would. It is repugnant to every feeling. The whole nature revolts from it. You are not drawn to it by anything that is in you or in it. Not one single element of health does it give you; and the pleasure that is derived from its use is, in the main, illusive pleasure. And such is the effect of it as a poison upon many constitutions, that the struggle of breaking away from it is next only to the struggle of breaking away from the cup. And it has led many and many a youth to the cup. If you have but just begun to smoke, ask yourselves what earthly good it will do you; and if you fail, as you will, to find a good excuse for continuing the habit, leave it off. If you chew and smoke, your misery is double; and if you do but one, do not try to cure yourselves by doing the other; for you will end in doing both. On grounds of simple common sense, I ask every young man in this congregation who is addicted to the filthy practice of smoking or chewing, is it worth your while to spend your means, and

to entail upon yourselves an unnecessary expense, for the sake of keeping up a habit that incommodes others, that annoys those about you; that will probably have a bad influence upon your health, and that will possibly injure your morals? While I would not seem to be extravagant, I cannot fail to give a solemn and affectionate warning to the young people of my charge on this subject. If you have not learned to use tobacco in any form, I beseech of you abstain from it. The young often acquire the habit because they feel that it will be a distinction? No: unfortunately, smoking is so common that it is not a distinction. If you wish to have a distinction, refrain from smoking: that will make you rather remarkable.

BUT ONE ACCEPTABLE SACRIFICE.

An instructive incident is related of a Missionary and a proud and powerful Indian chief. The chief was convicted of sin. Trembling under a sense of guilt he approached the Missionary, and proffered his belt of wampum to be freed from his crushing fears. "No," said the Missionary, "Christ cannot accept such a sacrifice." The Indian departed, but soon returned, offering his rifle and the skins he had taken in hunting. "No," was the reply, "Christ cannot accept such a sacrifice." Again the Indian went away, but soon returned once more with a troubled conscience, and offered his wigwam, wife, child, everything, for peace and pardon. "No," was the reply, "Christ cannot accept such a sacrifice." The chief seemed oppressed with surprise for a moment, then lifting up tearful eyes to the face of the Missionary, he feelingly cried out, "Here, Lord, take poor Indian too."

How many poor Indians there are in the world! "Men," says one, "will argue for religion, give for it, fight for it, die for it, do anything but live for it." And yet to live for it, to devote one's self to a life of sacrifice in its interest, is of the very essence of religion. He who withholds himself from Christ has not given all that Christ asks.

DAILY RELIGION.—I have no faith in that woman who talks of grace and glory abroad and uses no soap at home. Let the buttons be on the shirts, let the children's socks be mended, let the roasted mutton be done to a turn, let the house be as clean as a new pin, let the home be as happy as home can be; and there will be room for those little deeds of love and faith which, in my master's name I seek of you who love his appearing. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill these up with holy service. To use the apostle's words, "As we have opportunity, let us do good unto all men."—*Spurgeon.*