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THE
 MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

DECEMBER 1866.



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PICTOU, NOVA SCOTIA :

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- "Hark, the herald angels sing."
- "Come, thou fount of every blessing."
- "To-day the Saviour calls."
- "Must Jesus bear the cross alone."
- "Come hither all ye weary souls."
- "When marshalled on the mighty plain."
- "When I survey the wondrous Cross."
- "How sweet the name of Jesus sounds."
- "There is a fountain filled with blood."
- "Not all the blood of beasts."
- "Oh for a thousand tongues to sing."
- "From Greenland's icy mountain."
- "The morning light is breaking."
- "When I can read my title clear."
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 Manse, Belfast, P. E. Island, February, 1866.

THE

MONTHLY RECORD

—OF THE—

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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XII.

DECEMBER, 1866.

No. 12.

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

SERMON,

Preached in St. Andrew's Church, New Glasgow, 15th November, 1866, being the Autumn Thanksgiving day, by the Rev. Allan Pollok.

“The harvest is the end of the world.”—MATT. XIII. 39.

THERE are three books wherein we ought to read moral truths for the instruction of our minds, and moral precepts for the direction of our lives. These are: the scenes of nature, the events of Providence, and the Holy Scriptures. The scenes of nature, through the senses, principally impress the understanding; the events of Providence take a larger aim, and impress also the feelings; and the words of Scripture directly appeal both to the understanding and the feelings. They aim at both head and heart. We reverence God most when we seek instruction from all the three. We honor not the God of Nature by ignoring the God of Providence. We honor not the God of Providence by ignoring the God of Scripture. And we honor not the God of Scripture by ignoring the God of Nature and Providence. The true Christian learns to know and adore his Father in *all* His works, and at once avoids the errors of the materialist, the deist, and the pietist.

The pictures which our Blessed Lord drew from nature, while lovely as sketches of natural objects and events, are also examples of the way in which a pious mind may turn this world to account in the search for moral instruction. In proof of this I may simply

refer to the parables of the sower, the tares, the leaven, the net, and the fig tree, and the descriptions of the lilies of the field, the ravens of the air, the sunshine and the rain, and the mysterious breath of the world—the wind, as illustrative of the secret power producing religious life. As examples of the way in which He taught us to improve the experiences of this life, or to read the book of Providence, I might point to the parables of the prodigal son, the unjust steward, the rich man and Lazarus, the unjust judge, the wicked husbandman, and the marriage supper. Let us but follow His example, and we shall find all nature and society, all we see and all we feel, replete with instruction.

As regards the subject of my text—The Harvest—it is a combination of features belonging to external nature and providence. The harvest and the ingathering are, as natural scenes, beautiful and impressive. It is delightful to contemplate a country covered with waving corn, and mark the breath of heaven sweeping across the plain, traced in sunshine and in shadow, maturing food for all living. The birds of the air loudly proclaim their joy, and share the bounties which God provides for all His creatures. The shout of the laborer is commingled with the rustle of the falling ears of corn. When the fields are white unto the harvest, the gentle moon shines down with a broader, a brighter, and a more benignant ray. There prevails a calmness, a stillness and a serenity which distinguish no other season. The harvest is a time of joy among all mankind. They joy “as men joy in harvest.” As the last loaded wain slowly seeks its resting place,

we, too, share the jubilee, and join in the glad refrain :

Greet the reapers as they come,
Happy, happy Harvest Home.

But the harvest is not so remarkable as a scene of nature as of providence. The mighty table of the great Father of the universe is there spread. It groans with abundance, covers every field, fills every valley, illumines every mountain side, besprinkles every path, and rejoices every heart. Were the heart also filled with gratitude, it would worship God under His ancient name of Jehovah-Jireh: "The Lord will provide."

The Harvest, we are here told, is a picture of "the end of the world." Let us consider the *ideas* which this figure suggests, and the *lessons* it enforces.

I. As to the *ideas* it suggests. I remark, in the first place, that it suggests to our minds the idea of *previous progressive growth*. Had it so pleased the Almighty, He might have filled our barns with grain, as good and even better than we have, in a moment. No believer in the infinite power of God can doubt this for an instant. You recall the mighty power which let loose the waters of the deluge and discharged them upon an unbelieving race. You have not forgotten the power which suspended the law of gravitation and commanded the sun to stand still upon Gibeon, and the moon in the valley of Ajalon. The Redeemer, by changing water into wine, dispensed, in a moment, with the operations of the planting, the growing, the pruning, the blossoming, the filling, the pressing and preparing of the grape; and so, in the miracle of the feeding of five thousand with a few loaves and fishes, he mysteriously multiplied both animal and vegetable food. He chose, however, that our harvest should *grow*. In every field, a mysterious process has been carried on by a mysterious power in myriads of seeds, by which they have been brought gradually to perfection, each little growth necessary to the whole. Each grain of sand must be deposited to form a continent; each leaf must fall to strip the forest; each drop must descend to produce a shower; each ray must depart from the sun's orb to produce day; and so each seed must grow to produce the harvest. A myriad secret works elaborate, under a guiding providence, one great result.

You and I may think that our individual lives are small and insignificant. And, compared with universal life, they are small. What are we, compared with the hosts of celestial glory—the angels that excel in strength—the burning cherubim? What are our lives, compared with the lives that have been since Adam and Eve, a lonely pair, were driven out of paradise? What, in importance, compared with those of Moses, of David, of Paul, of John, of Alfred, of Wellington? What greater their value than that of mil-

lions who have lived and labored, loved and been loved, since Eden bloomed, and a river flowed out of the garden? But let us do ourselves justice. Let us be humble, but let us not despise ourselves. We shall not improve what we consider contemptible. Small as is our life, it contributes to a great result. It is a unit of a great sum. It is a growing ear of a great harvest. Our life, for weal or for woe, hastens on the end of the world, and carries forward that march of events which shall culminate in an opening heaven and a trembling earth and a radiant Lord, just as surely as the step of a single soldier contributes to the onward march of a great armed host.

"The lives of all great men remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time."

2. There is farther suggested by these words the idea of *decay*. The harvest is associated with decay throughout the realms of universal nature. The bright and beautiful mantle of summer is supplanted by a sober robe of yellow and grey. The vivid blushes of spring, and the luxuriant foliage of summer, no longer checker the landscape. The tinted leaves, that but lately shone so amazingly brilliant in the sunlight, making the forest-glade like some grand cathedral, with empurpled light streaming through its curiously emblazoned and richly stained windows, now rustle with the idle wind beside every path. The flowers that nestled in the green grass so modestly and so sweetly, or, emboldened by the solitude, raised their brilliant clusters on the mountain side, in the deep lone glen, or by the busy prattling brook, are now faded and gone. They have died to bloom no more. Their lovely forms have expired under the biting and unkindly blasts of the inverted year. The forest is nearly bare, and here and there a lofty tree lifts up its stripped and struggling arms to the breeze—a fitting sceptre for the icy hand of winter. Thin streaks of snow begin to form the hoary crown which shall soon adorn nature's brow.

What a moving and instructive scene for the pensive mind! The Christian poet that celebrates the "Course of Time," in depicting an autumn scene, thus, in sympathy with decaying nature, sings:—

— "And now and then an aged leaf
Fell from his fellows, rustling to the ground,
And, as it fell, bade man think on his end."

"The harvest is the end of the world." And will it not be the end of the world to us when our autumn comes, and decay is followed by death? The season of man's life, however prolonged, will come at last to its fall. The same great Power that said, "There shall be seed-time and harvest, summer and winter, cold and heat, day and night, while the earth remaineth," said, "Dust thou art.

"and unto dust thou shalt return;" and no change of situation, no wealth, no power, no climate, no bodily constitution, no wisdom, no skill, can reverse that sentence. Do I not see before me the sober garments of age, bespeaking the hey-day of life past? Do I not see the furrowed face, down which many a tear has passed during a troubled life, like the bare mountain side, riven by many a torrent? Do I not see the bloom faded from many a cheek, and flowers withered that shall bloom no more? Do I not see in the countenance unmistakable signs of hopes dashed and joys expired? Do I not see streaks of white on the heads of even the strong and middle-aged, signalling the winter of life, with its hoary head and its feeble step? Shall the ravages of death be suspended or averted in our case alone? Where, then, are well-known faces? They are blighted and consumed by the defacing fingers of decay. I behold in this assembly a harvest for that "Reaper whose name is Death;" and as surely and as terribly as the scythe sweeps down every stalk of corn, shall death mow down every being in this church. "O that we were wise, and would consider our latter end!"

3. These words suggest the idea of the *end of labor*. The harvest ends the work of the husbandman for the year. The crop has been secured, and he now reposes on his success. So, when death and judgment shall have come, thus will be the end of human life and labor. If the farmer has neglected his land—if he has not ploughed or harrowed or sown, he cannot reap, he cannot repair his error: the season is past. And so with this life. When death comes, there is no more of such work. "There is no wisdom, or device, or knowledge, or work in the grave;" by which is taught, not that death is an unconscious sleep, but that none of the work to be performed here can be performed there, and that no ingenious wisdom or skill shall recall the opportunity. Then the Christian's sowing work is done, and his harvest is secure. No storms of rage shall disturb his sublime repose. No violent men, like wild beasts, shall attack his peace in sweet possession. No judgment of heaven, like the lightning's scourge, shall threaten to blast his hopes. No cold breath of worldliness shall pass across his sky and chill the warm affections of his heart. No flood shall sweep away the harvest of his enjoyment, and no breeze of error, heresy or infidelity, shall shake the rock of his trust. He is secure beyond the assaults of time and the privations of sense. "Who shall separate us from the love of Christ? Shall tribulation, or distress," &c. ? His work is done. The wicked and slothful servant, on the other hand, can no more do the work which he has neglected. He cannot recall an hour. The Sun of Righteousness shall no more shine upon him to brighten and to save. The rain

of the Divine Word, which he has long despised, shall no more descend upon him. The breath of the Spirit will no more breathe upon his heart, for he has too long done despite unto the Spirit of grace. The whirlwind rages, but not to clear; and the hurricane careers, but not to purify. The fire burns, but not to cleanse; and the deluge rises, but not to fertilize. Oh! what would he give for one hour! and he has wasted thousands. Dives offered but one prayer in hell, and it was refused. He might have offered thousands on earth, and they would have been heard. "Now is the accepted time." When once the harvest has come, the cold winter must set in—a winter never to be relieved by the genial voice of spring.

4. There are associated with the harvest the kindred ideas of *gathering, separation, and storing up*. The death of each man is a harvesting of his labors and gains; while the assemblage that shall usher in the end of the world, shall combine the separate events into one, and form "the harvest", the gathering together of all. In the natural harvest, the grains that have grown under every sun, glistened under every shower, and shivered in every breeze, are safely housed at last. In the moral harvest, the human beings who have lived in every age of the world—who may have drawn out a cheerless life amid icy wastes, or sickened with the languor of tropical heat; who have struggled with poverty or luxuriated in profusion; who have worshipped in a Christian temple or danced in a heathen revel; who have carried their graces to some obscure retreat, "content, though mean, and cheerful if not gay," or drawn the eyes of the world on the dangerous heights of Christian fame; who have breathed their last on a peaceful bed, surrounded by weeping friends, or bled on the ensanguined plain, or descended through the deep blue waters of ocean to an untroubled bed, where no sacrilegious hand shall disturb their graves, till the hand of God agitates their rest, shall appear. No barrier of sea or land shall suffice to prevent their rushing into one vast assembly at the sound of that voice that once shook the earth when it cried, "It is finished," and shall shake the earth once more, when it cries, "Time is no more."

But the threshing-floor, with the wind separating the chaff from the wheat, is a kindred thought, often applied by the Word of God to the process of "the day"—"the great and terrible day of the Lord." Who may separate the chaff from the wheat now? What mind, what church, what discipline is adequate to that task? In the well known parable, the uprooting of the tares by human hands—by those whose imperfections unfit them for the task, is said to involve injury to the wheat. For, O, how closely chaff and wheat cohere! We sit at the same table; we worship in the same pew; we bow the knee at the same family altar; we deliberate

in the same court, and we commune at the same fireside. But then the separation, mercifully suspended, shall be effected. Then there will be but two classes of people and one distinction—chaff and wheat. Now there are Episcopalians, Presbyterians, Independents, Methodists, Baptists, and so on: then there will be but two classes. The angels shall separate them upon one grand principle—love to Christ, practical and proved. The wicked shall be condemned for their works; the righteous shall be acquitted and saved according to their works. The blast of the divine judgment shall sweep the threshing-floor. It shall leave the wheat unscathed, but it shall drive away the chaff into unquenchable fire. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." On the other hand, with this storing up of the righteous—this gathering of them together, we associate the ideas of *security* and *peace*. The blast, the storm, and the pain, are gone for ever. Their happiness, from a small beginning, enlarges with their capacity, and lends increasing power to the song, which shall roll its measures through eternal ages: "Glory to God and to the Lamb for ever and ever"!

II. In meditating upon this passage at present, let us briefly advert to the *lessons enforced*. As a harvest must *first grow*, the question forces itself upon our minds: Are we growing in grace? We are growing, either in grace or in guilt. How solemn the thought, that we are either rising to heaven or sinking to hell. There is no absolute quiescence in the universe. Not even the rock remains unaffected by the forces of nature for a single day. Are we living or dying? Agitating is that moment wherein the physician feels the pulse of the patient to discover his chances of life; and can the question be impertinent, Am I living or dying? As we are growing, then—in which direction? It is true as this Book that we shall not leave this church the same as when we entered. Our bodies shall have taken a step to the grave, and our souls a step to heaven or to hell. Do you believe this? It is the verdict of experience. Why are so many hearts steeled against the truth, but because they are hardened in their obstinacy by repeated acts of resistance? Repeated disobedience makes them Gospel-proof. Resist not, then, the Holy Ghost.

2. Are we grateful? God has been very good to us. We have had an average harvest, peace, and abundance of work for poor people, and we deserve nothing. Yet wickedness abounds, and the love of many waxes cold. Even Christian professors are not ashamed of barefaced wickedness and the grossest worldliness. Now it is reasonable that we should be grateful to God for His mercy; yet, mark my words, a wicked man is never grateful. God may give him wealth, proper-

ty, land, harvests, splendor, health, children, and he is never thankful; and, on the other hand, He may cast the believer into a loathsome prison for his loyalty to the truth, and rend his flesh with stripes, and he is, like Paul and Silas, astonished at the Divine goodness, and his praises astonish others. Humiliating proof of our corruption, that grace alone can make us grateful! Let us pray that He would enkindle the flame of grateful love upon the altar of our hearts, cold as the unfeeling stone.

3. Do you mark the footsteps of time? Life is a journey between the cradle and the grave. The journey is differently performed and of diverse length. Some perform it in fine carriages upon a smooth and splendid road. Others pant, weary and foot-sore, upon a rugged and thorny path. But death is sure to seize his prey, deaf alike to the blandishments of beauty and the claims of worth. He plucks the noble from his carriage, rends the purple from his shoulders, and lays his head low with the poorest of the poor. Nor is he forgetful of the wretch who bewails the day of his birth. Let us not dishonor our heritage as reflecting beings by rushing on in worldly engrossment till the night cometh in which no man can work. Let us live, drawing our deepest joys, our dearest hopes, our firmest peace, from the atonement and life of Christ. Let us serve Him with faithfulness, and then, when our day closes in weakness and decay, He will place His everlasting arms underneath us, and receive us to Himself and to the society of the noblest and the best who have adorned the annals of time—that galaxy of Christian heroes who, from their exalted seats, now animate us to patience and to victory. AMEN.

— 3 —

"As Good as a Christian."

"I fear that my husband will stumble into hell over the faults of professing Christians." Such was the remark of a lady whose husband belonged to that large class in every community that live on the faults and inconsistencies of the children of God. They claim that they are as good as Christians, and look for the Christian's joy in the world to come.

It need not for a moment be denied that Christians have faults, and are not as consistent as they ought to be. Every true believer in Christ will tell you that he is a greater sinner than you think he is. He knows the secret faults of his heart. You only know the inconsistencies of his outward conduct.

And yet there is a heaven wide difference between the most unworthy child of God and the most moral and upright man who is not a Christian. The one will be saved; the other, unless he repent, will be lost. The one has consecrated himself to the service of God, and has the promise of God's strength to help

him purify his heart and life. His heavenly Father is working in him day by day the work of sanctification. The other is living without God, living for self; and not simply standing still in his wickedness, but day by day growing worse—hardening himself more and more against God.

The assertion so often made by men of un-renewed hearts, "I am as good as a Christian," is made as an excuse for not becoming a Christian. It is made to cheat the conscience, which is telling all those who make such a boast, "You are not as good as a Christian." Well indeed will it be for those thus deceiving themselves, if they open their eyes to their true state, ere they stumble into hell over the faults of professed Christians.

We attempt not to palliate or excuse these faults. Christians ought to live lives of greater holiness than they do. They ought to give much less occasion to the world to find fault with them. Every true Christian is seeking just this, that he may so let his light shine that men may take knowledge of him that he has been with Jesus.

But every man must give an account of himself to God; and tried by this rule, where do you stand? What if all the world were hypocrites, and going down to eternal death, that would not alter your own responsibility to seek the kingdom of heaven, to give your heart to the Saviour, and serve him all your days. If you have been making this miserable excuse for not coming to Christ, I pray you, my dear friend, give it up at once. Let it no longer be said of you, "I fear he will stumble into hell over the faults of professing Christians."—*American Messenger*.

Good for a School-house.

"Rather poor accommodation for a family there, I should think," said a friend, as we rode past a small, one-story building, in one of the rural districts of New York.

"It is a school-house," I replied.

"Indeed! it is very good for a school-house."

That evening at the prayer-meeting, I heard a Christian say, "This is a dreary world. I wonder that I should ever feel attached to it. Friends fade away, riches take to themselves wings, pleasures have a concealed sting. Everything here is transitory."

Dreary, I thought, yes, dreary enough as a dwelling place, but is it not very good for a school-house? And that is the only purpose for which God ever meant it.

"Riches, friends, pleasures pass away." To be sure they do. So do poverty, enemies, troubles, for all these are only school-books, and when we have learned all the lessons any one of them can give us, our teacher, God, takes it away, and gives us another book. Earth is changeable, and ought to be. Do we want to be kept always in the lowest class,

because if we enter a higher one we must give up our primers? The change from riches to poverty is often, as God looks at things, promotion.

I saw another man not long after, a professor of religion too. "Well," he said, "give me a good farm well stocked, and I'll risk all the danger of it. Why shouldn't a man have the good of the world while he is in it?"

He was making the same mistake. "The good of the world," he said, and forgetting that it is good only as a school-house, he was trying to make easy chairs of its benches, and feasting tables of its desks. He was filling it with household stores, and wholly neglecting the lessons set for him to learn in it. I trembled as I thought of his examination day.

With a sweeter sense came the thought that this world is only a school-house, as I stood by the death-bed of an aged Christian, and heard her whisper, "All that we can enjoy of this life is very uncertain, but we know,"—here her voice failed, and I completed the sentence,—

"We know that if this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

"That," she whispered again, "is my great comfort now."—*Nat. Baptist*.

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"I won't go to Sunday School to-day."

"Dear me, how the wind blows this morning. I guess I won't go to Sunday School to-day."

Thus mused a teacher one wintry morning as, yielding to a self-indulgent impulse, he threw himself into a cosy chair before the cheerful grate, and composed himself for a nice spell at reading.

Before he was fairly seated, however, the images of his six expectant scholars rose in life-like forms before his imagination, and a voice from his affections said:

"Poor things! how *disappointed* they will be if they don't find you at school."

"Yes," added his conscience, "and how *discouraged* they will be too after walking through the cold. This and the force of your *example* will be likely to make them absentees the next unpleasant morning."

"Humph! That's so, I suppose; but, then, one cannot be always swinging like a door on its hinges between his home and his Sunday-school," replied his selfishness.

Without regarding this pettish remark, conscience proceeded:

"Your absence will *embarrass* the *superintendent*. How can he supply your place without *deranging* the order of the school while hunting up a substitute? Moreover, you will *lose* an opportunity to serve your Master. Your scholars may be in that state of mind to-day which best fits them to be led

to Christ. And will you not *injure yourself* by yielding to a lazy, self-indulgent feeling, instead of being governed by your sense of duty?"

"I am afraid it's so; but, dear me, how the wind whistles," pleaded self again.

"Your *obligation* will be violated if you stay at home," resumed conscience, "for are you not virtually pledged to attend every Sabbath, if possible? Can you be absent without offending or at least *grieving* your Saviour?"

These last words touched the *heart* of the teacher. Closing his book, he rose, and in firm tones said, "I'll go!" He went, did his work, spent a pleasant, useful day, and at night reflected that he would not be afraid to meet the record of that Sabbath at the judgment.

Friend teacher, is this a passage from your experience? Has *conscience* always triumphed over self-love, and kept you punctual? Happy man! Work on and wait awhile; your reward is sure. To the often absent teacher, who allows *self-love* to triumph over conscience and the affections, I have only to say, please read over again the arguments of conscience in the above sketch, and inquire how those Sabbaths on which you are marked absent on the roll-book *will appear* in the judgment.

—o—

A PAGE FOR SABBATH SCHOLARS.

"John Dupps."

It was Charley Edwards' birth-day, and his mother, to please him, gave him the liberty to invite a number of his playmates to spend the afternoon with him. Children never forget engagements of this kind, and all the little fellows were early at the house. For a while, they played about the large garden; first at one thing, then, when tired of it, at another. Then some one proposed going into the house, to play blind man's buff, and so the large dining-room was cleared for the fun.

There was one boy, John Dupps, at this party, of whom I wish particularly to tell you. He was not a very bad boy—no worse than most boys, yet he was not a good boy—always good—as you will see.

The privilege of going where they pleased was given to the children, provided they disturbed nothing. It is oftentimes a very hard matter, for boys especially, to keep "hands off." John Dupps, while the play was going on, became tired of it, and stepped into the parlor, adjoining the room they were in. How many beautiful things were there! What pretty books, and shells, and ornaments! What beautiful birds! far more beautiful than he had ever before seen! How many nice little things! "Surely Mrs. Edwards can scarcely know what a quantity she has. And the books, so full of pictures! That is a beauty with the crimson back on it—Stories

for Little Folks. I would like a book like that. I wonder if she would miss this little bit of a one?" So John Dupps was thinking. "I should love to have it. There ain't any body about to see me"—and John slipped the book into his pocket. Quickly he returned to the dining-room. "Here is John," said one of the boys; and immediately John's face turned as crimson as the book in his pocket.

"Johnny, you blush like a girl," said Mrs. Edwards.

"I am so hot," replied John. That was an untruth.

"If you are," said the boy next him, "why don't you keep your hands out of your pockets."

Something kept saying to John, "They all know you are a thief—your face looks like a thief's, John Dupps. Take that book out of your pocket. What a shame, John Dupps, to steal from so kind a lady." Poor boy, he was now so uncomfortable that he took his cap and left the house. It would have been far better if he had returned at once to the parlor and replaced the stolen book. But he soon reached his home, and, going to his room as quietly as he could, he sat down and drew from his pocket the cause of his trouble. "Perhaps," thought he, "they won't miss it, and I'll keep it locked in my little box; and no one shall know it is there. I'll look at the pictures a while. Poetry in it, too."

"It is a sin to steal a pin
As much as if a greater thing."

Instantly he let the book drop. The first words in the stolen treasure were words of conviction. "I won't keep it there. I can't have such a book about me. The Good Man placed those lines just there for me." Oh, how well he thought so!

"What are you doing here?" cried Charley Edwards, rushing unheralded into the room.

John Dupps' mortification was complete. There could be no disguising facts now. There lay the stolen book on the floor, and its owner before him.

"Will you forgive me, Charley?"

"Certainly. What for, John—for leaving so soon?"

"No, no. For taking your book!"

"This one," asked Charley, lifting it from the floor.

"Yes."

"But you didn't mean to keep it, John?"

"Yes, but I did, though, and that's what makes me so sorry."

"Ma prizes this book more than any other. It is sister Jane's book, and she is dead. John. Ma would have felt sorely the loss of it."

"Ain't I a bad boy, Charley?"

"Not if you won't do so again. And come, I'll take the book and put it myself in the parlor, and no one shall know of it—not even Ma; and I'll never, never speak of it again."

And generous Charley kept his word. The

hook was placed on the table where it had long been kept by the hand of affection. The boys returned together to their sports—Charles to enjoy himself, but John to think over what he will never forget, that

"It is a sin to steal a pin
As much as if a greater thing."

—*Youth's Evangelist.*

The Childhood of Jesus.

How much we should like to know about the childhood of the Son of God. Did he play and work like other boys? The Bible tells us but a few things about Him. Why it does not tell us more, I do not know. It tells us that he increased in wisdom. When he was twelve years old, he went to Jerusalem with his parents. On their journey home, they missed the boy. Where was he? Nobody had seen him. They hurried back to the city, and found him in the temple, "sitting in the midst of the doctors, hearing them, and asking them questions; and all that heard him were astonished at his understanding and his answers."

He was never idle, never inattentive, never heedless; his whole mind and heart were open to receive instruction, and to impart it to others. How glad his parents were to find him, and among such wise and good people, too. "Son, thy father and I have sought thee sorrowing," said his mother. "Did you not know," he said, "that I must be about my father's business?" He was the Son of God, and God had sent him to this world to seek and to save them that were lost.

Jesus went home to Nazareth with his parents. And what was his conduct towards them? This is another thing the Bible tells of his character—"He was subject to them." He honored his parents. He was always obedient, always affectionate. He never spoke a cross word, was never unkind, never forgetful. He loved his Father in heaven, and loved the work which he gave him to do. He was a heavenly boy.

Do you not suppose the boys of Nazareth loved him dearly? But bad boys do not always love the good. They hate those whose spotless example reproves their wickedness.

The Son of God became a child, that you may know how dear children are to him. He had a home just like you; he fulfilled all the duties of a child; he ate, and studied, and worked, and helped, just like you. He remembers his childhood, and can feel for you. Whenever you think how you ought to behave, think of the heavenly boy that once lived in Nazareth, and how the Son of God, who became the Son of man to save a wretched world, has set childhood a lovely pattern of early piety.

A Benevolent Work.

TWO or three years ago, an institution was formed in Halifax by a few philanthropic gentlemen, having for its aim the improvement of depraved youths, and called "The Industrial School." The opinion advanced by these gentlemen was, that the City Prison and similar places of punishment, crowded, as they often are, with the worst of criminals, was not the proper atmosphere in which to restore the character of depraved and outcast boys; on the contrary, the influence there exerted upon them tended rather to harden than to reform. The idea to be carried out was, that the School should be not only a *Reformatory* for young criminals, but also an *Industrial School* for neglected orphans or homeless ones, whose characters were likely to become corrupt by contact with moral pollution; and the main object of these gentlemen consequently was, to prevent crime by cutting off the supply. The experiment was commenced amid much indifference, if not positive opposition, and had to be sustained entirely by voluntary effort, the only public acknowledgment of its utility being made this year by the City donation of \$100. Boys of any creed were admitted, but, as ordinary religious instruction was one of its characteristics, the school was looked upon with suspicion by some, and a certain class took offence, and of course it became involved in difficulty. The Committee, however, determined to persevere, and had to decide upon choosing one of two courses: either to give up the idea of imparting religious instruction altogether, or to confine their efforts to a portion of the population. The latter course was adopted, and the institution is now known as "The Protestant Industrial School," although its doors are still open to all denominations. Concerning its past history we need say no more. At present it is attended by 28 boys, between 9 and 19 years of age, 16 of whom have been at different times in the City Prison; and numbers more are seeking admission, but the want of means to sustain them compels the committee reluctantly to refuse admission. The expense of maintaining a boy there is only \$32 per annum, whereas in the English Reformatories the cost is \$92, and in the Scotch \$81; and the amount required to keep up the Establishment, with 50 inmates, would be \$1600. We give the list of office-bearers to show how unsectarian is its government:—

GENTLEMEN'S COMMITTEE:—P. C. Hill, *Chairman*, W. H. Waddell, J. S. MacLean, Capt. Lyttleton, W. S. Stirling, W. H. Neal, G. R. Anderson, A. K. Doull, Rev. Geo. W. Hill, Rev. Geo. M. Grant, Rev. Dr. Pryor, Rev. W. Maxwell, Rev. Mr. Botterel, E. D. Meynell.

LADIES' COMMITTEE:—Miss Cogswell, Mrs. R. Tremain, Mrs. Howe, assisted by other Ladies.

TREASURER:—Richard Tremain, Esq.
 SECRETARY:—J. S. Belcher, Esq.
 SURGEON:—Dr. Hattie.
 SUP-COMMITTEES:—*Finance Committee*, Rev. G. M. Grant and J. S. MacLean, Esq.; *Clothing Committee*, G. R. Anderson and A. K. Doull, Esq.; *Committee on Shoe Class*, J. S. MacLean and A. K. Doull, Esqs.; *Building Committee*, E. D. Meynell and J. S. Belcher, Esqs.
Superintendent, Mr. John Grierson, *City Missionary*.
Matron, Mrs. Grierson.
Manager of Shoe Department, Mr. Joel Lyons.

We have been kindly favored with a well-written Report of the Committee for the past year, and call the following extract from it:—

“What have we done this year? We have cleared off our debt, (\$2400,) thanks chiefly to the ladies who got up a bazaar for the purpose, and to some half-dozen liberal friends who completed the work. We have paid our way up to this date, and \$200 more will bring us to the end of our year—January 31st, without being in debt for the working expenses, and in a position to begin next year's operations quite unencumbered. We are erecting a new building, which will be finished in November, at a cost of \$600, the greater part of which we expect to get from a sale of fancy work that the ladies intend holding in the Mason Hall a few days before Christmas. As far as money is concerned, all that we now ask is that God would put it into the hearts of His people to send us about \$300 additional, and we could feel that nothing was lacking, and that our most sanguine hopes were more than realized; for we thought that we would do well this year if we held our own, whereas we would then say that we had cleared off the liabilities of the past, met all the demands of the present, and laid a broader foundation for the future. But we have done far more this year than get into a sound financial condition. Our Reformatory has become one in fact as well as name. The material, intellectual, and moral improvement of the boys is positively wonderful. Take this threefold aspect of the case and consider what has been effected. In the first place we desire to make men of them; not to coddle them as in a hothouse, nor to enforce a rigid machine-like uniformity in little things, but to make them reliant and handy. So while the twelve oldest learn shoemaking, they are not confined to that. They are called on to assist the others at times in gardening, in doing the work of the house, in making little repairs, &c. The other boys are employed in various ways; some are hired out by the week, day, or hour, to run errands or do jobs about houses, and in every case these are required to be back at the Home in time for the evening school; others assist in the house work, cleaning their own rooms and doing what

Mrs. Grierson requires; others keep the premises outside in order, whitewashing, mending; others are gardeners, and the extent to which this is carried may be judged from the fact that this year the whole of the flower and vegetable gardening that covered so large a space in front of the building, and that was done so thoroughly, was their work. A coal shed was required. The committee got the lumber, and the boys put up the shed. The cellar required flooring. It was done by the boys. If a window pane was broken, they put in a new one. And half the work on the new building is being done by them, so that it will cost at least \$250 less than it otherwise would. The boys are thus fitted for actual life, for they are ready to turn their hands to anything.

“In the evening they all meet in the school-room to be instructed in the ordinary branches of English Education. The teachers are young gentlemen from the city who have volunteered for the work, one or two of them going every evening, and the others occasionally. Messrs. John Watt, Bushel, Alexander Bremner, C. Lindsay, have persevered in this duty for the last six months with a forgetfulness of self that is above mere praise, and one of the results of their labor is that more than twenty of their pupils can now take part in the Scripture reading at family worship. On Sunday morning all march to St. Paul's Church, though any boy is permitted to go to any other Church, if the superintendent finds that a seat will be given him in it. On Sunday afternoon there is a school taught by several volunteer teachers. It is the unanimous testimony of all the teachers that they never had scholars so eager to be instructed, so respectful and obedient. Another thing from which much benefit was derived was Mr. Fultz coming an evening in the week for many months to give them military drill. This improved their gait, appearance, and health. On Sunday afternoon at 5 o'clock, the boys are permitted to go into the city to see their friends, and we know of several instances, in which, however, it would be out of place to give names, where they have acted as young missionaries in their old homes or haunts. And could anything show better their new tone and spirit than the fact that these boys, many of whom used to be restless vagabonds or idle loafers, now never ask to go into the city; and that when sent on the Sunday afternoons as we have mentioned, every one of them is sure to meet Mr. Grierson at the Inglis School, at 7 o'clock, to attend his Sunday evening meeting, and thereafter march back with him to the Home. There is no yoke on them but the moral and spiritual. We could give other proofs of the growth of character in them that has convinced us that our Reformatory is now such, as far as the influence of one boy over another is concerned, that the most respectable man in Halifax might

send his children to it as safely as to any educational establishment in the city. Take this for instance: The garden had a good deal of fruit in it and the boys are left to themselves during the greater part of the day; but because they were not to take it as a proper share was intended for themselves when it was ripe, and because they were left on honor, not a currant was stolen except once, and in that case confession was made almost immediately after. We are entitled to ask with some pride, of how many schools could such a testimony be borne?"

A Church Organization a Necessity.

We refer to the importance of organizing, at the earliest practical period, an actual Christian society in the scene of our missionary operations, in contradistinction to a mere visiting and preaching agency. The latter is good in its own place, but is, from its very nature, inadequate to meet the full exigencies of the case. What those forlorn multitudes want is not merely the Gospel, but the Church—not a healing message only, but a holy society. It is not enough to give them the children's bread; we must provide for them a home. We must not only arouse and arm for the strife, but unfurl for them a banner, and join them to a company of brothers, with whom, shoulder to shoulder and heart to heart, they may fight life's battle together. From the first Christianity has been a social religion, and has owed, under God, its attractive and moulding power, mighty over the hearts of men, as much to its fellowship as its message of love. The Church introduces them to a family of brothers; she furnishes a home to those who have no other home on earth, and who scarcely know even the name. Christian brotherhood takes the place and compensates the lack of common human brotherhood. The Church gathers together and welds anew the broken links of the world. In her bosom the lonely find company, the weak support, the desponding hope, the languid incitement, the mourning sympathy, the timid have every encouragement, impulse, and strength. To thousands and thousands she is the only light in darkness, the only point of union amid disorganization and anarchy, the one organizing, vivifying, new-creating power amid universal dissolution and corruption. How momentous, then, amid scenes like these, and in all our missionary operations, that the principle should, at the earliest possible moment, be called into action. If we are to do any permanent and extensive good in the field—if we are not to lose, to an enormous extent, the fruit of the good we are actually enabled to do—we must make it our business not only to evangelise but to organize. We must not only make converts but find churches. The few and scattered embers of good which,

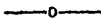
by God's grace may have been kindled, must not be left to lie amid mire and dirt on the cold, wet ground, but gathered into glowing heaps, and fanned into living flame ere they sink down to die.

Important Movement among Israelites.

The Israelite Alliance is rising to a notable rank among the institutions of Continental Europe. Lately its president, M. Cremieux, went to Bucharest to defend, before a committee of the Parliament, the cause of the 400,000 Jews of Rumania. His noteworthy speech is somewhat like the words contained in the book of the prophet and might be summed up: In those days they shall say no more, "The fathers have eaten sour grapes, and the children's teeth are set on edge;" and he seems to have gained his cause—equality for the Jews. The Alliance is bringing out its last report, translated into English. It is worth perusal as showing the genuine state of feeling of the more intelligent and aspiring of the race of Israel, the evident shaking of the silent occupants of Ezekiel's valley, as yet very unconscious and "very dry." But while they are occupied in counting themselves up and coming together, slowly but surely, another is turning his eye toward them as an element in the advance of his reign, and a means of power and civilization in the East.

The project of the International Society for the Renovation of the East presents its plan as follows: To promote the development of agriculture, industry, commerce and public works in the East, and especially in Palestine; to obtain from the Turkish Government special privileges and powers,—in particular, the concession and gradual relinquishing of the soil of Palestine; to distribute, by purchase, such portions of land which the company itself acquired or received as a concession, and to cause the most fertile valleys of the Holy Land to be colonized. Palestine, it is well known, needs but labor to produce abundantly. Private trade and industry coming in to complete the work of agriculture will attract thither, in great numbers, merchants, colonists, and capitalists, both Christian and Israelite. Such a resurrection of the East, seconded by the revival of religious feeling, will be aided by the united help of the Israelites, whose invaluable qualities and remarkable aptitudes cannot but be advantageous to Palestine. A good port constructed at Jaffa, and a good road, with rapid communication at Jerusalem, would be the first desiderata; then the purchase of land right and left of the road, to be sold again to Israelite families, would follow; and finally, Israelite colonies would settle there from Morocco, Poland, Moldavia, Africa, &c.

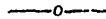
Such is the aspiring conception, and men whose means are vast and who are not deficient in persistency, declare their purpose to put their shoulders to it.



Progress of the Romanizing Movement.

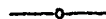
There is no abatement of the turmoils in the Church of England, though the intensity of the ritualistic controversy is just now keeping the broad church discussions in the shade. It can no longer be denied that ritualism is alarmingly on the increase, both numerically and in point of excesses; that the actors in it are becoming more open and bolder in their movements, and that the firmness of the Archiepiscopal influence against it is giving way. The scheme, two years ago scouted as out of the range of possibility, to effect a diplomatically arranged fraternization with the Latin and Eastern Churches, is now systematically forwarded by a large and influential society within the Church, organized for the express purpose. The *Evangelical Christendom* says that "it would be tedious to enumerate all the churches in different parts of the country which are opened for the first time with ritualistic observances, or those in which Romanism is all but openly preached." The papers are crowded with several illustrative cases. We give one from the magazine just quoted. The scene is the Church of St. Ethelburga, London. It was the anniversary of the Society above referred to. "The chancel was crammed to overflowing with priests, choristers, acolytes, and the other actors in the mummerly; the congregation consisted of about thirty persons, chiefly women. The edifice was filled with the smoke of incense, which at first had a suffocating effect upon the uninitiated. 'The altar' was decorated with white and crimson drapery, and the Host was exhibited exactly as in Roman Catholic Churches. While prayers were intoned, the incense was swung about vigorously. The Rev. Mr. Lee preached the sermon, after which a species of 'Miserere' was chanted; and the priests, with their backs to the congregation, administered to each other what appeared to be the consecrated elements." The *London Record* has the account of a recent service in St. Michael's, Shoreditch. The preacher, discoursing from the words, "My Father giveth you the true bread from heaven," inquired, "Where is that true bread to be found that giveth life to the world?" Then pointing to the altar, he cried emphatically, "There, on that altar," and urged the people to seek Christ in the Eucharist, and to worship him in the Eucharist. Meantime the Romish priamates, both in England and Ireland, speak of the reconversion of the kingdom as an easy certainty. The difficulties have vanished from

their task. "The work going on within the Established Church itself," says the former, "is preparing the harvest for us." An easy conquest indeed, if the Established Church was the only guardian of the Protestantism of the realm. But there is good salt left even when that has lost its savor.



Lack of Candidates for the Ministry.

This subject is pressing upon the attention of Presbyterian and other bodies of Christians of Great Britain. It especially appears in the almost total failure of candidates for missionary fields. The Free Church has difficulty in maintaining its stations in India for want of men, and Mr. Merivale complains of an inadequate supply of agents for missions of the English Church. At the recent meeting of the London U. P. Presbytery, the same subject was under discussion. An overture to the English U. P. Synod was agreed upon, reciting the fact that of late years the supply of licentiates and probationers has fallen much below the necessity of the Church for the maintenance and extension of her Home and Foreign Mission work; and that recent appeals by the Mission Board for agents to be sent to various parts of the Mission-field where laborers are urgently required, have failed to call forth the offers of needed service. Rev. Dr. Edmonds, in the course of a speech on the subject, remarked that, so far as he could see, there was no positive symptom of any improvement, and the number of first year's students at last session of the Theological Hall was still quite inadequate. He had his own opinion as to the probable causes; but at present he would only say that there was a combination of them, and that the subject was one that very seriously demanded the solemn consideration of the whole Church. In fact, he did not conceal his opinion that there was nothing in connection with their position as a Church—not even the question of union itself—that so pressing demanded the prayerful and most prolonged consideration of the whole Church. He also felt, in reference to the other point embodied in the overture—the absolute silence of students, preachers and ministers, in response to the very urgent appeals for help from various mission fields—that there must be something which required the very solemn consideration of the Church.



PRIVILEGE TO PROTESTANTS IN TURKEY.—Throughout the provinces of the empire the nominally Christian element is large, but is mainly divided among the image-worshipping and ritualistic churches. The Protestants are feeble, and all the other non-Mussulmans unite in oppressing them. They have been

denied a voice in the Provincial Councils, and when made the victims of outrage, seldom find redress from tribunals of justice. Quite recently, through the influence of the British Minister at Constantinople, Lord Lyons, an important order has been issued by the Grand Vizier to all the Pashas in the empire. It is to the effect that in provinces where the Protestant community is large, it shall, as in the case of other non-Mussulman sects, be entitled to one representative to sit as a permanent member in the Provincial Council. Where the Protestant community is small, it may send a representative, but he can only act in cases where the interest of his people is especially concerned. No standard of large and small is given. A document giving privilege or protection to subjects, which did not leave some opening for evasion, would be a new thing at the Porte.

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

One Month's Tidings from the Mission Field.

I. THE CHURCH'S MISSION.

Three missionaries have been sent by the Colonial Committee to Nova Scotia; another has been secured for the island of Cape Breton.

A Presbyterian Church has been founded at Taranaki, New Zealand, under the care of a minister of the Church.

An interesting account will be found in the Record of the operations of the India Mission Committee, consisting chiefly of a brief summary of the report to last Assembly.

II. NEWS OF OTHER CHURCHES.

ENGLAND.—A paper has been issued by the Committee charged with raising the memorial in Oxford to the sacred poet, John Keble, author of the "Christian Year." The form of the memorial is to be "the establishment of a college or other institution, in which young men now debarred from University education, may be trained in simple and religious habits, and in strict fidelity to the Church of England, with the hope that, among other advantages, it will tend to promote the supply of candidates for holy orders." Without pausing to express regret that the monument to John Keble should be confined to those writings to aid an institution of such a kind, we would direct attention to the facts stated in the circular. During the last ten years, 674 parishes or districts have been added to the Church of England; yet during the last eight years there have been 319 ordinations fewer than in the eight preceding. Twenty-five years ago, hardly any men were ordained who had not passed through a university: during the last six years, the number of these has averaged 135; and the whole

number ordained from Oxford has averaged only 157.

FRANCE.—On the 19th of August last, a ceremony described as "exceedingly touching" took place at Taitbout Chapel. A converted priest was received into the Protestant Church, "He had most honorable certificates from his late superior, and had studied for a year at the Lausanne Theological faculty."

In the district of the Ariège, an extraordinary revival of religion has taken place. A pastor had laboured faithfully, but without much success for fourteen years; and now, all at once, partly from the addresses of a soldier, and partly through the services of the Church, "men, women, and children come anxious to hear of Jesus." "More than half the population of a village desire to be Protestants." One of the fetes had been stopped for want of attendants.

HUNGARY.—Mr. Koenig writes from Pesth a most interesting account of work in the hospitals in connection with the late European war. The barracks of Pesth were fitted up for the reception of the wounded, both Austrian and Prussian prisoners, and no fewer than 14,000 have been accommodated in them. Mr. Koenig offered his services gratuitously as military chaplain, and these were readily and cordially accepted. There was no "restriction as to nationality or creed." He has already distributed 1000 Testaments and 15,000 tracts, and the work must evidently go on for months. The soldiers receive these and his visits with a strange eagerness. All nationalities are represented there; but all, Prussian, Saxon, Austrian, Jew, receive him with rival heartiness. "If we were to distribute money among them, the crowd and noise could not be greater. Each time before going into the wards and after leaving them, we are surrounded by hundreds, each stretching out his hand and naming his nationality." "One day, when a body of 600 stood in their ranks in the court of the barracks, ready to march to the railway station for Vienna, they, in the presence of the officers, left the ranks and burst forth like a torrent upon myself and my companions, to secure a parting gift. The authority of the officers was set aside, and for some time their endeavors to call them back were perfectly in vain. Nevertheless, instead of being displeased, the officers afterwards thanked me for doing so much for the good of the troops. "Frequently on coming home from my rounds, I have stood in wondering adoration, seeing how the Lord is causing His kingdom to come, His will to be done, and the wrath of man to praise Him."

INDIA.—"Christian Work" also contains one of the most interesting summaries we have seen of Mr. Ferguson's work at Chamba. Much of it has already been described in the Record, but some points have not been alluded to, and a few extracts will be useful. It was at Kikia, a village near Chamba, that the

first fruits were gathered. Twenty-five from this "little Hamlet" have become followers of Jesus Christ. In the suburbs of Chamba live a class of leather-dressers, called Chamars, about 300 in all. Twenty-five of them also have received the Gospel. One old man, whose age is upwards of 100 years, was baptised a year ago. He came forward before the congregation, his son standing by his side. One lock of hair, a sacred symbol to the Hindoo, had grown uncut since his birth, dear to him because connected with so many associations, but evil because these were all associations of heathenism. Before baptism was performed, the order was given to cut this single sacred lock. The old man had not expected it, and at first could not undergo the trial. Before the whole congregation he declined. Some of them urged him to consent; the missionary remained passive and silent. Was anything to stand between him and the kingdom of Heaven? At length the inward struggle seemed ended, and he cried out, "Let it go—cut!" The old man was baptised, and when he received the right hand of fellowship, the whole congregation sprang forward to claim him as a "brother beloved." Here is the story of a day's preaching at Mahla, another village near Chamba. At first the people heard very gladly. The day after arriving there, all the heads of families turned out to hear the Gospel more fully taught, and remained three hours listening. At the close of the meeting many still remained behind for conversation. The next day there was a large meeting of nearly the whole population. A list of those who wished to be received into the Church was made out, and eighteen persons gave their names. "They were arranged by families, and after some further instruction and prayer, water having been provided, I proceeded to administer the ordinance of baptism." Mr. Ferguson began with the man in whose house they were met, and, walking up to him, requested him to uncover his head. "He did not do so, but was silent." "I was," says Mr. Ferguson, "at the moment utterly taken aback, and instantly resumed my seat. The occasion was very solemn. There was a deep feeling visible on every face as they looked at each other in profound silence." "Up to that moment we had realised the Lord with us, and if it were His will that these persons should be now admitted into His visible church, He could and would there and then remove their fears; our part was to ask Him to do so." "I then addressed them, and pointing to a clean smooth stone sunk into the floor, upon which leather is beaten, requested that if there was any one among them prepared to forsake all for Christ, he would come forward and kneel on this stone. None having moved, I said that I would now pray to God to give them courage to do His will. We, too, then knelt down before all and besought the Lord to guide us

and them to the doing of His will, whatever that might be, His will and that alone we would do. We rose from our knees and waited an answer!" . . . Afterwards "I suggested that we should leave them alone for a little. On turning round I beheld Pinu standing forth in the midst before all beside the stone, with his two palms placed together in a beseeching attitude. Having anew and before all received from him a declaration of his faith in Christ and determination to follow Him, I prayed over him and baptised him." His wife and child followed. "I again knelt down and prayed, and no sooner had I risen from my knees than they came forward in rapid succession till nine were declared on the Lord's side. The whole were adults except one girl." The rest whose names had been taken, then begged for delay. "Why I did not pray again I cannot tell. Here our faith seemed to fail and the work stopped for the present." The total number of converts is 73. This most interesting account must have suggested a question to the reader as to the period which Mr. Ferguson allows to elapse before the baptism of a convert. This question is answered in his own words, which we add without comment: "Any period of probation prior to baptism, beyond what is needed to impart such instruction as may be required by the candidate, in order to making an intelligent confession, or to sift, if there be any suspicions, his motives, *I believe neither to be enjoined nor required.*" A school, a free Christian boarding school, and a girls' school, have been added to the other agencies at Chamba. It is proper to add that though Mr. Ferguson is an ordained minister of the Church of Scotland, the Chamba mission is not one of the Church's missions, and the India Mission Committee are not responsible either for its management or for the funds required to carry it on.

[Since the above was in type, we have received the very interesting letter from Mr. Ferguson, which appears in the present Record. We rejoice in the assistance he has received from various quarters, and commend his work to the liberality of the individual members of the Church. All may not agree in the various methods adopted by him, but all are at one as to the zeal with which the mission is conducted, and the remarkable success which, by God's blessing, has attended it. It is surely a good sign to find a missionary mourning that *only* ten converts have been made in eight months by his feeble mission!]

THE GARROWS.—"Christian Work" for October contains an interesting paper on the People of the Garrow Hills, a mountainous country that lies on the eastern bank of the Berhampooter, on the north-east frontier of India. Warlike and bloody, but truthful and honest, they have been bad neighbours to the English Government; and all that our Government has done is occasionally to punish

their inroads. No missionary has yet entered this land, but a strange call for help, and intimation of readiness to receive the truth, has come from it. A number of the people happened to be in a frontier town, and went to hear the preaching of a Baptist missionary, who was on a visit. They went back, not forgetting what they had heard, but brooding over it, and asking guidance from any one who seemed able to help them. At length they went down to Assam, and found another missionary, by whom they were farther taught and baptised. They have gone home, carrying in their hearts precious seed, and now, through them, the land of the Garrows seems to cry to Christian churches, "Come over and help us!"

BURMAH.—The American Baptist Mission report gives some very interesting figures with regard to past and present work in Burmah. The number of Baptisms last year in connection with this mission was 395 (on an average more than seven every Sunday). Of these 243 were baptised during the first six months. The total number of communicants in this district is now 6270, and the total Christian population is 13,000.

CHINA.—This is one of the most recent fields opened to missionary enterprise, and when we take a broad view there is none more important. Last year there were 102 missionaries stationed amid the immense population, which is more than double that of our Indian empire. Of these only 44 were from Great Britain; and of these again only one, we think, is sent by a Scottish society. The Independents have 12, and the English Presbyterians have now 10.

To the Readers of the Record.

In looking forward to the commencement of a New Year, the *Record* Committee are anxious to impress upon the friends of the Church the importance of keeping up and considerably increasing the circulation of the *Record*. Of course, strictly speaking, the circulation should equal the number of families within the bounds of the two Synods; that is to say, leaving New Brunswick out of view altogether, we should circulate somewhere about 3000 copies yearly within the bounds of the Synod of Nova Scotia and P. E. Island alone. As it is, we do not circulate the half of this number. Now, making every allowance for the difference between the theory and the actual accomplishment, we should at least have, for every 60 families, 40 *Records*,—for every 100 families, between 60 and 70, and for our 3000 families 3000 *Records*. In order that every reader may be aroused to earnestness in this matter, we wish to call attention to an excellent article, from the pen of the Rev. Simon McGregor, that appeared in the No. for February, 1865, and we ask that the concise and clear

statements there made be carefully weighed. Read on, if you have that No. in your possession, till you come to the following sentence: "Such arrears can be traced to a variety of causes, among which a forgetfulness of the proper time of payment is among the most prominent." There stop, and join with me in the remark, "that's a fact—that's the most common cause;" and add your approval of the following sentence: "much of the success and prosperity of the *Record* depends upon that which, to each individual, is a very small matter—the payment of 2s. 6d. or 3s. 1½d. at the proper time." Here, then, we take up the matter. We offer to remove this seemingly trivial, yet really disastrous obstacle. We urge upon every minister, elder, agent, and every individual who is willing to give the slightest push to the wheel, to see that the following is done:—On or before the 20th December, send, cause to be sent, or assist in sending, to Mr. Jack, Pictou, ½ dollar for each person who is going to take the *Record* for 1867. If there are 60 families in the congregation or section, send 40 half-dollars = 20 dollars = £5; if 75 families, send 50 half-dollars, and so on. We do not, in the meantime, ask more. You cannot well do less. Apart altogether from the superintendence and pushing of ministers and agents, almost any individual could make up \$5 from 10 subscribers. Get their half-dollars. Forward the 5 dollar note, and the thing is done. You have no more trouble with the matter. You save these 10 persons the uncomfortable feeling of taking a paper they have not as yet paid for, and the unnecessary task of paying 7½d additional, and watching for the next 12 months for a chance to send their 3s. 1½d. to Pictou, or to the nearest agent. And you save, besides, all the grumbling about some paying 2s. 6d. and other 3s. 1½d. We don't want the 3s. 1½d. We would rather have the even sum of 2s. 6d. Only it must be at the proper time, and in company with as many more as will make up a \$5 note.

Let this appeal be attended to, as far as the remotest borders of New Brunswick. Should it not reach some till nearly the middle of the month, we will wait for their remittances till the 31st of December. Be assured we would much rather have attention to this matter now, than your generous, but what ought to be unnecessary, gift from your Synod Fund.

ROBERT McCUNN,
Convener.

New Brunswick.

Presentation to Rev. Dr. Brooke.

(On the 20th November a Committee of the Ladies, members of Saint Paul's Church Congregation, Fredericton, N. B., waited upon the Rev. Dr. Brooke, at the Manse; and presented him with a very elegant Pulpit Gown,

accompanied by the following address:—

FREDERICTON, 20th November, 1866.

REV. AND DEAR SIR.—In the name and on behalf of the Ladies of Saint Paul's Church Congregation, we beg your acceptance of the accompanying Pulpit Gown, as a small mark on their part of their sincere esteem for your many sterling qualities as a man, and of their appreciation of your zealous and faithful discharge of your arduous duties as a Christian Minister.

We are sure we but speak the unanimous sentiment of the Congregation when we express our earnest hope that, though your labors amongst them have now extended to almost a quarter of a century, you may yet long be spared to go out and in amongst them, as in times past, and by your words and life "to allure to brighter worlds and lead the way."

To which Dr. Brooke made the following reply:

MY DEAR FRIENDS.—It is with a feeling of no ordinary satisfaction that I receive the very handsome and valuable gift, which, in the name of the Ladies of the Congregation worshipping in St. Paul's Church, you have now presented to me.

Since the day when the Pastoral relation was formed between us, down to this very hour, I have enjoyed much pleasing intercourse with my people in the daily walks of life, and in my ministerial labors I have always been cheered by their kind indulgence.

Sensible as I am of many short comings, I trust I may say without boasting, that it has been my earnest desire to "keep back nothing that was profitable" to my people, but "to declare to them the whole counsel of God," and it has been my daily prayer that the truths I have endeavored to teach might be blessed of God to the salvation of many souls.

I am reminded by the number of years I have spent amongst you, that age is coming on apace. On two several occasions before, I have received a gift similar to the one you have now handed to me. In all probability I shall never require another. But "our times are in God's hands," and whatever period He may be pleased to allot to me to labor in His Church below, it shall be my constant endeavor, as in times past, to set forth "Christ and Him crucified," as the only foundation of the sinner's hope, and to inculcate a life of holiness, as the fruit and evidence of faith.

It has been our privilege, for a considerable time, to assemble together for the worship of God on earth, and I would indulge the pleasing hope that not a few of us may be permitted to meet in a better world, to join in the song of the redeemed around the throne, and to spend together a blessed eternity.

I beg you to convey to all who have united with you in procuring this testimonial, my warmest thanks for their kindness, and to assure them that my earnest prayers shall not cease to be offered for their welfare in this present life, and their everlasting happiness in the life to come.

JOHN M. BROOKE; D. D.,

Minister of St. Paul's Church.

The Manse, Fredericton, Nov. 20, 1866.

Week of Prayer for 1867.

The British Evangelical Alliance have issued a circular, recommending, as in the past few years, the universal observance of a week of special and united prayer, at the com-

menagement of the year. The time proposed and the topics for devotion suggested, are as follows:—

Sabbath, January 6.—Sermons on the presence of Christ with his Universal Church.

Monday, January 7.—Thanksgiving and Confession of Sin.

Tuesday, January 8.—Prayer for Nations; for "kings and all in authority;" for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

Wednesday, January 9.—Prayer for the success of missions among Jews and Gentiles, and for a Divine blessing to accompany the efforts to evangelize the unconverted of all lands and classes.

Thursday, January 10.—Prayer for all who have suffered from the recent wars; for our brethren emancipated from slavery, and for our fellow-Christians persecuted for the Gospel's sake.

Friday, January 11.—Prayer for Christian families, for schools, colleges and universities.

Saturday, January 12.—Prayer for the Catholic Church, for all ministers of the Gospel, and for the increase of holiness, fidelity, and Christian charity among its members.

Sabbath, January 13.—Sermons on the unity of the Church, and the duties of believers to manifest it by mutual recognition and active co-operation.

Dalhousie College Fund.—Barney's River.

	Subscribed.	Paid
Rev. James McDonald	\$20.00	\$20.00
Robert Reid,	1.00	1.00
Duncan McDougall	3.00	3.00
Angus Campbell	2.00	2.00
James Sutherland, Senr.	0.40	0.40
Simon Bennerman	0.50	0.50
Adam McKenzie, Esq.	2.00	2.00
Robert McLeod	0.50	0.50
John Stalker	1.00	1.00
John Campbell	1.00	1.00
Donald Sutherland	0.60	0.60
Hugh McDougall	1.50	1.50
David German	0.50	0.50
Stephen German	0.50	0.50
Angus Stewart	0.50	0.50
Alex. Ross	0.50	0.50
James Stearwt	0.50	0.50
William Robertson	0.25	0.25
William McDougall	1.00	1.00
Donald Sutherland (Crarer)	1.00	
Donald McLeod, Junr.	1.00	
John Robertson	1.00	
Donald McKay	0.50	
Hugh Cameron	0.50	
Robert Dewar	0.50	
Donald McLeod, Senr.	0.50	
David Ross	0.50	

\$42.75 \$37.25

(Cash paid \$37.25)

W. GORDON.

THE CHURCH IN NOVA SCOTIA.**Surprise Party at Earltown.**

On the evening of the 8th Nov., had the reader been loitering by the brook that flows past the Earltown Manse, his musings must have been disturbed by the approach of a considerable band of young men and maidens, consisting of detachments from both of the Earltown congregations, and claiming for themselves the somewhat warlike appellation of a surprise party; yet their designs were peaceful. True, the word of command was "Present," but they came not to break in upon the meditations of the loiterer with weapons of war, not even to enter the lists with the minister in Polemical Theology, but to break in upon his musings with offerings of good will. They came to spend a pleasant evening—to spread a table with a plentiful repast, and to offer gifts of gratitude and affection to Mr. and Mrs. McMillan. They had taxed the three kingdoms of nature to bring presents to their pastor. And though it is well understood that, of the three, the mineral, the vegetable and the animal, the first named ranks the lowest, yet on this occasion one was ready to reverse the order, and assign the highest place to the mineral, when it was discovered that the silver and gold formed a considerable item in the presents of the party. Yet we are much mistaken, if, above the geese and above the gold, Mr. McMillan and his spouse did not prize still more the feeling that prompted this expression of the gratitude and attachment of an affectionate people.

" Sweet is the breath of vernal shower.
The bee's collected treasures sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude!"

THE REV. CHARLES M. GRANT has received and accepted a call from St. Andrew's congregation, Halifax, and we believe is to be inducted to that charge on the 12th of the present month. It is gratifying to know that the debt on the building has been nearly all removed.

THE CHOIR of St. Andrew's Church, Picton, presented Miss Lindsay with an elegant Bible and Writing Desk, valued at \$20, on the eve of her departure from this place. Miss Lindsay has, for a number of years, been a prominent and very regular member of the Choir who have shewn so warmly their appreciation of her services.

Presentation to Rev. John McMillan of Musquodoboit.

Most of our readers are aware that the Rev. John McMillan has been for some time settled over the charge of Musquodoboit. Through some oversight, no notice of the settlement appeared at the time in the *Re-*

cord, but we have now the satisfaction of communicating the gratifying information that Mr. McMillan is not only labouring there, but labouring with much success and much acceptability. In proof of which, he has recently been presented with the valuable gift of a horse and set of harness. We have much pleasure in publishing the address and reply on occasion of the presentation:—

Address

TO THE REV'D. JOHN McMILLAN, MINISTER OF THE CONGREGATIONS IN CONNECTION WITH THE CHURCH OF SCOTLAND IN MIDDLE MUSQUODOBOIT.

Dear Pastor:—The members and adherents of the Congregations under your charge have seen with regret the great inconvenience you suffer, and the expense you incur, in the discharge of your duties among them.

Desirous of remedying these circumstances, they have raised a subscription among themselves, with which they have purchased a Horse and Harness, of which they now request your acceptance as a mark of their personal esteem and of the high respect they entertain for you as their Pastor.

In performing the pleasing duty (by appointment of the subscribers) of delivering to you the Horse and Harness, the undersigned fervently pray Almighty God that you may be long spared for the performance of your professional duties amongst them, that by His Grace you may be rewarded by being the means of bringing many to a true and saving knowledge of His Son our Lord and Saviour, and that after a long life thus spent in the service of God, you may hear at last that blessed invitation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In the name and on behalf of the Congregations, we are, dear Pastor,

Your obed't and affectionate Serv'ts
in the Lord,

JOHN CRUICKSHANK, Elder,
(Signed) SAMUEL TAYLOR, Elder,
HUGH A. HUNLEY,
THOS. JAMZON, Session Clerk.

Little River, Musquodoboit,
29th October, 1866.

REPLY.

Little River, Musquodoboit,
29th October, 1866.

TO MR. JOHN CRUICKSHANK, AND THE OTHER MEMBERS OF THE COMMITTEE.

My Dear Friends:—I need scarcely assure you that it is with feelings of the deepest emotion I beg to tender to you, and through you to the other members and adherents of the Congregations, my sincere thanks for the noble animal and the splendid set of Harness which you have just presented to me. I accept them with the greatest pleasure, not only because they are valuable to me in themselves, but especially because they form a pleasing

proof of your respect and affection, and because they evince a laudable desire to provide in every possible way for my comfort and usefulness while laboring amongst you.

As the prosperity of the Church of Christ depends, under God's blessing, upon the labors of the Pastor, and as the energy of his labors depend very much upon the spirit of piety, love, sympathy, and co-operation manifested by the people, allow me to assure you that your sense of the difficulties under which I have hitherto labored, and your promptness in undertaking to remove those difficulties, are both very gratifying to me and very suggestive of our future welfare.

It is now but little over eight months since God, in His providence, has brought us together as Pastor and people, but more than once have I already found reason to thank God and take courage. I sincerely trust that this pleasing proof of your esteem and your solicitude for my happiness and comfort may bind us closer together, and that the time will never come when the tender ties of sympathy and love, now existing between us, will be broken.

Further, I thank you from my heart for your prayers to God for my well-being in time and eternity, and I now humbly hope and pray that God may give you all grace and strength to enable you to cordially co-operate with me, and to go on with increased zeal, love, and prayer, in the great and good work before us. I trust that, in the future, grace may be given to us to pray more fervently *with* and *for* each other, and that in our bosoms may be fostered with Divine care all those affections which Pastor and people should ever entertain toward each other.

Finally, may the richest blessings of God Almighty rest upon you all, may the Holy Spirit inflame your souls with zeal and love divine, may you be fruitful in every good word and work, and when death bears us all away from the Church militant, may we all meet, a happier congregation, a blood-ransomed band, around the throne of God in Heaven.

Again I thank you from my heart for your solicitude for my comfort and happiness, and for your generous gift.

Your affectionate Pastor
and Servant in the Lord,
(Signed) JOHN McMILLAN.

Notes of the Month.

THE rumors afloat indicate a disturbed condition in the political world. The famine in the East is not so severe as it has been. During its continuance, millions have perished. The French have undertaken an expedition against the Corea. Bismark has recovered of his sickness and resumed his duties. The Prussians and Russians are said to have entered into a close alliance, and the report that Russia is re-organising and in-

creasing her army has excited fears at Paris. Napoleon is now considering plans for the remodeling of the French army. All the European armies are being armed with breech-loading rifles, and seem to be preparing for war. Spain is said to be upon the eve of a revolution. The Italians have taken possession of Venetia, and Venice, once the greatest commercial city in the world, is now free, and may be expected to recover some of her former greatness. The Pope has issued two denunciatory allocutions: one against Russia, and the other against Italy. He professes to be resolved to hold his position in Rome; while the Roman Catholic paper, *Le Monde*, asserts that he will go to Malta. The Head of the Roman Church will then have fled from Catholic powers to the protection of the great Protestant power of the world.

THE elections to Congress in the United States have taken place. The trial of Jefferson Davis has been still further postponed. It is alleged that President Johnson, fearful of a threatened impeachment, will not resign power without a struggle. At all events, many writers in the States speak as if an appeal to arms, before the troubles in that great but faction-troubled country are over, were not very improbable. With the view of turning public attention from partizan strife or schemes of personal aggrandisement within the country, an expedition to Mexico is contemplated, and the United States will assume the protectorate of that country,—thus doing the very thing for which she reproached France. There can be no doubt that the Fenians are now receiving encouragement from the government of the United States. They have protested against the execution of two of the convicted Fenians, Lynch and McMahan. The men they took they set free, though murder and pillage had been their crimes. The Fenians threaten vengeance if justice is done. Meantime there are indications that the Canadian government will not execute the extreme penalty of the law, the matter having been referred to the Home Government. This is but right in a case which may become a *casus belli*. Probably the Fenian conspirators only wish to create a diversion in order to forward their schemes of Irish invasion and rebellion. There is extreme danger of trouble from these causes. A rising of some kind is evidently expected in Ireland.

IN this Province, little of note has transpired. There are vigorous preparations being made for a due representation of native products at the Paris Exhibition. Dalhousie College has a larger number of students than ever this year. If greater prominence be no given to classical studies in our School Act it will soon seriously affect the qualification of matriculating students. A vigorous pamphlet war between the Confederate and non-Confederate delegates in Britain brings out

nothing new on a hackneyed subject, but may delay the accomplishment of the federal schémé. The discovery of so many valuable seams of coal in this neighborhood by enterprising men, promises to make this district one of the most flourishing in the North American Provinces. Already pit fires, seen burning in every direction, especially at night, might make a visitor to the East River of Picou imagine that he was in one of the great coal regions of the mother country.

REFORM is the absorbing topic in Britain, and processions of working-men at Glasgow and Kilmarnock have taken place. At these places, universal suffrage is the watchword. The Liberal party may make use of these indications to recover power, but they have no sympathy with such extreme views. The Glasgow procession was proved to amount to about 20,000, whereas Bright said, in his speech, that it reached 50 or even 60,000. Many persons advocate an income tax qualification, and it is hinted that the Government contemplate a scheme of that nature. There is much that is equitable in this proposal.

THE Union Committees of the Free and U. P. Churches have, as is known, referred the matters in dispute to the Presbyteries, continuing, at the same time, their own deliberations. Considerable difficulties are met with in effecting the proposed union. There is a strong party, headed by Dr. Gibson, against the measure. Judging from discussions at Presbytery meetings, the Free Church ministers object to any modification of the Sustentation-fund plan of support, any interference with Free Church schools, and the adoption of the theory of voluntarism. Drs. Forbes and Gibson object to the doctrine of the U. P. Church on the atonement, but, as Drs. Eadie and Johnstone shewed, very unfairly. Taking a calm view of the whole matter, the discussions, explanations and re-priminations do not augur an early arrangement.—The heresy case of Mr. Smith, minister of the Free Tron, Glasgow, drags its slow length along. The proceedings of the Free Presbytery of Glasgow have been of a rather severe character. Drs. Hanna and Islay Burns, and Professor Douglas, agree in the main with him. At last meeting of Presbytery, Drs. Buchanan, Gibson and Forbes found that the intended victim had fled from them on a visit to Ireland; at which they were very indignant.—The disgraceful ritualism in some quarters of the English Church continues to attract attention.

It appears by the *H. and F. Record* that another missionary has been appointed to Cape Breton,—in which we perceive a fresh proof of the care of the Mother Church for our wants.

WE regret to observe the death of the lady of Col. Gray, of Inkerman House, P. E. I. She was a most amiable lady, and exhibited a most consistent and beautiful Christian

character. When last we saw her, she was engrossed in a benevolent enterprise for the removal of the debt of St. James' Church. We doubt not that she now receives the reward of her many benevolent and kind deeds, and that our loss is her gain. A. P.

Sums received for the Ministers' Widows' Fund for the Church of Scotland in Nova Scotia.

Collected by Mrs. John Graham, West River.

Mrs. Donald Mackintosh,	£1 12 6
Edward Lydiard Mackintosh,	1 17 6
Mrs. Murdoch McKenzie,	10 0
Mrs. George McKenzie,	10 0
Hugh McKenzie,	5 0
Mrs. John Graham,	10 0
	<hr/>
	£5 5 0

Salt Springs, West River.

Miss Margaret McKenzie,	£0 7 6
Mary Smith,	5 0
Margaret Smith,	5 0
Margaret McDonald,	4 0
Elizabeth Norrie,	2 6
Catherine Norrie,	2 6
Mary McKay,	2 6
Christy McKenzie,	2 6
Isabella Cameron,	1 3
Eppie Baillie,	1 3
Mary Short,	1 3
Margaret Fraser,	1 6
Katie E. McLeod,	1 3
Nancy McLean,	7 6
Christy McKenzie,	2 6
Nancy McKenzie,	1 10 6
Bella McKenzie,	1 3
Nellie McKenzie,	1 3
Mrs. G. H. Munro,	6 3
David Ross,	5 0
Murdoch McKenzie,	3 1 6
John Brown,	3 0
Hugh McKay,	2 6
Andrew Sutherland,	1 3
William Munro,	1 3
George McKay,	1 3
John Fraser,	1 6
Murdoch McLeod,	1 3
Donald Fraser,	1 3
William McDonald,	2 6
Duncan McKenzie,	1 3
	<hr/>
	£3 16 10 6

Gairloch, &c.

Miss Jane Sutherland,	£0 2 6
Isabella Sutherland,	1 9
Margaret McKay,	1 3
Elizabeth McKay,	1 3
Jane Sutherland,	1 3
Catherine Fraser,	1 3
Nancy Fraser,	1 3
Mary Fraser,	1 3
Nancy Sutherland,	1 3
Jane Sutherland,	1 3
Margaret Sutherland,	1 3

Mrs. John Sutherland,	2	6
Janet Ross,	1	3
John Ross,	1	3
Kenneth Ross,	3	9
Morrison Ross,	2	6
Christy McIntosh,	1	3
James McKay,	1	3
Robert McLeod,	1	3
Paul Fraser,	1	3
	<hr/>	
	£1	11 9

Collection taken up in Gairloch
and Saltsprings Churches, 5 3 9

Total, £15 17 4½

The above is a list of the subscriptions received by Mrs. Graham for the Church of Scotland Ministers' Widows' Fund, as presented to the last Synod. The £5 3s. 9d. had been sent to Mrs. McIntosh, widow of the late Rev. Donald McIntosh, for ten years pastor of Saltsprings and Gairloch congregations, to aid in securing an interest in the Edinburgh Female College. Mrs. McIntosh, however, having previously secured an interest in said institution, very generously returned said sum, and requested that it should be placed for the beginning of a Fund for the Ministers' Widows' Scheme, and further adds, "I have returned it, adding 'the widow's mite,' and the widow's son's contribution of his first earnings in the battle of life, in the hope of stirring them up to remember that as their pastors give all their strength, energy and zeal for them, and spare no bodily or mental exertions in their service, it is a duty incumbent on them as congregations to relieve their minds by knowing, that in the event of Providence calling them away suddenly from their labors, their widows and friends will not be left to struggle unaided through a path difficult, in any circumstances, to a widow with a family; doubly so to a clergyman's widow, desirous to educate and support a helpless family. I trust this may help to stimulate others to give of their means so as to secure the blessings of the widow and fatherless."

Foreign Mission.

We have been requested to announce that the following collections have been made for the Foreign Mission Fund, and will be handed over to the Treasurer immediately:—

McLennan's Mountain Congregation	£16.89
Rev. D. McRae's Congregation, St. John's, N. F., £9 8s. N.F. currency	38.75
Barney's River Congregation	10.00
Albion Mines Congregation	12.00

☐ The Treasurer of the Pictou Auxiliary B. and F. Bible Society acknowledges receipt of the sum of Forty Dollars currency from Mr. John Cameron, Gairloch, being a free contribution to funds of the British and Foreign Bible Society from the Gairloch Congregation.

Pictou, 14th Nov. 1863.

Mr. McCann desires to acknowledge, with thanks, the following subscriptions received by him (1863-66) towards the Manse at River John:—

Rev. G. M. Grant, Halifax,	£5	0	0
G. P. Mitchell, Esq., "	2	10	0
Mr. McBeth, Fredericton, N. B.,	2	10	0
Doull & Miller, Halifax,	2	10	0
Mrs. Esson, "	2	10	0
Geo. McKenzie, Esq., "	2	10	0
Duffas & Co., "	2	0	0
Alex. McLeod, Esq., "	2	0	0
J. J. Bremner, Esq., "	1	5	0
John Taylor, Esq., "	1	5	0
John Gibson, Esq., "	1	5	0
Dr. A. C. Cogswell, "	1	5	0
Robert Malcolm, Esq., "	1	5	0
Dr. Homphrey, "	1	5	0
Dr. Avery, "	1	5	0
A. Mitchell, Esq., "	1	0	0
G. Little, Esq., "	12	6	
J. Johnston, Esq., "	12	6	
J. Thomson, Esq., "	10	0	
P. Thomson, Esq., "	10	0	
	<hr/>		
	£33	10	0

Account of Monies received for the Lay Association, and paid to James Fraser, Jr., Esquire, New Glasgow.

Jan. 20—Cash rec'd from W. Gordon, Esq., col. by Miss Forbes, Fraser's Point	£0	16	3
July 6—Colin Fraser, col. from the Salt Springs Congregation	7	16	10½
Col. by Miss Jessie Ferguson, Fisher's Grant	11	3	
Aug. 25—Col. by Miss Jessie McKenzie, East Carriboo	11	11	
" 27—Col. by Miss Carson and Miss Gourley, West end Pictou Town	18	9	
W. Gordon, Esq., col. by Miss Ross, Loch Broom	9	4½	
Sept. 4—Master W. Gordon, col. by Miss Forbes, Fraser's Point	15	7½	
15—A. McKay, Esq., W.B.R. John: Col. by Mrs D. McKenzie	£0	10	3
Mrs. W. Harburn	7	9	
Miss M. McKenzie	13	9	
Miss Annie McLeod	8	9	
Miss Taylor	15	9	£2 16 3
Dec. 1—Master W. Gordon, col. by Miss Forbes, Fraser's Point	18	1½	
	<hr/>		
	£15	9	5

JDR

Dec. 4—To Cheque on the Agency of the Bank of Nova Scotia, Pictou, \$61 88
E. & O. E. JOHN CRERAR,
Treasurer Pictou Branch Lay Association.
Pictou, 4th December, 1866.

Cape Breton Church Building Fund.

St. Columba Cong., W. B. East River	\$98.37½
St. Paul's Congregation, East River	35.19
Pictou town	62.25
Albion Mines	24.75

N. BRODIE.

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