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David Barry

VOL. XIII.

NO 6.

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

JUNE 1867.



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- "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."
- "On for a thousand tongues to sing."
- "From Greenland's icy mountain."
- "The morning light is breaking."
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- " DUNCAN CAMPBELL do
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Truro 30th April, 1867.

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Wallace March, 1867

NOVA SCOTIA.

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

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ALEX. McLEAN Convener.
 Manse, Belfast, P. E. Island, February, 1866.

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IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIII.

JUNE, 1867.

No. 6.

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

THE NATURE AND APPLICATION OF THE RIGHTEOUSNESS OF JESUS.

THERE is something more than a remission granted to the believer: there is also a reward. And the distinctness of these two privileges must at once be obvious to you. By the one, you simply obtain the treatment of an innocent person; by the other, you obtain the treatment of a deserving person. By the one, there is a deed of acquittal put into your hands, and you can claim an exemption from the threatened penalties; by the other, a deed of justification is put into your hands, and you can claim a title to the promised rewards. The one without the other would but place you in the midway state of him who is dismissed, simply, from the bar; it would save you from hell, but it would not certify your admittance into heaven. Now the Salvation of the Gospel comprehends both these objects; and the justification inclusive of both effectuates not merely the remission of the penalty that is due to sin, but a title to the reward that is due to righteousness.

I am anxious to rectify the lame and imperfect view which many have of the virtue that lies in Christ's mediatorship. It cannot be too distinctly given forth, that the substitution which He underwent for mankind has to do not only with the matter of remission, but that it has also to do with the matter of reward. He not only suffered, but He served for our sakes. He took upon Him not merely the punishment that we should have borne, but He took upon Him the performances that we should have rendered. We thus ob-

tain, through Him and through His intervention, not a right to forgiveness only, but a right to positive reward. And if, in virtue of His being made our redemption, we can show cause at the bar of jurisprudence why sentence of condemnation should not be laid upon us, we also, in virtue of His being made our righteousness, can plead our title to a place among the glories of the upper paradise. In short, to complete the doctrine of that vicarious character which belongs to the mediation of Christ, we must advert to the double exchange which hath taken place between the sinner and the Saviour. He hath taken to Himself the burden of our sins, and borne the whole of our punishment, and He hath invested us with the merit of His righteousness, and welcomes us to its full reward. “He became sin for us, though He knew no sin, that we might be made the righteousness of God in him.”

We have already said that the former of these benefits stated the case and the necessity of him who feels himself overborne by a sense of guilt. He reads, in his past mis-doing, the picture of his own worthlessness. He compares his own evil deserts with the denunciations of a law, under the apprehended power of which, and vengeance of which, he trembles and is in despair. His heart is occupied with the terrors of the divine justice: and it is not till made to understand how this justice is propitiated by a satisfying atonement, that, lightened from the burden of his disquietudes and fears, he feels himself quit of his despondency, and at peace with God.

But this is only one variety of human ex-

perience. There is another which I think more common, and which I would denominate the second great variety of human experience. The first requires, for its right and proper fulfilment, the doctrine of an atonement; the second, the doctrine of an imputed righteousness. I think that both of these are proposed to us in the objective truth which Christianity holds out to our view; and I also think that both are needed to meet and to satisfy the wants of the subjective spirit to which Christianity is addressed.

For it is not always when a man is first visited by religious earnestness that he feels the burden of an enormous, and as yet unexpiated, guilt. The first impulses towards christianity do not always come in this form. There may be a strong general uneasiness—a sense that all is not right with him—a pressing conviction that he must undergo a change of state and of habit, for that his present condition is not one that would do to die in. And yet it may not be the view of his past deficiencies which bears oppressively upon his spirit. I should like your attention to this variety in the religious experience of men. There are some with whom certainly, at the outset of their great spiritual revolution, the uppermost feeling is not remorse suggested by a sense of past disobedience, but of dissatisfaction suggested by a sense of their present current deficiencies from the obedience which they also know they are always falling short of. They do not feel the weight of the guilt already accumulated; but they are harassed by the vexations hourly experienced of their constant failures from the law of righteousness. It is as if the window of remembrance was not so clear with those who undergo this, as with those who undergo the former experience—that when they look in that direction they catch but a dull and languid, and therefore unimpressive view, of the deeds in their past history. The consideration that theirs has been a life of profligacy and profaneness up to the present moment—or, without anything so glaring as this, the consideration that theirs had been a life of ungodliness up to the present moment, is at times brought home with such appalling conviction to the hearts of some people as to sink them into the inactivity of despair till this fearful account is brought to a settlement. Their pressing necessity is an atonement for sin. Their first demand is release from the debt of condemnation, and the balsam which their peculiar necessity requires is the doctrine of Christ as a surety and as a sacrifice. Now this case is specifically distinct from that of those who, owing to some variety, it may be, in their mental constitution, are not so haunted by the retrospect of their past deficiencies, yet, nevertheless, are ever laboring under the dissatisfied feeling of their present deficiencies. Their memory is not so awake to that which

is behind, as their consciousness is awake to that which is present. The discharge, therefore, of an unsettled account between them and God, is not that which they principally seek after. They are not so much galled by remorse under a sense of their past guilt, as they are goaded onward to a fatiguing, though fruitless activity, under a sense of their present shortcomings. This gives rise to an important difference of aim and of object between two sets of enquirers; and there is a corresponding difference between the objective truths which should be applied to each of them. The one requires the doctrine of an atonement—the other the doctrine of an imputed righteousness.

We read in Scripture of those who seek to establish a righteousness of their own. It is obvious of the people who are thus employed, that they have not been paralyzed into inaction by terror or despair. Wherever there is activity there is hope: for none would labor in quest of an object without the opinion in their mind of their having at least some chance for the attainment of it. The people, then, who set out on the attempt of substantiating a claim to heaven by a righteousness of their own, must not be thinking all the while of the uncancelled debt which heaven has against them. They must not look on the guilt of their past iniquities as an impassable barrier in the way. It is probable that some obscure apprehension of God's general mercy, mixed up with an obscure and faded recollection of their own past offences, may explain their tranquility on this point, and be the reason why they do not seek for the settlement of their account ere they start anew on a career of positive acquisition. Certain it is there are many who, unencumbered by any sense of their past debts and deficiencies, are laboring to make good a right to heaven by their righteousness, and that in the midst of their perpetual distress from the consciousness all the while that their performances fall immeasurably short of their aspirations and their wishes. Now, this we affirm to be a distinct variety from the case of those who, sunk in despondency, can only utter a sense of utter helplessness in themselves by the question, What shall I do to be saved? They who are thus at a loss what to do for this object belong to a specifically different class from those who are actually and strenuously doing all they can for the attainment of it. There is an obvious distinction here, surely; and what we affirm is, that the distinction is not met—the misery incidental respectively to each of these classes is not met by its counterpart provision, unless the minister, fraught with the fulness of the gospel of Jesus Christ, while he declares to the one a perfect redemption, declares to the other the imputation of a perfect righteousness. The man overwhelmed under a sense of his disobedience, and so trembling in the prospect of a future hell,

and the man striving by means of his obedience to realize the future heaven,—these men are in distinct and dissimilar conditions, and there is a corresponding distinctness in the truths or the arguments which should be brought to bear upon them. The doctrine of Christ our Redemption is the proper landing-place for the first: the doctrine of Christ our Righteousness is the proper landing-place for the second.

For, without the latter of these two landing-places, observe the effect when the man is seeking to establish, by his own obedience, a righteousness for himself. If he be satisfied with his success, this can only be by a degradation of the standard of the law. If he be satisfied, then his performance is up to his sense of obligation, and this can only be because he has a low sense of obligation. He is not looking to the commandment in its extent, in its exaltation, in the lofty characteristics of spirituality and sacredness which belong to it. His conscience and his conduct are in terms of most cordial fellowship,—the one smiling complacency on the other. But this is because he has brought his conscience down to the level of his conduct; and hence a peace when there is no peace—a delusive confidence which may be carried indefinitely low in the scale of character. At this rate he makes out a righteousness by which himself is satisfied; but this is not the righteousness by which God is satisfied—and so a fatal tranquility, which may not be broken up till he die, or not broken up till the spirit returns to the God who gave it. It was at the sight of the August Lawgiver that Job, overwhelmed by a sense of defect and disparity, abhorred himself and repented in dust and ashes. And such is the conviction that, when ushered into the presence of the Judge, awaits the spirit of every man who has been nourishing through life a deceitful complacency among the empty formalities, perhaps, of religious service, or the decencies and the virtues of a mere terrestrial society. The law will refuse to acknowledge this as an adequate obedience, and will resent, as a tenfold outrage on its insulted dignity, that man should challenge the dispensation of its rewards and its honors, or bid Heaven's high majesty pronounce of his wretched offerings that they were good enough for God.

But we are not to imagine of every man who seeks to establish a righteousness of his own, that his conscience is on a dead level with his conduct, and hence a placid contentment both with his present state and his future prospects: There are many such whose conscience is greatly ahead of their conduct, and so they are perpetually and most painfully haunted by the sense of a wide and melancholy difference between what they are and what they ought to be. As they multiply their doings, the law is sure to rise and multiply its demands upon them. Their great aim is to equalize the one to the other;

but in this they are continually frustrated, and so a state of constant suffering, into which there enter at least two ingredients of bitterness—the fatigue of a perpetual exertion, and the mortification of as perpetual a failure. Their constant attempt is to bring up their moral condition to the rules and requisitions of a commandment which is greatly too high for them; and they, baffled by the impossibility, are constantly bordering on despair, yet cannot desist from the enterprise. And what aggravates the severity of this discipline is, that, along with the growing strictness of their moral observances, there is, in general, a growing moral sensibility; and thus are they all the more painfully alive to the defects even of their more exact and studied obedience. As their conscience becomes more enlightened and more tender, the rigor of the law seems to outstrip the rigor of their most scrupulous conformities. If their exertions become more strenuous, the exactions of the law appear to become more stern than before—as if with every footstep of ascent, the heights should rise and retire into still mightier elevations; and the hopeless aspirant views more clearly than before that there is both a growing altitude and a growing distance beyond him which he can never overtake. It is indeed a most heartless and harassing existence—the existence of one who wears himself in vain to find the door, and spends his labor on that which satisfieth not. The view of that blissful eternity to which all his prayers and efforts are directed, is ever receding from him; and the longer he perseveres in this attempt, the darkness thickens around, and both peace and hope stand at a greater distance than ever. The outgoing from this enterprise to establish a righteousness of his own to the discovery of a perfect and sufficient right to heaven in the righteousness of Christ, is like life from the dead. An oppressive burden falls from the spirit, and, released from the sore bondage of a task impracticable, the man who has been thus visited walks henceforth at liberty, and enters with new-born alacrity on the free and willing services of gratitude to the Saviour who died for him. It was thus that Luther broke out from the imprisonment which held him, and felt all the charm of a new moral existence in a complete emancipation both from his fatigues and his fears. The article of Justification by Faith, dear to him as it was from his own personal experience, gathered a brighter radiance every day, from his now larger and juster views of that Scripture, the great design of which is to testify of Him who not only made an end of iniquity, but brought in an everlasting righteousness.

I promise it as your pulpit experience, that if only frequent and faithful and impressive in the exposition of this doctrine—the doctrine of Christ's substitution for sinners, inclusive both of the atonement and the impu-

ted righteousness—you will find it the great instrument for turning sinners unto God. It is the only doctrine by which to meet and to allay the misgivings of guilty nature, and by which to substitute, in place of all the distrust and despondency which formerly oppressed it, the charm of a felt and confident reconciliation with the Lawgiver whom it had offended. It is through the medium of this doctrine, and of *no other*, that we can behold in God the dignity of a sovereign, blended and harmonized with the kindest affection of a parent. There is, in it, both a most cordial and unbounded welcome to the penitent, and most impressive warning to the presumptuous offender,—that which at once overawes the presumptuous sinner, and at the same time encourages the guiltiest penitent to draw nigh. Never was a scheme so admirably devised for reconciling the two great interests of a sinner's comfort and a sinner's holiness; and this must be the great, the favorite theme of your ministrations, if you want both to pacify the consciences and to purify the hearts of your people. It is, indeed, both the power of God and the wisdom of God unto salvation—salvation from the future wrath and the present wickedness.—*Dr. Chalmers' Institutes of Theology, vol. II., chap. IV.*

BAPTISM BY POURING.

BY DR. WARDLAW.

When the baptism of the Holy Spirit, signified by baptism with water, is spoken of, it is almost invariably associated with the idea of *pouring out*, or *effusion*;—and it is surely not unreasonable to conclude, that there should be a correspondence between the emblematic rite and that which it represents; nor is the charge of inconsiderate presumption destitute of ground, against those who indulge themselves in ridicule and mockery of this correspondence. As a specimen of the language of the scriptures, let the following passages suffice: Isa. 44, 3. "I will pour water on him that is thirsty, and floods on the dry ground: I will pour my spirit on thy seed and my blessing on thine offspring." Joel 2: 28, 29, quoted as fulfilled Acts 2: 17, 18. "It shall come to pass afterward, that I will pour out my spirit upon all flesh," &c., and in Acts 2: 34, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Tit. 3: 5, 6. "Not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed upon us abundantly through Jesus Christ our Saviour. That

this pouring out of the spirit was the same as the baptism of the spirit, we have an authority which every reader, I hope, will deem satisfactory—*the express and pointed testimony of an inspired apostle*. In giving his account of the effect of his mission to the household of Cornelius, Peter says, "And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptised with water, but ye shall be baptised with the Holy Ghost."—Acts 11: 15, 16. That the spirit falling upon these converts is equivalent to his being *poured out* upon them, appears, from comparing this account of Peter with the narrative itself of the event: As Peter began to speak, the Holy Ghost fell on them all who heard the word. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles was *poured out*, the gift of the Holy Ghost."—Look then, reader, at Peter's words. The Holy Spirit was *poured out*, and Peter called to mind the promise, which of course he considered as being then fulfilled. "Ye shall be *baptised with the Holy Spirit*." According then to Peter, baptism was effected by pouring out. Till *better authority* be produced I bow to this. The argument, I am aware, is very simple, and may be condemned as being an unlearned one:—but my very object is to show, that learning is not necessary to determine the question in what sense a writer uses a particular word, when that writer himself favors us with his own explanation. This is done here in terms as explicit, as it is possible to devise. And when *Peter himself* tells me that he did consider *effusion as baptism*, it is not the learning of all the etymologists in Europe that will persuade me against *his own word*, that it was impossible he should. I have said, it is surely not unreasonable to suppose that baptism with water, which represents baptism with the Spirit, should bear analogy to it in this particular. The language, accordingly, of the subsequent part of the same narrative, most naturally leads to the conclusion, (so naturally, indeed, that I might almost say it directly expressed it) that such was the fact, that the converts, on whom the spirit had fallen, were *not* conducted to a river, or elsewhere, where they might be conveniently immersed, but that *water was brought*, and that they were baptised immediately, upon the spot. Peter said, "*Who can forbid water*, that these should not be baptised?" An expression which the ear itself of every candid reader at once interprets to his mind, as intimating the Apostle's desire, that water *should be brought*. All assenting, he commanded them to be "baptised in the name of the Lord Jesus." It was immediately done; and they "prayed him to tarry with them certain days."

THE FAITH OF BAPTISM.

I am not aware, from any facts or principles in the New Testament, of any profession of faith being sufficient for admission to baptism, that is not sufficient for admission to the Lord's supper, and the full fellowship of the Church of Christ. Baptism was not administered to adults on a mere declaration of willingness to be instructed, but on a profession of faith in the testimony delivered. Although the statements of the history are very brief,—so brief, as occasionally to produce oversights and hasty conclusions—I do not recollect any exception to this representation. When the profession of faith was made, upon hearing the gospel, and witnessing its accompanying evidence, it was, in the judgment of charity, supposed to be sincere—to be “with all the heart.” Nor am I aware of the existence in Apostolic times of any such anomalous description of persons, as those who were baptised, but were not admitted to Church-fellowship.

The three thousand, who, on the day of Pentecost, “gladly received Peter's word, were baptised; and “the same day” they were “added to the Church.”

“John's baptism” may be considered as debateable ground, and, therefore, I shall not enter upon it; but I ask for an instance, subsequently to the commencement of Apostolic preaching, and the first formation of a Church, of a person making a profession of faith which was sufficient for his admission to baptism, and yet not sufficient for his reception to other Christian ordinances. I know of none.

The genuineness of the profession, made at baptism, was tried in the Church, not in an intervening period, between baptism and admission to the Church. Now, the same principles which the New Testament teaches me to apply to the baptism of adults, it of course prescribes for the baptism of their children. As I should not conceive myself warranted to baptise an adult, on any profession of faith which would not warrant my receiving him to the table of the Lord;—neither do I consider it right and scriptural to baptise the child of any man, on a profession that would not justify his admission into the Church. I can think of no principle, which, as a rule of practice, is definite and intelligible, but this. I cannot but think, those who differ in sentiment and practice, very far in the wrong; and I have never been able to find anything like fixed and precise ground amongst them, on this subject. Some place the warrant for baptising, is a willingness to be instructed; some, in a general profession of christianity, and of faith in the Bible; others, in the attendance of the party applying for it at church, and bringing his family with him, so as to put them in the way of good; while others still,

I believe, go so far as to concur with the established Church of England, and administer it to all who apply, considering it as the privilege of the child, without regard to the profession and character of the parent at all. Now, in all this, there is an undefined and unsettled laxity, which appears to me highly pernicious in its practical consequences; and which, moreover, tends to weaken, and even, if fairly followed out, to overthrow the whole of the argument for infant baptism, that is founded on the Covenant relation, so distinctly recognized in Scripture, between parent and child. Let me not be misunderstood. I do not say that I would not baptise the child of any man, who is not a member of a Church, or who does not immediately join one. What I say is, that I would not baptise, where I could not conscientiously receive to communion on the same profession of faith.—*Dr. Wardlaw.*

P. K.

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The wisdom of God, in employing such a mode of instruction in addressing Hebrew Christians, (as the Epistle affords), will be manifest to every thoughtful and instructed mind. But its propriety does not appear merely from considering its peculiar adaptation to the case and circumstances of those to whom the Epistle was originally sent. We are thus taught the importance of a minute and familiar acquaintance with the writings of Moses and the Prophets, and furnished with an admirable example of Scriptural Exposition. The comparison of isolated passages, and the attention to intimations apparently incidental, are thus shewn to have an important bearing on the illustration of divine truth, and even on the establishment of fundamental doctrines. Happy had it been for the Church of Christ if the public expositors of the Scriptures had been led more generally to follow the example exhibited in this most instructive portion of the word of God.

In conclusion, the writer would remark that in proportion to the value of the Holy Scriptures, so must we estimate the importance of their being accurately translated. *A passage, erroneously rendered, however long it may have retained its place in received translations, and however frequently it may have been quoted as Scripture, forms, after all, no part of the Oracles of God;* and in prayerfully and diligently examining a suspected rendering, and testing it by exact reference to the divine original, one sometimes feels, while the one meaning of the inspired writer unfolds itself to the view, as if fresh beams from the Fountain of light were bursting upon the renewed mind.—*From Henry Craik's Preface to his amended Translation of the Epistle to the Hebrews.*

P. K.

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"NO CONDEMNATION."

There is therefore now no condemnation to them which are in Christ Jesus.—Rom. viii. 1

From whence this fear and unbeliev,
If God, my Father, put to grief
His spotless Son for me?
Can He, the righteous Judge of men,
Condemn me for that debt of sin,
Which, Lord, was charged on thee?

Complete atonement thou hast made,
And to the utmost farthing paid,
Whate'er thy people owed;
How, then, can wrath on me take place,
If shelter'd in thy righteousness,
And sprinkled by thy blood?

If thou hast my discharge procured,
And freely in my place endured
The whole of wrath divine,
Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine.

Turn, then, my soul! unto thy rest;
The merits of thy great High-priest
Speak peace and liberty;
Trust in his efficacious blood,
Nor fear thy banishment from God,
Since Jesus died for thee.

IN MEMORIAM.

Prentice, of the *Louisville Journal*, thus speaks of the following beautiful lines: "One might almost wish to die, if he knew that so beautiful a tribute as this would be written to his memory."

On the bosom of a river,
Where the sun unloosed his quiver,
And the starlight gleamed forever,
Sailed a vessel light and free.
Morning dew-drops hung like manna
On the bright folds of her banner,
While the zephyrs rose to fan her
Softly to the radiant sea.

At her prow a pilot beaming,
In the flush of youth stood dreaming,
And he was in glorious seeming,
Like an angel from above;
Through his hair the breezes sported,
And as on the wave he floated,
Oft that pilot, angel throated,
Warbled lays of hope and love.

Through those locks so blithely flowing,
Buds of laurel bloom were blowing,
And his hands anon were throwing
Music from a lyre of gold.
Swiftly down the stream he glided,
Soft the purple wave divided,
And a rainbow arch abided
On his canvass snowy fold.

Anxious hearts with fond emotion,
Watched him sailing to the ocean;
Prayed that never wild commotion
Midst the elements might rise.
And he seemed some young Apollo,
Charming Summer winds to follow,
While the winter flags' corolla,
Trembled to his music sighs.

But those purple waves enchanted,
Rolled beside a city haunted,
By an awful spell that daunted
Every comer to her shore.

Night shades rank the air encumbered,
And pale marble statues numbered
Where the lotus eaters slumbered,
And awoke to life no more.

Then there rushed with lightning quickness
O'er his face a mortal sickness,
And the dews in fearful thickness
Gathered o'er his temples fair.
And there swent a dying murmur
Through the lively Southern Summer
As the beauteous pilot comer
Perished by that city there.

Still rolls on that radiant river,
And the sun unbinds his quiver,
And the star-light beams forever
On its bosom as before.
But that vessel's rainbow banner
Greets no more the gay savanna,
And that pilot's lute drops manna
On the purple wave no more.

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LETTER FROM REV. DR. GEDDIE TO
THE SECRETARY OF THE FOREIGN MISSION SCHEME.

Anileum, *New Hebrides*,
January 3, 1867.

REV. AND DEAR SIR,—

I ought to have written you before this time, but the pressure of other engagements, after a long absence, must be my excuse for silence. We sailed as you are aware, from Halifax, on the first of February last, and arrived here on the fifth of September following, having spent 140 days of this time on the sea. The natives gave us a cordial welcome, which contrasted greatly with our first landing among them. There was a general meeting of our mission soon after my arrival, at which I stated your desire to establish a mission on these Islands. We are all pleased at the prospect of another Church embarking in the good work. I have much pleasure in sending you the resolution passed at our meeting on the subject of your prospective mission. I trust that God may prosper your efforts in His cause, raise up among you faithful and devoted men for His work, and honor you to give the gospel of salvation to many who are now sitting in darkness and in the region and shadow of death.

A few words about the New Hebrides, as a field of missionary labor, may not be unseasonable here. This group of Islands was discovered by Quiros in 1606, and afterwards explored by Cook in 1774, who visited most of the islands and named them. The group is 400 miles long, lying N. N. W., and S. S. E., between the parallels of 14° and 21° South latitude, and 166° and 171° East longitude; and contains about 30 islands of various sizes. The most of the islands are mountainous, and these mountains are intersected by fertile valleys, which the natives cultivate, and which yield large returns. There are two volcanoes in a state of constant

action, the one on the island of Tana, and the other on the island of Ambrym; and the smoke of their fires by day, and the glares of their fires by night, can be seen in clear weather at a distance of 40 or 50 miles. The most common productions are the cocoa nut, bread-fruit, bananas, yams, taro, sugar cane, arrowroot, &c., and the soil and climate appear to be well adapted for all tropical fruits. The diseases which prevail are fever and ague, dysentery, influenza, &c., from which natives suffer as well as foreigners, but not so severely. The chief article of export has been the sandel wood, which traders collect and send to China, where it sells for a high price, and is mostly used for idolatrous purposes; but this wood is now scarce, and and we hope that the sandel wood trade will soon be superseded by the cultivation of cotton and other branches of industry.

The natives of this group belong to the Papuan or Oceanic negro race, and the entire population has been estimated at 150,000 souls. They are about medium stature, well built, strong, and very expert. The skin is dark, and the hair grows long, but it is dry and crisp, and usually of a brownish color. The women cut the hair short, but that of the men is worn long, and dressed up in a very peculiar way. Most of the natives pierce the septum of the nose, and insert some ornament of wood or pearl into the opening. There are large holes in the ears in which tortoise-shell ear-rings of enormous size are worn, and the rank of the wearer may be inferred from the number of the rings. The face is painted, the favorite colors being black and red. The women on most islands wear a girdle made of leaves, which reaches from the waist to the knee, but the men have nothing on them worthy of the name of covering, and their appearance is very repulsive. The houses and canoes are of the rudest kind, but the natives excel in agriculture, and their little plantations display much taste and care.

These islanders, before they receive the gospel, live in a state of the deepest darkness, degradation and misery. Their ignorance is deplorable, and a darkness that may be felt seems to hang over them. Domestic happiness is unknown, and woman is the slave, not the equal, of man. Licentiousness abounds in all its revolting forms, and every island seems to be another Sodom. War is common, and peace is the exception, for these people are hateful and hating one another. Cannibalism is frequent, and friends as well as enemies are sometimes the victims of this horrid practice. Infanticide is a most venial offence, and parents never scruple to put their own children to death, when they wish to be relieved from the trouble of bringing them up. The sick, the aged, and the infirm, are considered burdensome, and either deserted by their friends or cruelly put to death. The strangulation of

widows was a universal practice on this island, and the husband no sooner breathed his last than his wife was put to death that she might serve him in another world as well as this; and if the man had more than one wife, all shared the same fate. Those writers who speak of the amiable disposition and happy social state of the heathen, display their own ignorance and deceive others. The nearer that we approach heathenism, the more repulsive does it appear in all its various forms. It is the gospel alone which can make man happy in this life, as well as in that which is to come.

It is more than 20 years since the gospel was introduced into these islands. The first christian missionary, who visited them was the late lamented Williams of the London Missionary Society, who fell a martyr on the island of Erromanga. The first church which succeeded in forming a permanent mission was the Presbyterian Church of Nova Scotia. The Reformed Presbyterian Church of Scotland, at a later period, took part in the work here. The various branches of the Presbyterian Church of Australia have of late years manifested a deep interest in this mission, and hope at no distant period to support missionaries of their own. The prospect of your co-operation also encourages us to hope that the time to favour these long benighted islands is near. This portion of the heathen world offers to christian enterprise a large and needy field of missionary labor, and there is room for all here. The missionary work is little more than begun on these islands and a great work still remains to be done. Aneiteum has abandoned heathenism, and the people, to a large extent, are living under christian influence. small churches have been formed on Fate and Erromanga, and hundreds hear the Word gladly, but the mass of the population on both islands are still heathen. Missionaries have been recently settled on Futuna and Aniwa, and have commenced their labors with encouraging prospects. All the other islands of the group are still enshrouded in heathen darkness; but we are endeavoring, by visitation and the settlement of native teachers, to open them up for the gospel.

Allow me now to solicit your deep and prayerful interest in the cause of our Divine Master on these islands and throughout the earth. Our own salvation must of course take the precedence of everything else, but next to this we should be earnest about the salvation of our fellow creatures. In so sacred a work as this no zeal can be too ardent, no sacrifices too costly, and no labor too persevering. It is when Churches as well as individuals endeavour to become a blessed to others, that they are usually, blessed themselves. Let us therefore, in our varied, circumstances, do what we can for the spread of the gospel, and may we never

cease to labor for Christ until His name shall be known on the earth and His saving health among all nations.

I remain, ever yours, &c.,

JOHN GEDDIE.

To the Secretary For. Mis. Com., Church of Scotland, Nova Scotia.

Copy of Minute passed at a Meeting of the New Hebrides Mission, held at Aneityum, Sept. 17th, 1866.

This meeting having heard from Dr. Geddie that the Church of Scotland in Nova Scotia have in prospect the establishment of a Mission in the New Hebrides group—that they have placed at the disposal of this Mission the sum of £50 stg., for the support of Native Teachers, and that they design to send a Missionary as soon as one can be found, begs to record its great satisfaction at the prospect of aid to the cause of Christ from this quarter; and this Mission pledges itself to afford all aid in its power to such Agents as may be sent.

Extracted from Minutes of the New Hebrides Mission.

JOSEPH COPELAND, *Secretary.*

Sept. 20, 1866.

VILE INSTITUTIONS.

WHILE standing, one day, on the deck of the good ship "Clermont," as we were brushing our way through the Atlantic waters, under a cerulean sky, towards this little limb of the New World, I was engaged in conversation with an American gentleman. The gentleman was doing two things at the same time—speaking, and trying to disengage the remains of his dinner from between his teeth with a small sharp-pointed quill. "There!" he exclaimed, succeeding in the latter operation; and then, holding up the quill, he added, "That is a great institution"! It is amusing to observe the strange uses to which the Americans often put our Royal English. An institution, according to our British ideas, is some venerable and dignified system or establishment, ministering, or professing to minister, directly or indirectly, to the public weal; and to hear a fellow denominate a tooth-pick an institution, is very odd and ridiculous. Well, we need not wonder; there are no institutions (in our sense) in America. Long before the ripening and mellowing influence of time could render a thing an institution there (saving and excepting the institution of Slavery, which, happily, is also no more), the thing is tumbled off its legs and hurled into the limbo of confusions. The American use of the word "institution," is, however, very convenient, and we shall take the liberty of adopting it on the present occasion. I

have observed, and shall note down for the consideration of the reader, a few of what appear to me vile institutions which ought to be condemned, reprobated, abolished, and no more heard of in our midst.

It is a vile institution to put blinders over a horse's eyes—a direct and palpable contradiction of nature, as if we were wiser than the Creator, and thought ourselves capable of mending his work. Was it a mistake for horses to be born with eyes? If the animal was made with them, to enable him to see his way through this world, what right have we to clap shutters over them, when the creature is most needing them? I have often beheld with pain and sorrow the restless and perpetual effort of the poor animal to make his ears do the duty of eyes. Mark the quick and nervous motions of those pointed funnels as the horse advances on his way, whirling you along with his mighty muscles. Observe how every instant he turns round the scooped and hollow side to catch any possible sound ahead, for, though he is straining round his orbs of vision at the same time, he can see nothing,—those orbs being on the side of the head. It is a happy circumstance for the horse that he possesses the faculty of thus turning his ears in every direction. His limbs and life, he is persuaded, depend on them entirely; for, though the brute is guided by a man, he never wholly abandons the care of himself to the nobler animal; and of a truth, if he did so, he would often find himself in a bad case. A drunken Carrier in Scotland, named John Logan, used always to be carried home by his horse, who was a wise and prudent veteran, and seemed to be aware that his master was lying in a helpless condition among the bales and parcels behind him. One evening John's wife, on the arrival of the horse, unyoked him, put him in the stable, and left her husband in the cart to sleep out his debauch. John, awakening on the edge of the morning, wondered to see the cart without the horse, and, cogitating within himself, thus gave utterance to the conclusion at which he had arrived: "If I'm John Logan, I've lost a horse; and if I'm nae John Logan, I've found a cart." Who ever saw blunders on a horse within a circus, where that animal is educated and trained to the highest point of intelligence and docility of which his nature is capable? Ord Cook, Astley, and other equestrians, carried in to practice the principles illustrated by the great American Horse-tamer long before that gentleman made his debut, and these principles were founded in nature. The beautiful barbs which adorn the studs of such masters of horsemanship, are permitted the full use of all their senses, and every trace of obstinacy and timidity disappears under the kindly and considerate discipline by which they are prepared for their public duties.

I know it is pleaded in defence of the

blindness that they keep the horse steadier, prevent him from giving his attention too much to objects around him, and save him from frights. In answer to these statements, I beg respectfully to say that I for one believe them not. Put yourself by imagination (or in fact) in the position of the horse, and consider whether you would not, in such circumstances, be more nervous, uncomfortable, and more likely to stumble and so get alarmed, than if permitted the full and natural use of your eyesight. I have spoken to coach-drivers on the subject of the blinders, and all with whom I have conversed confess that if a horse were trained from the first without blinders, he might possibly be quite manageable and docile as under the ordinary system. I would imagine more so, and bid every humane and reasonable man make the experiment, and have a little more faith in nature. We set down blinders on horses, then, as a *vile institution*.

Everything in the material has its analogy in the spiritual world. Have not many of the much be-lauded statesmen of the world acted too frequently on the above-mentioned principle in their government, or attempted government, of human beings? Have they not tried to keep their seats of power, and drive their mighty team, by the use of blinders? Sometimes the strong-headed and restless animals have suddenly rebelled when the whip was plied too fiercely, broken the harness, upset the coach, killed the driver and the passengers and some of themselves? Blinders are dangerous things. There is an ancient and practised Driver in Rome who has long succeeded in his craft by the use of very thick blinders. Some of his team at present are very restive. He has been counselled to abandon the practice altogether, but he declares that as all his predecessors trusted to blinders, he will on no account part with them. I admit that in order to do people good even, you must sometimes do it by stealth, as a surgeon cuts off a diseased limb while his patient is asleep. But this practice should never be resorted to except in cases of extreme necessity. It occurs to me that some readers, whose opinion against Confederation is very strong, will likely declare that they have been treated like the horses whose cause we have been pleading. There are few analogies which have not two or three sides, and no man ever used a weapon which could not be turned against him. My own opinion on the subject of Confederation is a very decided one, but the *Record* is not the place for the discussion of such a subject. It appears—although it has now become law—to be raising a considerable stir in some quarters. All that we would say now is, since the question is settled, Give the measure a fair trial; do not cumber the wheels, or try to break the machine, until it be seen whether it answer the purpose which the statesmen of Great

Britain, and many of the wisest men in the Colonies, devoutly believe it will do—that is, combine the strength, develop the resources, and promote the prosperity of the British Provinces.

There are several other "vile institutions" besides blinders which we intend to notice, should time permit. Meanwhile, Good-bye.
ANER.

N. S. May, 1867.

THE NATIONAL CHURCH OF SCOTLAND.

Of all Established Churches in Christendom, I regard the National Church of Scotland as the one least trammelled by State connexion, and is enjoying, in fact, fully as large a measure of spiritual freedom as any Ecclesiastical establishment can reasonably expect. In connection with that Church my reverend father ministered for more than thirty years, and in that Church he remained till called away from this world. In early life, I myself looked forward to serving God in connection with the community to which my father belonged; and had I been able conscientiously to submit to everything else required from Candidates for the Ministry of the Church of Scotland, I certainly should not, with my present light, have felt justified in relinquishing her communion on the ground that the people ought to have an irresponsible right of rejecting any Minister without reasons being assigned for that rejection.

Not one Englishman in a thousand seems to understand the real merits of the matter at issue between those who remained within and those who relinquished their position at the secession of 1843, while the fact that the latter class forfeited their manse, their glebes, and their stipends, because of faithfulness to their convictions, has cast a halo over their cause, and directed the eyes of many from looking at the actual state of the case in the light of reason and Scripture. I regard the theory maintained by the fathers and founders of the Free Church of Scotland as utterly impracticable, and consider in vain to expect that any Church deriving its status and emoluments from state connection, should be left, in all respects, as untrammelled as non-Established Churches.—*Rev. Henry Cruik, (late Colleague of Rep. Geo. Muller).* P. X.

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

ST. JOHN, NEW BRUNSWICK.

In a recent letter to the Convener, the Rev. G. Caie gives the following encouraging account of the progress of the work in his hands at Portland and Rothesay:—

"I owe you much gratitude for your very warm expressions of sympathy with me and my mission, and one of the deepest desires of my soul is, that I may prove worthy of your continued kindness and sympathy, and may be thought deserving of similar encouraging assurances of the Colonial Committee's deep interest in the important mission to which they have sent me.

My great regret is, that I cannot point to more encouraging results as the fruits of another year's planting in our Master's vineyard; but when I remember all the circumstances that have contributed to retard my progress during the past year, I find cause for gratitude that things are as prosperous as they are.

Your deep interest personally in my mission assures me that a brief account of the present condition of affairs will not be unacceptable. Let me, then, first, speak to you of Rothesay, in which I feel every week a growing interest.

I think I before mentioned that this beautiful little village is situated on the shores of the Benezacasis river, nine miles distant from St. John, and about ten from where I live in Portland. It has answered to its present name since the day it was honoured with a visit from the Duke of Rothesay, who is better known by the title of His Royal Highness Prince of Wales. His Royal Highness was carried by rail from St. John on to a long wharf, erected opposite the village, and there he embarked on board a steamer which conveyed him into the River St. John, and then eighty miles up its expansive bosom to Frederickton, the pretty little capital of our province. Rothesay looks not unlike some of those villages which are to be seen nestling along the shores of the Firth of Clyde. Like many of them, its population in summer is about double what it is in winter. This is owing to the fact that a number of families belonging to St. John have cottages at Rothesay, and spend the summer months in the enjoyment of country life. Having railway communication with St. John, business men enabled to divide their summer existence between the work and worry of city life and the *'otium cum dignitate'* of a country residence.

One would fall into an error, however, if he supposed that all who are thus happily situated are millionaires, or that many of these possess more of this world's good than is sufficient to enable them to make their families independently comfortable. Our little kirk is the only place of worship within several miles of the village; and although few comparatively belong to the Church of Scotland, all turn out on Sunday morning so well, that in summer the pews are mostly filled. The harmony and good feeling that is thus produced is very pleasing. Baptist, Methodist, Episcopalian, and Presbyterian are thus brought together, and are taught to forget their little prejudices, and unite heart

and voice in prayer and praise to their common God and Father.

I am happy, also, to say that all cheerfully contribute to defray the expenses incurred during the year at Rothesay. As no trains are permitted to run on Sunday, I am obliged to hire a conveyance to take me to Rothesay at 9 A. M., and bring me back in time to officiate again in Portland at 3 P. M. This alone causes a drain upon our pecuniary resources of about 100 dollars per annum. Besides this, of course, there are other expenses connected with our services, and I mention these in order to account in some measure for what may seem a small contribution to my salary. This year our little kirk stands in pressing need of a coat of paint. If longer neglected it must suffer considerable injury from the action of the elements. I have good reason to believe that a coat of white will be administered in the spring. This will involve an outlay of about 200 dollars.

I am able also to report that the little Sunday-school is in a flourishing condition, and is conducted by a young lady whose personal accomplishments and fervent zeal in the good work admirably fit her for occupying the position to very great advantage. Our prospects for the approaching summer are very cheering. A number of influential families are erecting cottages at Rothesay, and it is probable that they will prove a valuable addition to our quiet little congregation, and also our pecuniary resources. So much, then, dear sir, with regard to Rothesay; and now I must ask you to bear with me a little, while I state the case of Portland.

Although not included within the limits of the city of St. John, the parish of Portland is virtually a part and parcel of it. It enjoys all the advantages of the city, without having to pay so dearly for them. Its water privileges flow through the same channel, and its streets are lighted from the same gasometer. Its house-rents are cheaper, wood and water are more easily procured, and at cheaper rates. It is thus rendered a welcome refuge for the poor, and for those whom fortune has driven off the highways of the city and compelled to take refuge in the humbler walks of life. Its population is chiefly composed of laboring men and mechanics, the hewers of wood and drawers of water for the city.

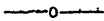
The shipbuilding for which St. John has long been prominent has been chiefly carried on here.

There are some half-dozen steam saw-mills, and as many shipyards, which, when in operation, give employment to many hundreds of men. This year, or rather this winter, there are not fifty men employed in all. The mills are stopped, the shipyards closed, and the streets are filled with idle men and hungry women and children.

There is no Presbyterian place of worship in Portland; and as the distance to many of the city churches is considerable, a large num-

er of the Presbyterians have fallen in with the Methodists, Baptists, and Episcopalians, who have churches in the parish. I am happy to say that they have availed themselves of the opportunity afforded them of returning to the Church of their fathers. Our Sunday-school numbers about 150 children, most of whose parents formerly belonged to the Presbyterian form of worship, and who are now in the habit of worshipping with us in the hall where I preach every Sabbath. As observed before, Portland is far from rich—in fact, it is at present wretchedly poor; and although the hall is well filled every Sunday, the collections are very small, and the contribution to my salary this winter is a mere nothing. I must mention, however, that we are paid about 250 dollars for rent of hall, fuel, and light, since I came here; and in addition to this we have contributed largely towards repairing the building, and making it suitable for religious meetings. Our large Sunday-school requires a large supply of books—catechisms, Testaments, &c.—and we have expended upwards of 200 dollars for this purpose. On Friday evenings we have teachers' meeting, at which I go over the portion of Scripture to be read and explained to the children on Sunday. I also endeavor to combine the advantages of a Bible class and prayer meeting along with the teachers' meeting.

You will be glad to hear that the prospects of the new church are brightening, and that erection will probably be begun early in the spring. There is a fund of about 9000 dollars which arose from the sale of our old park once in St. John. Its pastor and people were dispersed by the introduction of the doctrinal errors into the brains of the former. The church was sold and the funds invested at compound interest. I tried to use this fund for Portland, but found that the law prevented it going from the limits of the city. I saw no hope of Portland being able to build a church and support a minister, so succeeded in getting the commissioners of the fund to consent to build the church on the line between the parish and the city, and thus we should be able to accommodate the greater part of Portland, and receive the numerous families who are crowded out of Dr. Donald's church. I have raised the fund from 9000 to nearly 15,000 dollars. We expect to build the church entirely out of debt, and I have no doubt of being entirely supported by the people when the church is opened.



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

CHURCH OF SCOTLAND SERVICE IN ROME.

Mr. Williamson sends an account of the completion of his labours as Scotch chaplain in Rome during the winter. After repeating

his obligations to Mr. Odo Russell, all whose efforts, however, were unavailing to procure Cardinal Antonelli's sanction for the continuance of the Scotch service within the walls of the city, he mentions that public worship had been conducted since the beginning of January outside the *Porto del Popolo* without molestation. He and Mr. Lewis, the representative of the Free Church in Rome, occupied the same room outside this gate, a room nearly opposite the building for many years appropriated to the English Church service—Mr. Lewis officiating in the morning and Mr. Williamson in the afternoon. The room held about a hundred people. The arrangement was not in some respects satisfactory. Mr. Lewis, formerly of Leith has represented the Free Church in Rome during two successive winters, and he naturally assumed the chief activity on behalf of Presbyterian interests, when subjected to unexpected restraint. He appears to have been the primary lessee of the room outside the walls; and he officiated regularly in the morning, when the chief attendance at such a service must be generally expected. These and other disadvantages with which he had to contend, are thus alluded to in Mr. Williamson's communication.

"The unsettled state of the political atmosphere in the beginning of the Roman season led many to fear a storm and go elsewhere for the winter—my being unable to officiate outside the walls except on Sabbath afternoons, when, at other religious services in Rome, the ordinary proportion of attendance is as one to three compared with the mornings, the majority only attending once a day—the notices in connection with the Free Church placed in all the hotels, banks, and reading-rooms, having no reference at all to Free Church, but to "Scotch Presbyterian services," "Scotch Church," &c., expressions which have misled numbers of Americans especially, to believe Mr. Lewis represented the Established Church and attend him accordingly—and the fact that we had no properly furnished building presenting the appearance of a church:—all these things have been against us."

Our correspondent further complains of special statements in an article in the *Free Church Record* of March:—

"Some of your readers may have had their attention drawn to a narrative in the *Free Church Missionary Record* for March, and as some statements there are far from correct, I think it my duty to refer to them.

"Mr. Lewis writes there, 'In the letter of their correspondent' (*The Times*) 'it is stated that the Established Church had a large congregation here when prohibited. Six to ten were their extreme number.' This statement is incorrect. At first our attendance was small, for reasons previously stated, but it steadily increased, averaging for many Sabbaths about 50; and last time I preached, though the day was one of storm and rain,

our attendance was 78, that of Mr. Lewis on the morning of the same day being 49."

Mr. Williamson has had some correspondence with Mr. Lewis as to this and other statements; but in the mean time at least, it is not necessary to bring such details under the notice of our readers. All we would say is, that while it might appear from the narrative in the *Free Church Record*, that the room hired for the Scotch service outside the walls had been granted to Mr. Williamson in the afternoon, merely by Mr. Lewis's favour,—the words of the latter being, "As we are brothers in adversity, I offered him (Mr. Williamson) my apartment for an afternoon service,"—the fact is that the rent and all other expenses of the room, from the beginning of January till Mr. Williamson left, were shared equally by both. It is unpleasant to refer to such misunderstandings, and only the necessity of the case compels us to do so. We willingly leave them, with the feeling that Mr. Williamson's labours during the past winter, under whatever disadvantages, have greatly strengthened the necessity for a permanent winter service in Rome in connection with the Church of Scotland. He concludes as follows, and we heartily concur in his recommendation to continue our labors in Rome:—

"An idea was being propagated in Rome, ere I left, that there was room for only one Presbyterian clergyman, and as the Free Church occupied the field first, we ought to retire; but my experience last winter justifies me in holding a strong opinion that we should not retire from the field. Of the visitors from Scotland who were Presbyterians, almost all belonged to our Church. I was told on good authority that the communion referred to in the '*Free Church Record*' for March, there was only one actual member of the Free Church, a young lady. I had always more Episcopalians than Mr. Lewis; and numbers of Americans (Americans forming the bulk of his audience) informed me, after they learned I represented the Established Church, that they preferred attending the service of the Church of Scotland.

"I have, therefore, every confidence in urging the noble-minded in our several parishes; to collect money sufficient either to erect a suitable building, or to convert some building already erected into a church worthy of our name; and should the matter be taken up heartily, and a suitable chaplain appointed, I do not fear the result."

EXTRACTS FROM RICHARD WEAVER.

Mr. Weaver opened his Bible and began reading the 37th Psalm. On arriving at the 27th verse ("Depart from evil and do good and dwell for evermore.") he said "There's

a text to sustain a Christian! It was that text that caused me to leave the coal-pit, when Mr. Radcliffe first wished me to speak of the goodness of God, and the love of Christ, I did not begin the work with the salary of a hundred a year. No dear friends, that text was all my salary, I trusted in Him, and was helped and my face was not ashamed! That was eight years ago, and bless his name, I have been telling out His loving kindness, and declaring the message of His grace ever since. And let me say to any here, who think that preaching is an easy life, that if you are in earnest there is no work that is harder. In the coal-pit I did know when my work was over, and then I could sit down in quiet; but one who cares for souls knows no rest, except in Jesus, night and day he must be thinking of his Master's business.

A gentleman of the city of London said to me, on the occasion of a former visit to this place "Weaver, what salary do you get?" I answered, I had no need of salary, that I was rich. "Oh well!" said he "I'm glad to hear that, but am nevertheless surprised, for I understand you were a very poor man." "You never made a greater mistake in your life," said I, 'for I have a bank. And one side of my cheque-book is written, 'Trust in the Lord and do good, and verily thou shalt be fed;' and on the other, 'Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.' "Oh, oh!" said he "I didn't mean that sort of bank." But it was the one I meant, though, and I have no other. It's the only bank I've got, and the only bank I shall ever want! God giveth liberally. Surely we, every one of us here can say that is true. Yes, and He not only gives liberally, but He likes his people to be generous too, to be like Himself.

JESUS is "the chiefest among ten thousand, and the altogether lovely." A Roman Catholic came to hear me, and while I was preaching, he cried out, "Lord be merciful to me a sinner!" I told him about Isaiah's Lamb, who "bare the sin of many, and made intermission for the transgressors." The poor Roman Catholic took hold of Him, he saw Jesus, he found Christ altogether lovely. He went home, and reaches down the little God, the crucifix—and said to his mother, "Do you think that can save us? Let us try if it can save itself." He threw it into the fire, and said, "see, it can't defend itself!" He took a little bottle, said to contain the real blood of Christ. (I don't know who obtained it, or who warranted its genuineness) and crushed it under his foot. "O mother," said he, "I've been trusting to Peter, but now I've found Christ!" His poor old mother thought he had gone out of his mind. To be sure he had; out of his mind and into the mind of Christ. The mother came to the

ings, and said, "I've been looking the way all my life; I've been looking to saints, and not to Christ. Oh pray for that other boy, he is forty miles away, and nobody to tell him about Christ."

When God opens a man's eyes to see that worse than everybody else, then is the time when we've most hope of him. Every sort of man says, "I do this, I do that, and yet may be way after all." Now, we don't like that sort of talk, there's too many "I's" in it. I will keep that which is committed to my charge. He puts a name down in His book when once entered in that book, it's always there—once a child of God, ever child of God. I've got a little boy in London if you say to him, "well, Sammy, your protector?" he might say, first of Jesus," and then next he'd say "My Father." Isn't it quite natural that my child should name as his earthly protector? and isn't it quite natural that the Christian should name Christ as his everlasting protector? Christ Jesus bled and died for you, and He will intercede for you. I'll tell you what, my brother, no other saint shall wear your crown. It's thee! The inheritance is reserved for you in heaven; and where Jesus is, thou shalt be also. "Let not your hearts be troubled; if it were not so I would have told you." Glory be to God. He told the disciples, "no man is able to pluck my hand out of my Father's hand." Talking of that little boy, when he was born once, I expected him to be born a second time for my son; and it only needs one more birth to make a man or woman God's child if you are His child, you are His child. He tears his clothes and dirties his face, (I do these things sometimes.) I may be pleased with him, and punish him; but I love my child as much as ever, and you do not think my wife a good mother if she shut the door against him and refused to receive him. The prodigal was was much the same as his father at the swine's trough as he went away from home. "Ah," but I say, "if he had stopped at the swine's trough he'd have been lost." Ay, but he was not there. "But after all mightn't we see through the fingers of Christ?" you say, I say we who believe are members of His body; it's not a question then about whether we see through his fingers, but whether our fingers shall be cut off. Not one of us who believes in Jesus shall be lost.

When people talk a good deal of the Lord's coming, that is all very well, I like the Lord's coming as well as anybody, but after all it doesn't much matter whether it is, whether he comes to fetch us or whether I go to be with him. It is all the same side both ways; it is all the same glory, one way or the other. It

don't trouble me, He'll come when the time is up, and if I should happen to finish before He comes, He will say, "Well done." The prospect of going to heaven cheers me quite as much as of His coming for me. I would as lief come back and rejoin my body as be changed in a moment. It is blessed either way.

"Of all the trades in London a beggar is the best," and I am a beggar. It is only a tent here, the mansion is yonder. I am a beggar entreating sinners to be saved. What do you say, men? What do you say women? Should not you like to go with us? That friend has followed you wherever you have gone, seeking to bring you to himself. He has dogged your steps as you went to the public house. He has crossed your path many a time, when you have been about something wrong; He wanted to be your friend then; He seeks to be your friend now; and if you will not have him as your friend now, you will have Him as your judge by-and-bye. You would not come to Him when He was willing to receive you, and then he will force you away from him. If you sow to the flesh, you will reap corruption; if you come without the wedding garment, the King will order you to be cast into the outer darkness. Since I was last here many thousands are not only dead, but it is to be feared a great number of them are damned. Sinner! next Sunday night may see you dead and damned. The man who speaks to you may be dead, but thank God he will not be damned. Will you make friends with my Friend to-night. It is a bad thing to put it off."

Come one, come all, come, sinner now,
All things in Christ are ready now.

Oh, sinner! my God will pardon now, my Friend will save you here to night! will you have Him? will you obey the Gospel? Nothing but the blood of Jesus can save.

How many are there among you who can say Christ is mine? Hold up your hands. (A large number held up their hands.) Ah! there's one, there's another, there are a great many hands held up. Thank God for it. Now you that are without Christ, yet who wish to be saved, hold up your hands! (several hands more held up.) The Lord have mercy on you! The Lord be with you! The Lord bless you all!

Now I ask you, men and women, are you willing to put your trust in the tried Friend and in His finished work that made that woman so happy? why there is nothing to do, Jesus has done it all. Leave off looking at what you have done wrong, and look at what Jesus has done right, and if you trust him as we have done, you'll find the same peace that we have, I would rather hear a gentle "I believe" than all the crying and shouting in the world. It was not my prayers and tears, but the blood of my Saviour, that washed

my sins away. You may cry, and sigh, and moan forever, but if you don't put your trust in Jesus, and get your sins washed away in His precious blood you will perish eternally. May the Lord seal his word upon your hearts, for Christ's sake! Amen!—*From K. Weaver's "This is my Friend."*

People are taken up a great deal with the second coming of the Lord Jesus. I believe it, but I have not so much time to think about the second coming, as for admiring the first coming, for the first coming prepared us for the second. Some people seem to be very anxious for the Lord Jesus to arrive. I am not anxious at all. I said to a friend of mine the other day who was talking to me about what I would like to happen, and so on. He said to me, how long would you like to live? I said I will tell you candidly, if I could have my desire, I should like to live a thousand years, if it were the Lord's will. He said "should you?" "Yes, I believe I can bring more glory to Christ here than I can in heaven." "How is that?" said he. "Why?" I said "as long as I am here I will try to bring souls to Jesus; but when I get yonder, I shall not have the privilege of bringing them.—*From Weaver's "Our Light Affliction."*

P. K.

ILLUSTRATIONS OF THE GOSPEL.

BY MESSRS. RICHARD WEAVER AND DENHAM SMITH.

I heard Richard Weaver say a good thing in my place the other day. I must tell you that he says good things very often, and God bless them. He said "I was once, not long ago, in Dublin, and I wanted to get to my wife at Liverpool, and I had not any money," (which is often the case with Richard). "A friend came to me, 'well, Mr. Weaver, I will get you a first class ticket; and you shall go with me.'" I did so; I did not pay a farthing for it; but it was just as good as if I had paid it all. Well, I got into the train and rode down to the harbor at Kingstown. When I got to Holyhead they did not say 'now you must get out, you have got no ticket.' *The ticket I had at first did all the way through, I did not want a new one.* I got to another station, the Porter said, 'shew your tickets, gentlemen.' I did directly. He did not say, 'you must get out, and you must get a new one.' Mark this also, the Porter did not say 'you know, Mr. Weaver, you are nothing but a Collier, and you must not ride first class. He made no remarks about me. *He looked at my ticket, that was all his business; and my business was not with myself, but with my ticket.* Aye, so is it with the Lord Jesus Christ. He put me in the train at first and gave me a first class ticket all the

way through. I have not needed to get out at any station to get another ticket. *It lasts all the way through.* And there the devil sometimes comes to God's people and makes them look at their frames and feelings. 'I repeat "what business is that of yours? there is no ticket. My faith is fixed on Christ. *It is not what I am, but what my ticket is.*"

Dear Mr. Denham Smith makes this remark, "they cannot 'pluck' them out," but they think they may "slip out." "Aye," said he, "but they are in 'His hands,' and they are members of His body, and of His flesh, and of His bones." And in Freemason's Hall, holding up his hands in the midst of a large assembly, he said, "Do you expect to see my fingers fall away? Do you expect to see them drop off? No: because they are parts of myself, and 'because I live they shall live also.'" So Christ's members are part of Himself, and while He lives they must live. You cannot drown a man while his head is above water. Therefore, though he feel the water, he is not drowned if his head is above the stream. So you cannot destroy the Church while the Head is above. Let the Head be saved and the body is saved, if he really, vitally, personally, and spiritually be one with the Lord Jesus Christ." Oh, blessed it is to have a Gospel to preach is available to you, because it comes to you day or night, and it is available to you for your lives. It goes right on, and will go on to the last in the great terminus—life in heaven. "The way" to heaven is a way which leads where you are, and goes right straight to heaven. Do you know this was one recommendation of the Gospel to me; when I was seeking to know something more when the Almighty told me that "he that believeth hath everlasting life," it appeared charming to me. What, all done at once! Everlasting life itself, insurance against death and insurance against terror. They that believe in Christ "shall hold on their way, the righteous shall wax stronger and stronger. You know that text, "I give unto my servants eternal life and they shall never perish, and shall any man pluck them out of my hand." *From Spurgeon's Anecdotes.*

TRE ORIGIN OF THE IRISH REV

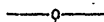
When I began the Orphan work on these especial objects which I had in view to benefit the Church at large, by the means which I might be enabled to write in connection with this service, for I expected at the beginning, to have many answers to prayer granted to me, and I confidently anticipated that the recording of them would be beneficial to believers, in leading them to look for answers to their own prayers, and encouraging them to bring all their necessities before God in prayer. I

firmly believed that many unconverted persons, would, by means of such writings, be led to see the reality of the things of God. As I expected, so it has been. In very many instances the reading of the Reports of the Institutions or the "narrative of the Lord's dealings" with me, has been blessed by God to the conversion of those who know not our Lord Jesus. In thousands of instances, likewise, believers have been benefited through them, being thereby comforted, encouraged, led more simply to the Holy Scriptures, led more fully to trust in God for everything. In a word, led, in a greater or less degree, to walk in the same path of faith in which the writer by the help of God is walking. The thousands of instances of blessings which have been brought before me during the past 24 years (for almost daily I have heard of fresh cases, and often of several on the same day) have only still further led me to earnestness in prayer, that the Lord would condescend to use these publications still more, and make them a blessing to many tens of thousand of his children, and to many tens of thousands of the unconverted.

And now the reader will rejoice with me when he hears what follows. I am the more led to relate the following, that the godly reader more than ever may be encouraged to pray, and, also, that an accurate statement may be given of this fact, which has been already referred to in many public places in connection with Revival Meetings, and which, likewise, has been several times stated in print.

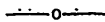
In November, 1856, a young Irishman, Mr. James McQuilkin was brought to the knowledge of the Lord. Soon after his conversion he saw my narrative advertised. He had a great desire to read it, and procured it accordingly, about January, 1857. God blessed it greatly to his soul, especially in showing to him what could be obtained by prayer. He said to himself something like this: see what Mr. Muller obtains simply by prayer. Thus I may obtain blessing by prayer. He now set himself to pray that the Lord would give him a spiritual companion, one who knew the Lord. Soon after he became acquainted with a young man who knew the Lord. These two began a Prayer Meeting in one of the Sunday Schools in the Parish of Connor. Having his prayer answered in obtaining a spiritual companion, Mr. James McQuilkin asked the Lord to lead him to become acquainted with some more of His hidden ones. Soon after the Lord gave him two more young men who knew the Lord previously, as far as he could judge. In autumn, 1857, Mr. McQuilkin stated to these three young men, given him in answer to believing prayer, what blessing he had derived from my narrative, how it had led him to see the power of believing prayer; and he proposed that they should meet for prayer, to seek the Lord's blessing upon their various labors in the Sunday

Schools, Prayer Meetings, and Preaching of the Gospel. Accordingly, in autumn, 1857, these four young men met together for prayer.



YOUNG MEN'S CHRISTIAN ASSOCIATION AND LITERARY INSTITUTE.

The customary Thursday evening lecture was delivered this week by the R. v. Mr. Stewart, of St. Peter's Road; his subject being the "Sabbath Scholar." The lecturer in his introduction viewed the Sabbath-school as originating in Christian benevolence, there being no express command in Scripture for its institution. On entering upon the subject proper, he first looked at the Sabbath-scholar as an individual, and showed the effect of Sabbath-school training upon him, physically, intellectually and morally. He next viewed him as a member of society, when the influence of his training appears, very materially tending to fit him for the discharge of those duties which he owes to the community. Here the lecturer depicted the sad consequences which would follow to society, if those evil passions which exist in men's minds, were not checked by timely training. The Sabbath-school has much to do with this. Mr. Stewart next passed to a consideration of the Sabbath-scholar as an integral part of nationalities. He touched upon the lamentable condition of those nations and empires where "pure and undefiled religion" has not been allowed to exercise its gracious and benevolent influence, as contrasted with those where Christianity is acknowledged and acted upon. The education obtained in the Sabbath-school goes far to inculcate the principles of vital Christianity. The last aspect in which the lecturer contemplated his subject was as an heir of immortality. It is in this view of it that the instruction of the Sabbath-school assumes an overwhelming importance, bearing as it does upon his everlasting weal or everlasting woe. Mr. Stewart concluded his very eloquent lecture by encouraging those who are engaged in training the young, to persevere in their labors of love. The fruit will one day appear, and their reward will follow. The lecture was composed in an elegant style, and delivered with much animation. It was so acceptable to the audience that they not merely tendered a unanimous vote of thanks to Mr. Stewart, but requested its re-deliverance on a future evening of the present session, when a much larger audience may be anticipated.— *Glottetown, (P. E. I.) Patriot.*



MISCELLANEOUS.

SWEDEN.—*Whole families brought to Christ.*—Mr. Wiberg, of the mission to Sweden under date of Dec. 8, 1866, records the

proofs of the advancing work of the gospel in Sweden, and then quotes from a letter of one of the Swedish preachers as follows:—

"I am now on a preaching tour in the south part of Skåne (Scania). The Lord is with us. We have had a gracious visitation from the Lord. I have been at Illerstorp, parish of Wram, six days, and there were twenty-three born again, who now confess Jesus with their mouth, and many more have been awakened. Even some backsliders have been renewed into the faith of the Son of God and restored to the church.—There was a happy season. I have scarcely experienced such a season in my life. There were whole houses and families brought to believe in Christ."

CHINA.—In a village in China, 140 miles from Tientsin, a city near Peking, a remarkable work of grace has recently sprung up in connection with the labors of the English Methodists. Seventeen families united to make a bonfire of their idols. Daily prayer-meetings were held though it was harvest season. On Saturdays for miles around the people assemble together to keep the coming Sabbath, bringing bedding and provisions to last them until Monday.

WESLEYAN.—The new ship, *John Wesley*, was successfully launched at Aberdeen on April 1st. This vessel is much larger than her predecessor, and is specially constructed for the service of the Missions in Polynesia. She is to make the voyage to London with a cargo of Aberdeen granite; and, after her arrival, is to complete her preparations for final departure before the middle of May.

A GENTLEMAN, who does not permit his name to be published, has placed £10,000 in the hands of the Bishop of Worcester to be devoted to the building of new churches in Birmingham.

(FOR THE MONTHLY RECORD.)

As one of the corresponding members to the Synod of New Brunswick, which met in Miramichi last summer, it may be proper for me to draw the attention of ministers and elders of our church to the very decided action taken by the sister Synod, upon a subject of the highest importance. The terms of the subjoined motion will shew how definite is the shape in which this proposal will present itself to us at our first meeting, and how needful it is that ministers and kirk-sessions should have it regularly brought before them, with a view to the formation of settled views upon the subject. Unless the matter is brought before kirk-sessions, or at least the opinion of our elders and members is ascertained before the Synod meets, we shall not be able to meet our New Brunswick brethren in the way that the directness of their overtures

for union seems to require. The motion passed at the Synod of New Brunswick was as follows: Dr. Inglis moved, Mr. Kear seconded, and it was unanimously agreed to—"That the members of this Synod bring under the consideration of their kirk-sessions and congregations, the subject of union with the Synod of Nova Scotia; and that a Committee be appointed to make the necessary preliminary arrangements affecting the civil relations of the Synod, with the advice of counsel, if necessary, and within six months from the date to open a correspondence with the Synod of Nova Scotia, with a view to effecting a union of the two bodies at next meeting of Synod, unless a majority of kirk-sessions within three months make return to the Convener of Committee, opposed to the union." The Synod appointed the Moderator, Dr. Henderson, Dr. Brooke, Mr. Ogg and Mr. Caie, a Committee for carrying out this agreement. Dr. Henderson to be Convener.

Concerning the above motion it may be needful to remark, that, though union with the Synod of New Brunswick is still an open question with us, yet, considering that replies highly favourable to the measure have been received; by Dr. Henderson from the kirk-sessions of the other Synod, and that our brethren in the other provinces have taken such decided steps, it would seem both courteous and wise that our kirk-sessions should be consulted on the matter before the Synod meets, so that we may be enabled to come to a decision in the matter.

ALLAN POLLOCK.

PRESENTATION.

A deputation in behalf of the Sabbath School scholars waited on William McDougall, Esq., on the evening prior to his removal to New Glasgow, and presented him with a fine edition of Brown's Family Bible, accompanied with the following address:—

WILLIAM McDOUGALL, Esq.:

As you are on the eve of removing to New Glasgow, the Scholars and Teachers connected with the Sabbath School are desirous of expressing to you, ere your departure, their sense of the obligation they are under for your service. Both as a Teacher and as a Superintendent (during the Minister's absence), you have shewn unwearied activity and unflagging zeal; and your uniform kindness and cheerfulness served in no small degree to add to the success of the School.

Please accept this small present as an expression of our regard for you and of our obligation to you as a Teacher of the Sabbath School. While we regret, that, owing to your removal, we are to be deprived of your services, we wish you much success and com-

in your new sphere of labor. May the reward you for your "work of faith and love" amongst us.

On behalf of the Scholars and Teachers of Sabbath School.

D. R. MCKENZIE,
JOHN SUTHERLAND.

Burney's River, 1st May, 1867.

To which Mr. McDougall replied:—

I sincerely thank you for the kindness you have done me, not only for its value, but the love and affection which it shews towards me. I also thank you for your good wishes for my future welfare, and would beg of you to convey to the Sabbath School Teachers and Scholars my best wishes, sympathy, and affection. I would also thank you for your good conduct and the good attention you have always given to me; and may your Sabbath School be ever advancing and prospering in the way that leadeth to perfect happiness. And may we all look to Him who is ever both ready and willing to lead, guide and instruct all those who will love Him and keep His Commandments.

Yours, very affectionately,
W. McDUGALL.

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OBITUARIES.—The person who is the subject of the following remarks, deserves some notice of respect in the *Monthly Record*. The late George Mathezon of Mount Dalrymple, who was born in Sutherlandshire, in the year 1767, died in February last, aged 94 years. This is the man, who, at a meeting held at the church of West Branch, River Burney, with respect to the question of the new Church, stood singly and alone for the rights of his fathers, when the question then presented was to be decided by a show of hands, and when all present held up their hands in favor of a New Church, he, in presence of clergymen, elders, and a large and respectable congregation held up his one hand for the old Kirk, and that, too in the midst of the menace, ridicule and mockery of all present, and when threatened to be expelled in the newspapers, he replied "you confer an honor upon me which I never expected to receive." When I first spoke to him about this matter, he was so much overcome by the remembrance of the scene, that he could not give utterance to a single word. A sudden gush of tears ran down his cheeks; then he narrated the above. Towards the close of his earthly career he longed to depart and be with Christ. His end was peace.

The late Kenneth McKenzie, of Roger's River, was a native of Gairloch, Rosshire. In many years previous to his death, he was a great sufferer, especially in the winter season. He would be prostrated by protracted attacks of Asthma, in which distressing ill-

ness he displayed great patience and resignation to the Divine will of his Heavenly Father, thus evidencing the power of religion on the soul, as well as confirming the Scriptures. "Now, no chastening for the present seemeth to be joyous but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Death, though expected, came suddenly at last, and called away one prepared in the furnace of affliction to the inheritance of the Saints in light. He departed this life in the 77th year of his age, on the 14th February, on Sabbath morning, the day, to him, "of all the week the best."

Since January last, no less than twelve of our people have been called away from among us, ten at Roger's Hill and two at Cape John.

JOHN GOODWILL.

The Manse, Scotsburn.

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MEETING OF PRESBYTERY OF P. E. ISLAND.

AT Charlottetown, the 16th May, on which day, the Presbytery of P. E. Island met and was constituted. *Sederunt*—The Rev. Messrs. Duncan, McLean and Stewart, Ministers, and Mr. Robertson, Elder. The minutes of the previous meeting having been read and sustained, the Rev. Mr. Stewart stated, that, as requested, he had forwarded a report of his labors to the Colonial Committee.

Mr. Robertson presented a document from the Trustees of St. Peter Road, stating that they had difficulties in making good their engagement for Stipend, and requesting the Presbytery to take measures for relieving their embarrassment. The Presbytery agreed to appoint the Moderator, together with Dr. Inglis, the ruling Elder of St. James' Church, to confer with the Trustees and report at next meeting.

The Presbytery, while regretting that St. Peter Road congregation have not prospered, since Mr. Stewart's settlement, to the extent anticipated, are gratified to find, that the other station, Brackley Point, have paid in full.

The Rev. Mr. Duncan gave notice of his intention to move at first meeting of Synod, that the funds, collected in the Island, for Home Mission purposes, shall henceforth be under the control of this Presbytery, and not be remitted to Nova Scotia, as has been hitherto done.

The Rev. Mr. Stewart applied for the usual certificate, which was granted.

The meeting then adjourned to meet again at Charlottetown, on the third Thursday of September. Closed with prayer.

A. MACLEAN, P. C.

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YOUR DYING HOUR.

"I have just been to the funeral of a very dear friend," said I to a merry *lacking* man, whilst waiting for the train. "And it is no small comfort, when a friend departs, to know with absolute certainty, that that friend is gone to be with Christ, which is far better."

"I should think," said he, "there are very few that die who have that certainty. At least not many would like to chance it, if it were put to them to-day; I mean, if the question was put, Are you so sure of heaven, that you do not mind dying to-day?" I replied, "I fear even amongst those who profess to be Christians, too few would stand that test. But it was very different with my departed friend. She had only been ill a few days and on the day before her death, knowing there was no human possibility of recovering, she calmly said, 'I would not exchange places with the Queen.' Not the shadow of a doubt passed over her happy soul. She rested not in anything she had done, but in the finished work of Christ Jesus, the Son of God. Precious Jesus! thy blood and righteousness never fail in the hour of death. Nothing can be so certain as that which God hath said, 'that whosoever believeth on Him, shall not perish, but have everlasting life.'"

"Well," said he, "it is a happy thing when a person has such confidence; but I fear there are very few who have the happiness to enjoy it. Man is so given to sin, he has such strong inclinations to sin."

"Very true," I replied. "But you have not yet sinned beyond the grace of God. God is the God of ALL grace, and that grace is seen on the cross surpassing all your sins. Who can tell the value of the blood of Jesus as God sees it? I myself am the chief of sinners; I have not one particle of worthiness. But I tell you, if we are all killed before we reach home, I have no fear or question whatever about my salvation. It was eternally settled by the death of Jesus."

"Ah!" he said, "It seems to me a poor thing to hang one's salvation on."

"What is? Is Christ a poor thing to trust? Is God's word a poor thing to trust?"

"Oh! no, I mean it is a poor thing to hang on faith. To think that if you have faith you will be saved, let you sin and do as you like."

"Ah! my dear sir, but the man that has real faith in Christ does not want to sin. He hates it, and longs for and delights in holiness; and he is the only one that gets delivered from sin. But now you try, from this day, in your way, never to sin again."

"I have tried," said he, "many a time; still I sin in thought, word, and deed. But I think I now see that to believe in Christ is the only way to get both saved, and get out of sinning."

"Reader, what as to your dying hour? You cannot help the thought crossing your mind at times, can you now? Your dying

hour may be very near—yes, very near! are you prepared for *that hour*? What you are going on carelessly in sin? Well, you tremble at the thought of *your hour*. Are you trusting in forms and monies of human religion? Ah! these utterly fail you in *your dying hour*.

But mark the blessed condition of a saved sinner: "Therefore, being justified by faith, we have peace with God through Lord Jesus Christ." Is this your condition? Are you justified? Have you peace with God? Then, my reader, if you should be asleep before Jesus comes again, yours will be a HAPPY DYING HOUR.

THE RIGHT KIND OF PREACHING.—Gilly related the following anecdote, which was told by a well known Irish character, Thaddeus Conolly, who used to spend much of his time in wandering through Ireland, instructing the lower classes in their native language. "I went," said he, "one Sunday into a church, to which a new incumbent had been lately appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After the service, I expressed to the clergyman my wonder that he should preach so fervently to such a small number of people. 'Were there but one,' said the rector, 'my anxiety for his improvement would make me equally energetic.'" The following year Conolly went into the same church, the congregation was multiplied twenty-fold: the third year he found the church full!—*Christian Times*.

THE LORD'S DAY.—Stations on the line of your journey are not your journey's end, each one brings you nearer. Such are the Lord's days.

A heaven is not a home, but it is a place of quiet and rest, where rough waves may stay. Such is "the Lord's day."

A garden is a piece of common land, yet it has ceased to be common land. It is an effort to gain a paradise. Such is "the Lord's day."

A bud is not a flower, but it is a promise of a flower. Such is "the Lord's day."

NOTICE.—We are requested to remind our readers that the Synod meets on the Tuesday of this month, in St. James' Church, Charlottetown, at half past seven in the evening. Members will be informed where they are to stay when they arrive.

NOTES OF THE MONTH.

THE last month began with an alarm of war, which has now happily been dispelled by the labors of a peace conference in London. The King of Denmark retains Luxembourg and Prussia removes all her munitions of war from the fortress. The Eastern question still agitates the European world of politics. It would give very general satisfaction if Candia were separated from Turkey and added to Greece. The Reform Bill has been reported in Committee into as liberal a form as it could take without yielding universal suffrage. The qualification in burghs is holding any house and paying rates. A sweeping change in the abolition of *compounding* has been effected. This was a system by which a landlord paid part of the rates. The British Reform Bill has been introduced, which, while the principle is the same, has the effect practically of leaving the qualification much worse; as in Scotland, all householders are rated down to £4 rental. All parties are astonished at these measures. Right and other extreme Reformers, who have lived and flourished upon a grievance, find that their vocation is gone. Having spent their lives grumbling, they cannot live without it. They cannot forgive the Tories for ruining their business. Mr. Lowe, on the other hand, is howling in despair at the conversion of Britain into a democracy. A great step has been taken and all parties will probably wait with some anxiety the development of its consequences in the political network of our great Mother-country.

In America, the release of ex-President Davis has taken place very quietly. Whether done from magnanimity or from policy, it will acknowledge it to be an act worthy of a great country. His downfall is alone a great punishment. Maximilian, also, who has been taken prisoner and is now in the power of his enemies, adds another to the list of disappointed aspirants to imperial honors. The Fenians again threaten disturbance on the Canadian border. As in Canada, so in Ireland, the Fenian trials have resulted in many convictions, but no one will be the trouble of hanging any of them. Eternal confinement for life is to take the place of the gallows of martyrdom. The contest between labor and capital is still worse in America than in Europe. The eight-hour-work movement in many American cities seriously affects the prosperity of trade. The demand for shorter time is simultaneous with the demand for higher wages. The Commission that has sat lately in Britain upon the Trades' union, has elicited many startling facts as to the tyrannical conduct and cruelty of such bodies. A recent case of certain working tailors, who were on strike, visiting

the house of one of their brethren, who was sick, and whose wife was sewing for the support of the family, searching her house for evidence of her labors and then threatening to kill her husband, has awakened much indignation. Combination is right, whether of labor or capital; but restriction and oppression are wrong. Take away these and all things in this world of God's making will find their proper place. Lord Brougham the veteran Reformer is very ill, and Sir Archibald Alison is dead. The latter, during the leisure moments of an active life, found time to write a long and laborious history of Europe, that very few can now find time to read through. It is, however, of great research, containing a vast amount of information, and composed in a pleasing if not brilliant style. As an honest journalist of the events of a very eventful time, the deceased has laid his country under obligations.

The opening of the Pictou Railway upon the very day specified in the contract, is an event of great importance. It must assist in the development of the great mineral wealth of Pictou county. Already the amount of travel appears wonderful.

The General Assembly is reported to have met; but we have only the accounts of the formal proceedings of the first day. Dr. Crawford has been elected Moderator. Dr. Lee's prayer book case was expected to come before the General Assembly by an appeal of his from a decision of the Synod; but as the Dr. is reported to have been injured by a fall from his horse, the accident may delay the consideration of the matter. The tedious Cumbrae disputed settlement case comes before the General Assembly. The Presbytery has decided against the presentee. The proceedings of the U. P. Synod, have been somewhat animated and interesting. Two memorials from England have forced in a decision upon the organ question. They have resolved to permit organs in their churches in England by 232 to 136. By a majority of 389 to 39 they have declared that there is now no distaste to union with the Free Church. Their statistics show that their divinity students have fallen in number from 181 in 1860 to 132 in 1866; while during the last ten years they have added to their list 80 new congregations; their congregational income is £203,398, and their missionary and benevolent income is £71,948—all which prove high prosperity, and prove with what zeal and wisdom the affairs of this highly respectable body of Christians are managed. They have appointed Dr. Cairns to the chair of Apologetic Theology in the room of Dr. Lindsay, deceased. The May meetings in London, show for the British and Foreign Bible Society an income of £172,000; Church Missionary Society £150,000; the Wesleyan £148,000 and the London Missionary Society £100,000. John Henderson of Park, a very benevolent Glasgow merchant, has lately

died. During the latter period of his life he was wholly engaged in benevolent enterprises. This was his business. He gave away about £30,000 a-year in this way, and has bequeathed about £164,000 for benevolent objects. He was a member of the U. P. Church. D. Mackerrow, the author of a history of the Secession Church, and lately of a history of the missions of the U. P. Church, is dead.

We are glad to see from a letter of Mr. Caie, in the *Home and Foreign Record* of our Church, that there is a prospect of a new church in our connection, in St. John. The original fund of \$9,000 has been increased through Mr. Caie's exertions to \$15,000. With such a fund subscribed, there is no room for doubt as to the success of the undertaking. The old and new school Presbyterians of the States, after having been separated for thirty years, have declared in favor of re-union. The Reformed Presbyterian body of the States, as well as Britain,—a rather rigid denomination everywhere, have passed resolutions in favor of Presbyterian union. This seems to be everywhere the cry.

A. P.

THE Rev. Alexr. McWilliam gratefully acknowledges receipt of the following sums, contributed towards the finishing of the Manse, Georgetown, P. E. Island:—

C. Murdøch, Esq., Halifax,	\$10.00
C. S. Wiswell, Esq., do.,	4.16
A. Keith, Esq., do.,	8.00
J. B. Campbell, Esq., do.,	5.00
J. A. Sinclair, Esq., do.,	5.00
R. Grav, Esq., do.,	1.00
W. F. Knight, Esq., do.,	1.50
W. Esson, Esq., do.,	5.00
J. McDonald, Esq., do.,	5.00
J. Duffus, Esq., do.,	10.00
Messrs. Neal, White & Co., do.,	10.00
Miss Grant, Manse, do.,	2.50

Also, of the following sums previously collected by the Rev. Geo. M. Grant:

St. Matthew's Young Mens' Association,	20.12½
St. Matthew's Young Ladies' Bible Class,	20.00
Rev. G. M. Grant,	25.00
George Esson, Esq.,	10.00
Mrs. Esson,	4.00
Messrs. Duall & Miller,	10.00
S. Noble, Esq.,	5.00
Dr. Avery,	4.00
Rev. R. McCunn,	4.00
Rev. N. Brodie,	2.00

\$171.28½

Mr. McWilliam, also gratefully acknowledges the receipt of £6 1s. 3d., collected in Charlottetown, by Miss Hyndman, for the same purpose.

SCHEMES OF THE CHURCH.

1867. YOUNG MEN'S SCHEME.
May.—Coll. St. Andrew's Church
Con. New Glasgow, £4 3

1867. HOME MISSION.
May—A. Mines Congregation, £3 4
St. Andrew's Church Congregation, N. Glasgow, 3 0
Earltown Congregation, 1 4
Tatamagouche River, 15
Georgetown Con. £1 0 0
Cardigan do 0 9 4½

P. E. I. cy. £1 9 4½ 1 4
June—Pugwash Congregation, 18
£10 6

1867. SYNOD FUND.
May—St. Andrew's Church Congregation, N. Glasgow, £3 0
Georgetown and Cardigan,
P. E. Island, 1 3
St. Andrew's Con. Pictou, 3 0
Pugwash Congregation, 16
W. B. River John Con. 18

£8 19

W. GORDON, Treasurer
Pictou, June 5, 1867.

1867. FOREIGN MISSION FUND.
May 14.—Received amount of collection in St. Andrews' Church, New Glasgow. \$29.00
J. J. BREMNER, Treasurer

LAY ASSOCIATION.

COLLECTED AT RIVER INHABITANTS,
By Miss McLachlan, \$4.00
" Miss Jessie Cameron, 13.00
" Miss Dowling, 5.00
Col. at River Dennis, 2.00

Total, \$25.00
JOHN CAMERON, Treasurer

COLLECTED AT PLAISTER COVE.
By Miss Marjory Cameron, \$5.00
" Miss Martha Skinner, 5.00
" Miss Jessie McQuarrie, 5.00

Total, \$15.00
ALEX. CAMERON, Treasurer

COMMUNICATIONS for the Record, addressed to Mr. William Jack, Secretary, till further notice.