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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

MARCH, 1872.

No. 3.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 8.

THANKSGIVING SERMON FOR THE RECOVERY OF THE PRINCE OF WALES.

PREACHED IN ST. MATTHEW'S CHURCH,
HALIFAX, FEB. 27TH, 1872.

(PUBLISHED BY REQUEST.)

Psalm XX. 6.

In the first part of the sermon, the Rev. Mr. Grant explained the structure of the Psalm, the singing of the Strophes alternately by the assembled congregation, and the priest as representative of Jehovah; the original application; the meaning of the term "his anointed;" and the last cry of the Psalm, "God save the King; O God, hear us when we call." He then proceeded with the first clause of verse 6, and said: "This word of faith and cheer from the lips of the priest may be taken up by us this day, met as we are to thank God for having saved the life of the Prince whom we hope to see anointed king over us when God calls his mother to Himself. We can echo, "Now know we that the Lord hath saved him." If we cannot, we are faithless indeed. We must be without faith either in God as "the hearer and the answerer of prayer," and what we may be less willing to admit—without faith in the sincerity of our own

prayers. Out of our own mouths let us be judged. Did we not pray God to spare his life? And now that his life has been spared, shall we turn round and say "our prayers had nothing to do with it,—we never expected our prayers to be heard."

And yet if we are thus faithless we shall after all only be like the early Christians when Peter was "kept in prison." Prayer was made without ceasing of the church unto God for him. Many were gathered together in the house of Mary the mother of Mark, praying; but when God answered their prayers and sent Peter to the very house, they would not believe the damsel who told them; and when she constantly affirmed that he was at the door, then they said, "it is his angel." Our prayers are often the cry of nature and not the cry of faith; but that does not make God's answer any the less real. It only makes it all the more wonderful that He should answer.

But who shall say that the prayer of faith was not made for our Prince while he fought with death? Certainly supplication was never made before to any man by so many millions of his kind. The whole earth was girdled for successive days with one common prayer.

From the farthest East of Asia all round to the farthest West of America, in all the various languages that the tongue of man speaks, in all the various modes in which the spirit of man seeks communion with the Father of Spirits, the voice of prayer arose on behalf of one young man in whom all felt that they had an inheritance. We shall not stop here to calculate the respective weights and merits of the petitions of Christians and Jews, of Mahomedans, Hindoos, Parsees, Buddhists; of prayers ordered by authority and prayers spontaneously poured forth; it is enough for us to know that He who "giveth to the beast his food, and to the young ravens which cry," cannot be indifferent to the cry of any of His own "offspring." For "how much is a man better than a sheep?" And if, as in the days of old, the "Lord looked down from heaven upon the children of men," can we think that the millions of outstretched hands, and of pleading voices from mosque, temple and synagogue, from cathedral and church and closet, from altar and home, from the sick-bed and the mother's, the wife's, and the nation's heart were all as nothing to Him? The great Empire of Britain was on its knees before God, and confessing its own sins and the sins of its Prince, waited—hushed and awestruck—for the answer. The spectacle was new to the modern world. That a prosaic people should be stirred to depths that had been undreamed of, and by a danger that did not threaten their material possessions or enjoyments; that a nation in this 19th Century should exhibit national unity when no foreign foe threatened, and national faith in God so universal that no one was ashamed of confessing it; these were marvels that the sneering sceptical spirit of the age stood amazed at, but which every true patriot may well be thankful for. Britain was never more truly great than during those anxious December days when all classes were fused into one by a common sorrow, a common sympathy and a common hope. Because of the sick young man at Sandringham there were kind words and gentle ministry for the sick everywhere else. The blatant demagogues whose trade is agitation and whose creed plunder, disappeared. The war of sects and of politics ceased over the land, and

a truce was agreed to without being made. Even the roar of commerce was hushed, its wheels muffled, its gains interfered with. In a word, the nation felt that,—in Scripture language—"the Lord had a controversy with them," and they knew not whether He would speak in anger or in mercy. And now that He hath spoken, now that He hath said, "I have heard thy prayers, I have seen thy tears; behold I will add unto his days," is it not right that the nation as one man should rejoice before Him? Many may not have heard the Word of the Lord; many profess to have seen nothing beyond a victory of the vital forces over those of disease and exhaustion. But "we see a hand they do not see; we hear a voice they do not hear." We believe that God alone is the giver of sickness and health, of life and death; and that from Him therefore came the word of power, "Live." And this day we offer unto Him thanksgivings. We called upon Him in the day of trouble, and He answered us. And we believe that He will be pleased with our thanksgivings to-day even as He accepted our prayers yesterday. For to-day also England is sublime. This morning's sun breaking over "dark purple spheres of sea" on the shores of China and the palaces of Calcutta, found men giving thanks to God for Albert Edward, Prince of Wales. And "as like a strong man he ran his race," it was the same from the rock of Aden far down to the wide pastures and gold fields of Australia. And as his light fell on the fortresses of Malta and Gibraltar down the line of a whole continent to Table Bay, the scene was still the same. But when his light fell on

"The cross of gold

That shines over city and river,"

when, two hours ago

"A people's voice

In full acclaim"

"in streaming London's central roar," welcomed their Queen and Prince, and "praised and gave thanks to the Lord, because He is good, for His mercy endureth forever;" if ever this earth can show ought that is sublime the sun saw it then. Often has Victoria stood before her people's face since that high day

thirty-three years ago when—a girl of 18—in the old minster, she “erased the child-smile from her lips,”

“With a solemn vow, a princely vow to rule,
A priestly vow—to rule by grace of God the pitiful,

A very god-like vow—to rule in right and righteousness,

And with the law and for the land,”—

but never has she come before them more revered, beloved than she is to-day, as mid stoled priests and collared knights, her faithful Commons and faithful Peers, she, the centre of all eyes and all thoughts, chases from her brow the deep shadow of her great loss with the light of the thanksgiving with which she pays her vow to the Most High for her son spared, her people loyal and comforting, and God's own love “unseen but felt o'ershadowing her.” Yes, thank God,

“We are a people yet,

Though all men else their nobler dreams forget,
Confused by brailess mobs and lawless powers.”

And this day, we too, though far from the capital and centre of national life, feel this and are thankful. We on this side the Atlantic take up the song of praise that has rolled already through the great dome of St. Paul's. And it ends not with us. But up the mighty St. Lawrence the echoes are borne, and across the whole breadth of this Continent to the Western shores of that ocean on the other side of which they were first awakened, and so the whole earth is girdled with the incense of praise even as it was before with the sacrifice of prayer. Accept, O Lord, the gratitude of an united Empire!

What have we to be thankful for? For the sickness of the Prince of Wales, all the truths it reminded the nation of, and the lessons it taught. And for his restoration to health, and all the benefits to him and us that we hope shall be connected therewith.

In his case as in so many others, “the sickness was not unto death but for the glory of God.” In his case we can now see the truth of the words “the Lord loveth him whom he chasteneth.” It is not too much to say that this sickness—whatever effect it has had on the Prince's own character—has entirely changed

the nation's estimate both of him and of the reality of his relationship to the whole people. When death draws near to any one, we are apt to form a truer if a kindlier judgment of him than the hasty and too often censorious judgment we readily passed in the hurry and bustle of life. We are calm and subdued as we enter into the deep shadow. We are in a frame of mind to make the allowances that all of us require for ourselves, but that we make so seldom for others, especially when their circumstances are different from ours; to consider facts that we had formerly overlooked; and to judge charitably if we must judge at all. So has it just been with the British people and their Prince. Before his illness, he had often been spoken against by idle and irreverent and malicious tongues; by people who knew as much of him, his difficulties and temptations, and the real facts of his life, as the Prince knew about them. Impressions had thus gone abroad that he was unworthy of his parents and his high position; and it was industriously circulated that the people were in consequence becoming alienated from the fundamental institutions of the Empire. And there was a danger in those current impressions; a danger to the people who were being nurtured to dangerous disloyalty; who were thinking wholly of a sovereign's duty to them and not at all of their duty to the sovereign; and a danger to the Prince lest he should believe a lie as to the real feelings of his people, and indulge in the poor retaliation that humanity is inclined to in such circumstances, by becoming as unworthy as he was believed to be. And so, God in mercy brought him to the gates of death. Nothing less would have stirred the people to the depths where truth lies hid. But this did stir them. Sympathy came first and then they were in a fitter frame of mind to criticize. For in criticizing a human life or character a different mood is needed from that we ought to bring to the examination of a scientific fact. It was soon seen how little real ground there had ever been for the slanders against him; how much allowance is necessary to be made for—

“That fierce light that beats upon a throne
And blackens every blot;”
and how many kind and manly traits of character he had always quietly exhibited.

His high-born truthfulness, his thoughtfulness for every one about him, the kind words he addressed to the meanest were all remembered. And many a former critic asked himself with shame, "had all the past of my life been as remorselessly laid open to the light and dissected as his has ever been, would I have come out as pure?"

But after all, this is but a small part of the change that has been wrought on our minds. A few noisy agitators who always gave out that they were "the people," had been shouting loudly that we could easily dispense with princes altogether. They counted up the cost, and offered to rule the Empire more cheaply. Is it a wonderful thing that this should have been so; or that there should be wild revolutionists in the richest country in the world? Where there would be so much plunder in the event of revolution, there are sure to be revolutionists. What care they for a grand historic past, and what has posterity done for them that they should care for the future? But blessed be the Lord, He has put them to confusion, He has frustrated their knavish tricks. The truth has been shown. The heart of the nation was touched. The quiet people, those silent masses who too often allow the shallow, glib-tongued, ready-writing few to speak in their name, spoke out for themselves. Their sense of the blessedness of national unity was quickened too by a sense of the injustice they had allowed to be done to one who must always be in his own person sacred, because a living symbol and expression of that unity and the blessings that follow in its train. And the great heart of the world beats just. Then was seen whether "our loyal passion for our temperate kings" was dead or living. Then it was seen that the oldest and grandest throne in the world was deep-rooted as in the days of old; and that there was one nation at least that would not be false to itself, but was and knew itself a nation yet. And to-day with million-voiced thanksgiving the same testimony is given again to the most High God, and to the whole world; a testimony which the very deaf may hear and the blind see.

We thank God for the restoration of the Prince, and in doing so we pray God

to bless him, and to sanctify to him his affliction; we pray that the furnace through which he has passed may have burned up all in him that was dross, and have given him back to a loyal and loving people purified and fitted for his lofty destiny. This is our deepest hope, our most earnest prayer. And at the same time we thank God for His goodness to the Empire; for having given us an insight that we shall not soon forget into the nature of our national blessings. God has still a great work for Great Britain to do, and so, may the sacrificial hands that are lifted up against her, perish! Let us think of two things: 1st. Of how much we owe to the Empire, and let us judge not by a fanciful but by an historical standard, by the treatment of their Colonies by all other nations, ancient or modern. 2ndly. Of how little we have done for the Empire. And then our meeting together to thank God this day shall not have been in vain. AMEN

CIRCULATION OF THE "RECORD."

For a long time the *Record* has been asserting that it could not pay its way unless it had a Circulation of 2,000. Till lately, however, we never could get it much above 1200. In March 1870, the number of paying Subscribers stood at 1495; and in March 1871 at 1645; it now stands at 1815. Surely by this time next year it will be the 2000. We would have reached the desired point by this time had all our agents and congregations exerted themselves; but while some have greatly increased their lists, others have actually fallen off. Some parts of Pictou Presbytery especially have done well; but we need not name them, as the subjoined tables speak for themselves;—

	No. in March, 1870.	No. in March, 1872.
Pictou Presbytery.....	546	745
Halifax do.....	311	370
P. E. I. do.....	179	167
St. John N. B. do.....	179	210
Miramichi do.....	80	136
Restigouche do.....	75	35
Cape Breton do.....	61	40
Single Subscribers, all over the World.....	64	112
	<u>1495</u>	<u>1815</u>

The next table shows how many are taken in each of our Congregations; and

here some mistakes may be made in crediting to one Congregation what should partly at least be credited to another. But we have done our best, and don't think that there is a mistake of much consequence. A cross before a name shows that is without a minister:

	No. in March, 1870.	No. in March, 1872.
Pictou & Loganville.....	81	103
New Glasgow, Sutherland's River, &c.....	103	102
Saltpreings.....	57	86
Albion Mines and Westville..	35	75
Wallace and Pugwash.....	45	72
W. B. and E. B. East River..	51	71
Gairloch.....	41	50
Roger's Hill and Cape John..	18	44
McLennan's Mountain.....	26	36
Barney's River and Lochaber.	24	32
W. B. Riv. John and Earjtown	20	32
Total.....	547	745
St. Matthew's, Halifax.....	110	122
St. Andrew's do.....	52	50
St. John's Newfoundland....	44	64
Truro, Folly Mt. and Mines..	52	64
Little River, and New Antrim	36	46
Richmond, N. W. Arm, and Goodwood.....	17	24
Total.....	311	370
Georgetown, &c., P. E. I....	46	59
Charlottetown.....	36	44
Belfast.....	28	26
St. Peter's and Brackley Point Road.....	35	35
Rev. Mr. McColl's Mission...	34	3
Total.....	179	163
St. Andrew's, St. John N. B..	44	44
St. Stephen's, do.....	75	75
Fredericton.....	37	46
Nashuaak.....	11	13
Woodstock.....	5	22
Richmond.....	—	—
St. Andrew's.....	7	10
Total.....	173	210
Chatham.....	42	44
Newcastle, &c.....	23	55
Tabusintac, &c.....	15	23
Black River, &c.....	—	17
Total.....	80	136
Esthuret.....	14	13
Dalhousie.....	22	22
Campbellton, &c.....	34	—
New Richmond.....	5	—
Total.....	75	35
Cape Breton.....	61	40

We have given the lists and forbear from making comments. One assertion we shall hazard. Go to districts where the *Record* is generally taken, and you find a healthy Church feeling, independent of the presence or absence of a particular minister. Can the same be said of the localities where it is not taken.

The one satisfaction we have is that if we increase in the next twelve months as we have in the past year, we shall have reached the 2000 point by next March.

Articles Contributed.

The Education Question in Great Britain.

Though the monstrous demand in connection with "the Alabama claims" that the United States Government has submitted to the Geneva Conference for arbitration is for the present occupying the whole of public attention in Britain, it is clear that the Education difficulty is the one that will take longest to settle, and that will probably upset one or two Governments before it is settled. It is most instructive to watch the different phases of the question, and to read the vehement and able speeches made on this, that, and the other side. And it is at the same time very amusing to read in some of our own papers the assuring remarks of smug complacent critics that we have nothing to learn from Great Britain on this question. There we have an Empire which has not left the most important social question to be determined by petty Provinces and States, but brings the united national wisdom to bear upon it and solve it for the highest general good. Within its immediate bounds are three ancient Kingdoms. In one of these, a national system of education has blessed the land for three centuries, and helped to make it famous over the world; and during the last twenty years the ablest minds—lay and clerical—have engaged in full and fearless discussion as to the best means of so extending and consolidating its fundamental principles that it may meet all present requirements, and for three or four hundred years more, secure the intellectual and "godly upbringing" of the youth of the realm. In Ireland a national system of education has been in operation for thirty or forty years; and in England a vast system of Public Grants in aid of voluntary effort has grown up in the same time. In both Houses of Parliament the question has

been again and again discussed. The most enlightened educationists have given their opinions in the Reviews—weekly, monthly and quarterly. Common principles of action for the whole Empire are sought for, and therefore every view has to be heard, and fair and honorable compromises established. One would imagine that we might learn something from so much wisdom, and such long and varied experience. But no. Little Peddlington knows nothing greater than itself. Look to Ontario, look to this or that State in the young Republic near us that has not had time yet, even to grow into social difficulties, look to New Brunswick, we are adjured, for Great Britain can teach us nothing. We are afraid, therefore, that an article with the heading of this one may seem wholly unnecessary to many of our readers. Still some people may have a curiosity at any rate to know what the present state of the education question is in benighted Great Britain, and will excuse us for writing on it, if we are brief.

The Gladstone Government proposes to bring in an Education Bill for Scotland this winter, and over it the fight of all the contending forces or views will probably take place. These views may be classed under three heads, though there are varieties more or less pronounced of each:—the extreme Denominationalist, the extreme Secular, and the Unsectarian. A year ago a Bill was carried for England based on Unsectarian principles. The English Denominationalists agreed to it as a compromise, and the out and out Secularists opposed it, but were too few in numbers to make any impression. But the Secularists have received a great accession of strength lately from two causes. First, the Roman Catholic prelates and priests are making such outrageous demands for the control of Irish education that many people are driven in disgust to the opposite extreme, and are avowing that the only way to defeat them is to lay down the principle that the schools are wholly and only for secular education, and that no religious teaching, prayer, nor praise should be allowed in them. Secondly, the English Nonconformists are finding that the tendency of the late Bill is not to lessen but

rather to extend the influence that the Church of England previously had in Common School Education, and they have held a Conference to declare that rather than stand that, they will go in for Secular Education, pure and simple. As *Punch* pithily puts their position—"it used to be held that any religion was better than none; but the Nonconformists now declare that no religion is better than any, unless they can get their own taken."

As the English Nonconformists represent a strong and determined political force, there is danger that the cause of unsectarian religious education in Common Schools may be sacrificed by their coalition with extreme Denominationalists and extreme Secularists. It would not be the first time in history that Christ was betrayed by an unrighteous alliance between Herod and Pilate.—British common sense has hitherto maintained that it was quite possible to teach at a given hour in the schools the fundamental facts and doctrines of religion, without proselytising, provided always that no scholar be present at that hour whose parents objected. This is not possible, bigoted Denominationalists have retorted; for there is no such thing as unsectarian religion. To one man there can be no religion but Church of England-ism; to another none but Romanism; to a third nothing but Presbyterianism; and so on. And to this view, infidels have gladly assented, as it gave them the very ground they wanted, for insisting that all religious teaching or exercises should be excluded from the schools, as religion was a thing on which no two persons agreed.

The Nonconformist politicians have resolved to fight out the question in this Session of Parliament on the Scotch Bill;—as they see shrewdly enough that it will be easier to obstruct new legislation than to overturn what has only lately been agreed to. They will, in all probability, be aided by the extreme Romanists, unless these can purchase with their votes from the other side, promises of support for their notable scheme of priest-controlled Schools;—and by the unanimous force of secularists from all quarters. It is a pity to see good Nonconformists in such company, and striving for such

an object as the total exclusion of religion from all common schools. If they succeed, will it be any wonder if the next generation grow up with the idea that religion is not a thing for every man's every-day life, but a sentimental unreality for fanatics and dreamers on Sundays?

But we have little fear of their succeeding. Let English or any other sects try to force down the throat of Scotland a Bill excluding religion from the Schools, and they will rouse the old spirit, the religious spirit of the nation. The lengths to which the Nonconformist Wahabees (as they have been not unaptly called) are ready to go, may be judged from the fact that they passed a resolution at their Conference, declaring that no teacher who received any public grant should be allowed to impart religious instruction in the School, even though it was at a different hour from the ordinary School-hours, and though the parents and trustees desired him, and though he was willing to do it without receiving a penny of additional remuneration. And all this on the plea of tender consciences! Verily, they not only forget that other people have consciences, but that there is such a thing as a National Conscience. But fancy, applying such a restriction to Scotland! We cannot conceive of its being proposed in any parish except amid 'inextinguishable laughter.'

The question now at issue in Britain on this subject is just the very important one of 'is there such a thing as Christianity apart from the Sects?' Sects may be admitted to be useful in many ways, but have they so divided up religion among them, that its substance and spirit can no where be found. Have our divisions come to this, that we really cannot tell what Christianity is? I don't believe this, and so far the mass of the British people have said, we don't believe it. On the contrary, we believe that in practice in Protestant Communities at least, there is seldom any religious difficulty, except where it is made by a few captious busy-bodies who should get the nothing they want for themselves, but who should also be distinctly informed that they shall not be allowed to take from their neighbours the something that they at any rate value.

G.

Report of the New Glasgow Auxiliary Bible Society for 1871-72, by Rev. Allan Pollok, one of the Secretaries.

The Annual Report of any Auxiliary to such a vast evangelistic machine as the British and Foreign Bible Society, must necessarily be a report in only a peculiar sense. It is a report upon a Report—a report in 1872 of what was read before the parent society in 1871. Commonly Auxiliaries have few *independent* operations. Nor is it desirable that they should; as their local efforts can be much more ably carried on under the wisdom and organization of a society which now covers *three* generations in time, and extends, like the ocean, round and round the globe in space. So that really we have to report not operations but *co-operations*. These you will learn from the accounts of our Treasurer, which will be read in due course. The amount of contributions illustrates indifference to this glorious cause, or the obstinacy of adherence to ancient, exhausted and now obsolete methods of contribution to the spread of light, or slowness to learn one of the grand lessons which the prosperity of the British and Foreign Bible Society is teaching the churches. When the storms of winter have compelled travellers upon our often snow-blocked highways to make a detour through the fields, all subsequent passengers persist in making said circuit at great loss of time and comfort, when it has become no longer necessary; and how the first track across our harbors, made by some eccentric man or horse, is trodden by all future travellers for perhaps a whole winter, though it be as long and crooked as a sheep walk. Truly mankind are imitative, gregarious and conservative in their habits, whatever they be in their principles. Now, in reference to our contributions to an object so clear and free from all objection and ambiguity, they are certainly not equal, I shall not say to what they should be—but to what they might be. The remedy is simply—let us do our work better. As before remarked, we have no operations but financial ones. We are not like the parent society, which has taken the arduous work off our hands of Bible circulation, of planning

enterprises against the kingdom of darkness, translating the Scriptures into the languages of the earth, and wisely laboring for the dawn of a wondrous day when our feeble tongues shall have been hushed in the grave—when all the nations shall read and speak in their own languages the wonderful works of God, and men and women shall sing the old, old story beside all waters. The most arduous part of the work is not ours. We do not descend into the battle field to be covered, as those humble Colporteurs are with bloodshed and dust, and pierced with many arrows among the slain—hurled from Satan's quivers and dipped in gall. We only furnish those dollars which are the sinews of spiritual as of material war.—It is ours to do a less noble work and wing a less adventurous flight. There is one glory of the sun, and another glory of the moon, and another glory of the stars. And one star differeth from another star in glory. From the lesser enterprise we can achieve only a lesser glory. But there are many members in the spiritual body, and though we are the hand and not the head, yet neither can say to the other, "We have no need of thee." Our work is to take the gold coin, which the Scottish poet Leyden thus apostrophised when dying in India:—

"Slave of the dark and dirty mine,
What vanity has brought thee here;
How can I love to see thee shine
So bright, whom I have bought so dear.

* * * * *

"For thee—for thee, vile yellow slave,
I left a heart that loved me true;
I crossed the tedious ocean wave,
To roam in climes unkind and new.
The cold wind of the strangers blew
Chill on my withered heart.—The grave,
Dark and untimely, met my view—
And all for thee vile yellow slave."

—to take this unrighteous mammon—the too frequent instrument of wickedness and corruption, and throw it into the hot alembic—the glorious mint of the British and Foreign Bible Society for these master workmen to forge into many a golden key wherewith to open the kingdom of heaven to imprisoned hearts over a groaning world. It is an humble office to take the money which is

not ours but our Lord's, and give it to those noble exchangers, that at His coming he may have his own with usury. Now why do we not our little well, and deserve the commendatory sentence—"These my servants have done what they could?" "Thou hast been faithful over a few things. I will make thee ruler over many things—remembering that our faithfulness in this will be a mark of a greater faithfulness, of a truer discipleship and a foreshadow of higher reward when we shall receive the true riches. The few who give one, or two, or three dollars, may give more as a rule, but there are hundreds willing and ready, who don't give, and all for want of organization—that grand feature which the parent society exemplifies for the benefit and imitation of the churches. The New Glasgow churches alone represent 3000 adherents, and if they gave a quarter apiece, what a different annual result would follow. I don't ask the dollar-men to give more; but I ask an organization, that by collecting cards shall obtain an aggregate of small sums, taken from all and given without grudging, or hardship, or inconvenience, and without impoverishing the revenue or prosperity of any other interest, social or individual—temporal or spiritual—and yet yielding in these mites, "more than they all." This I ask, that the little thing left us to do we should do well.

In addition to the fact just mentioned—to the fact that it is a sublime proof of the power of systems—the power of life—that power by which the river is supplied with water and the cataract thunder, and the rags and dust—heaps of the world are converted into those beautiful surfaces upon which genius and art inscribe their noble creations, and the devout man, inspired by the holy page, weeps his tears of penitence and sings his song of joy inspired by the sacred page. There is an interest attached to the £217,000 which has been the revenue of the parent society during the past year. The additional interest is: that these sums are given probably more from pure love than the contributions to any other society. It is perhaps the finest modern display of pure benevolence. The giver views man as man. He does not know where his particular contribution goes. He

rises up to the level for the name of primitive Christianity, to which there was "neither Jew nor Greek, circumcision nor uncircumcision—bond nor free." To this society the field is the world. In a small community—in a small province—in a small church, we are prone to divest our liberality of all true merit, of all true virtue, by side issues. Our Province is small. Do not fear that I mean to imitate the evil example of the Israelites of old, who "murmured in their tents and despised the pleasant land." For, I think, this country is like the beautiful vision which, that shepherd, who first taught the chosen seed how earth rose out of chaos, beheld from the secret top of Pisgah, ere his undimmed eye was closed in death—"the glory of all lands;" but, without doubt, it is small in size. With its 18,000 square miles, it is less than Scotland with its 32,000 square miles, just as Scotland is not much more than half the size of England, with her 52,000 square miles. At the former census, the whole population of Scotland was about equal to the population of Yorkshire—one English county. This smallness produces a narrowness of views, motives and actions. Narrow limits produce unvirtuous or unkindly limitations. When a Scotchman is asked to do a charity he is very apt to hesitate till he has found out from what country the petitioner comes—his father—his grandfather—his great-grandfather.—his grandmother, &c., his country—his religion—his church. If he finds out that he has some connection, however slight, he opens like an oyster in the tide. Without this he is very apt to become poor of a sudden, and the application is liable to throw him from the highest of prosperity into hard times and much scarcity of the hard stuff by virtue of that singular social law, whereby the appeal of a suffering brother transforms the rich man into a brother-beggar. To act thus is to act from no love of God or man—it is to remove our liberality from the category of the virtues—it is pleasing not God but ourselves—it is one form of selfishness. A contribution to be purely virtuous must be *secret*, and must be done from love to God and man as man. We are much given to this defect in this small country, where church and party have run wild, and

we "have given to party what was meant for mankind." Hence the beauty of this society—its catholic basis—its catholic movement—its catholic spirit—its catholic operations—its catholic field—its agents travelling wherever sunlight gleams upon the mountain tops, and its catholic contributions. It is a glorious solvent, and the rival churches of the world which are compelled, at its anniversaries, to emerge from their too often frowning fortress, under the glorious flag of truce which is flung into the wind by the British and Foreign Bible Society, and under which, let us hope, men may rise to a purer habit of Christian liberality, and do a larger number of deeds and bestow a larger number of gifts that are chronicled in heaven.

The Society's Report is a book of 594 pages, into which I cannot dip in the slightest manner. I should only suggest a comparison of myself to the fool in AEsop's fable, who, wishing to sell a house, brought a stone as a sample. There are things of which you cannot give a due conception by samples, though samples may serve some good purpose. And therefore it is a question whether, amid our meetings, we might not devote one or two evenings in the year to the judicious selection and perusal of reports that contain so much of that element with which the church in the *Acts* was fed and cheered—that open to our eyes so much of the great conflict in which Christ is to hurl Satan into hell, and this wilderness of sin and misery is to blossom into a garden of purity and glory. This Report contains, as usual, the names of office-bearers, laws, minutes, depositaries, specimens of type—then the 67th annual Report, containing details of operations in Europe, Africa, Asia, America, Australia, and Polynesia; then lists of auxiliaries, collections, contributions, expenditure and accounts.

One or two special features deserve notice and reflection. There is first, the remarkable mortality of the past year in agents of the Society, seen in the removal of such eminent men as M. Pressense in France, and Messrs. Phillips and Forster in England—men of great ability and zeal, whose works in connection with this Society have followed them to their seats around the throne of God. Sec-

only, there is the fact that, this year, there has been a still wider door opened for the circulation of the Word of God, as in accordance with past years; for, in this Society's history, obstructions have been from year to year diminished. There is only one spot of ground on this ball absolutely barred from a free Bible, and that is the site of the house to which the Pope of Rome is now confined. The light is shining round the portals of St. Peter's—a shrine into which the fisherman of Galilee, if he were to rise from the dead, would certainly not be admitted, if he would indeed desire admission into such a den, of excommunications, anathemas, and general hatred to light and liberty. Thirdly, the fact that the troubles of the past year in Europe, both of military and ecclesiastical nature, have prepared men's minds for receiving the comforts of Scripture promise, and led people in many examples to distinguish between true Christianity and its counterfeits. These are the most salient features, to which many others might be added.

No one can tell what and how great fruits have been gathered. The spiritual ploughman has *not* a hopeless, but he has a believing task. It is not so in material things. A civil census tells the quantities that one year's labour in the earth produces. The husbandman on a farm knows his returns. But in spiritual things we sow and weep, but reap only "after many days." One sows and another reaps. So it has been always—one labors and another enters into his labors. And there are analogies to this in the material world. The people who have cleared this pleasant land for us, in temporals and spirituals, now sleep in dust. When you ask, where are they? you must look to our silent cities of the dead. Ambition might "mock their humble toils, their homely joys, and destiny obscure," but their stout hearts and stalwart arms have levelled these forests and ploughed these wilds for a race who too much despise their bequest and fly murmuring to other lands. And so with the humble workers of this society. They bring us back to the primitive times when the arm of the Lord was revealed. They show us a meekness of wisdom, a faith and love that prove a renewing and beautifying

spirit in the world and the church. They renew our faith in that mighty instrument of salvation—the gospel when much sowing and little reaping amongst ourselves overwhelms us with weakness and despair, and make the hands of many a weary servant of the Lord, that hang down, be lifted up and strengthen his knees. They teach us charity by betraying often a love of truth in odd and unlikely places, where we had not looked for it, as in soldiers and Roman Catholic priests, &c.: also the many working powers of the Divine Spirit—and, at the same time, warn us of the doom of Capernaum, as compared with less favored places, as *Samaria* and *Ninveh*. They are but a specimen of the great harvest of the earth—a harvest not of material things, as silver and gold or perishing food, but a harvest of spiritual beauty and joy—a harvest gathered in sickness and death—a harvest of honest unselfish work—a harvest of faith in death—hope in despair—patience in work—a harvest of public and private happiness, derived from that righteousness that exalteth a nation—a harvest vast as the stars that beam in the firmament of God.

Addresses at the Prayer Meeting by the late Rev. Dr. Donald.

II.

THE APOSTLES.—ANDREW.

Luke vi. : 14, &c.

In pursuance of our design to give a brief sketch of the lives of the Apostles, we come now to Andrew, the second name given in the catalogue by Luke. His history, though more fully given by us, as far as it is known, will be sooner told than that of Peter.

Andrew was also a native of Bethsaida, and Peter's brother, in whose house he seems to have lived. The word of God is sparing in its account of him, containing only a few notices. He was by trade a fisherman. Andrew—his only name, is a Greek word, and signifies "manly," or "a strong man." From the 1st chapter of John, it appears that he had enjoyed the benefit of the Baptist's instructions. He was one of the two disciples who were standing with John the Baptist, when, looking on Jesus, John said, "Behold the Lamb of God." On Christ's invitation, to which their inquiry after His residence gave rise, Andrew and the other disciple came, and saw where Jesus dwelt and

abode with him that day, "for it was about the 10th hour," or four o'clock in the afternoon; so they spent the remainder of the day with Jesus. Charmed with the discovery he had made, and the acquaintance he had formed, Andrew sought, as soon as possible, to bring others to Christ; and first of all, he brought his own brother, Simon. Let us imitate Andrew in desiring to know more of Christ, and in cheerfully accepting his invitation to come and see, and hear and abide with Him; and if the grace of God have discovered Christ to us, let us endeavour to bring others, and especially our own relations, to a saving acquaintance with Him. Like his brother, Peter, Andrew was called from his nets to follow Christ habitually, and ultimately chosen to the apostleship. When Jesus, in order to try the disciple (for He himself knew what he was to do), asked, whence they should buy bread to give the multitude to eat, "Andrew, Simon Peter's brother, saith unto Him, There is a lad here, who hath five barley loaves and two small fishes," John vi. : 8. He immediately discovered all the provisions belonging to his party; and without distrust for themselves, cheerfully consented to their being distributed among the multitudes, as far as they would go: an example thus far for us of trust in providence, and of charity. "But," added he, "what are they among so many?" It never occurred to him with what ease He, who is possessed of Divine power and fed the Israelites in the wilderness, and had performed many wonders before Andrew's own eyes, could make these few loaves and fishes sufficient for this purpose. While we are ready to do all we can for the supply of the temporal and spiritual wants of our fellow-creatures, let us cherish enlarged views of the power and bounty of God's providence and grace; and we may assuredly hope that he will continue to "multiply the seed sown, and increase the fruits of our righteousness," that the whole may be "abundant by many thanksgivings unto God."

In the 12th chapter of John, there is a case mentioned in which Andrew acted with much propriety. There were certain Greeks come up to Jerusalem to worship at the feast, who were anxious to become acquainted with Christ and to be instructed by Him, and who, with that view, applied to Philip, saying, "Sir, we would see Jesus." It ought to be our chief aim, in going up to his courts, to see more of Him, to discover more fully the suitability and glory of His character and work. We lose our labour in such cases, if we do not see Jesus. Philip, however, having heard Jesus say that He was not sent but to the lost sheep

of Israel, hesitated about the propriety of complying with the request of those Gentiles, and would not venture to proceed without consultation. "Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus," who is believed to have received the strangers, and to have proceeded with His discourse in their hearing. It is good for Christians, and especially for ministers, to consult with each other, when they are at a loss, how to act; and it is good to inform their Lord by prayer, that He may decide for them. It is good also for ministers to hold familiar and confidential intercourse, for thus they may be helpful in a general way to one another. And more particularly when interesting cases occur of people beginning to inquire after Christ, their ministers may sometimes, with much benefit, prudently converse about them together; thus they will be mutually encouraged, and will grow in ministerial experience themselves; and thus they will be more likely to be instrumental in effectually bringing their inquirers to the Saviour.

When our Lord had foretold the utter ruin of the temple, Andrew was one of the four disciples who asked Him privately, as He sat on the Mount of Olives, "When shall these things be, and what shall be the sign when all these things shall be fulfilled?" On this our Lord took occasion, not indeed to gratify their curiosity about the times and the seasons, which the Father had put in His own power, but to discourse on the two grand subjects of the destruction of Jerusalem and the end of the world, in a way admirably calculated to edify and to impress.

The last mention of Andrew is in the 1st chapter of the Acts, where his name is introduced among the eleven, who are represented as usually meeting together in an upper room where, with some other disciples, "they all continued with one accord in prayer and supplication." It is thus that the people of Christ should ever study to be of one heart and one mind, and to assist each other by mutual intercourse, conference and prayer; for thus they will most effectually promote His cause around them; and, however troubled the state of the church may be without, they will have peace within, and be happy in communion with God and each other.

These, I believe, are all the notices of Andrew contained in Scripture. They are few and brief, but they are amply sufficient to show him to have had the Spirit of Christ, and to have been one of His, not only by outward call and commission, but also by special and saving grace. He left no writings behind him.

It is generally agreed by the ancient writers that, some time after the effusion of the Spirit on the day of Pentecost, the Apostles determined by lot, with prayer to God, into what part of the world each of them was to go, for the purpose of proclaiming the glad tidings of salvation. Scythia and the neighbouring countries are said to have fallen to Andrew. To these he repaired, and in these he, for some time, preached; but afterwards he laboured in various other parts of the world, till, according to the ecclesiastical historians, Nicophorus and Eusebius, and general consent, he at last came to Petre, a city of Achaia, or the Morea, a Province of Greece. There his zeal and success in propagating the Gospel, and his firmness in resisting all attempts to make him aljure Christ, and do sacrifice to the gods, so enraged the Roman proconsul, that he gave sentence that he should be first scourged and then crucified. Seven successive lictors whipped his naked body; after which he was bound with cords to a cross, on which he was suffered to hang till he died. The following is part of an encomium which one of the ancient Christians passes on him: "Andrew was the first-born of the apostolic quire; the prime pillar of the Church; a rock before the rock; the first fruits of the beginning. He preached that gospel which was not yet believed or entertained; he revealed and made known that life to his brother, which he had not yet perfectly learned himself. So great treasures did that one question bring him: "Master, where dwellest thou?" which he soon perceived by the answer given him, and which he deeply pondered in his mind, "Come and see." How art thou become a prophet? Whence thus divinely skilful? What is it thou soundest in Peter's ear? "(We have found the Messias)." Why dost thou attempt to compass Him whom thou canst not comprehend? how can He be found, who is omnipresent? But he well knew what he said. We have found Him whom Adam lost, whom Eve injured, whom the clouds of sin have hidden from us, and whom our transgressions had hitherto made a stranger to us." Andrew found Him as bearing the general character of the expected Messiah, and found Him in that sense, in which happy shall we be, too, if we find Him;—he found Him for himself; he found Him as the one all sufficient object of his trust and of his affection. He won Christ, and was found in Him; he came to know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. And after living and labouring, and dying for His name, he left the proconsul, and the lictors, and

all his sorrows behind him; and in the open vision and full enjoyment of heaven he found Him whom his soul loved—and so shall he ever be with the Lord.

Iona.—By the Duke of Argyll

This is not exactly a guide-book to Iona but all who have seen or who hope to see Iona and many others, will thank the Duke for it. His Grace of Argyll is certainly a very busy as well as a very clever man. Though, as Secretary of State for Iona, he has to rule over 150 millions of British subjects, he, like Gladstone, Disraeli, Lord Derby, Sir Roundell Palmer, the present Attorney General, and the Lord Chancellor, finds time to write books that everybody praises and everybody reads. Certainly English Statesmen are a very different class from American politicians.

This little book on Iona is characterized by the usual clearness and richness of the Duke's style, and the candour of his mood. Of its three chapters on Columba's Times, Columba's Home and surroundings, Iona and its geologic history, the first is the most interesting to the general reader. His summary of the monastic system that Columba brought with him from Ireland (at that time called Scotia), and his views on the importance to be attached by us to even the most ancient forms and customs of religious life are alike excellent. "We know," he says, "what abuses had arisen even in the lifetime and under the eyes of those who had seen the Lord. We know more than this—we know those tendencies of our nature which make it impossible that corruptions should not arise. We know that one of the chiefest of the Apostles warned the clergy of Ephesus, and through them, the whole church, that they enjoyed no miraculous protection against the growth of error. In the same breath in which he told them they had all been made overseers of the Church by the Holy Ghost, he told them also that, out of their own number, men would arise speaking perverse things. Accordingly, the very earliest Christian writings which have come down to us after those of the Apostles, bear upon their face the unmistakable marks of deviation and decline. It cannot be too constantly remembered, or too emphatically repeated, that there are no "Apostolic Fathers" except the Apostles."

As to the peculiarities of the Church life, the doctrines and rites that Columba had been accustomed to, the following extract gives a fair and truthful account—"Ireland had never been subdued by the Roman arms, and its early church thus came to occupy a somewhat isolated position in the

world. It did not move under the same influences of development as those which determined the ecclesiastical system in other countries. In the time and in the country of Columba, the Celtic monasteries were not only the great missionary colleges of the church, but they seem to have embraced and absorbed almost all that existed then of an ecclesiastical organization. Something of a Clan connection under the rule of hereditary families is discernible in the different foundations, and the innate propensity of the Irish Celts to tribal feuds seems to have made these Bodies, in a very literal sense indeed, active members of the church militant. And yet their religious zeal, after its own type and fashion, appears to have been of a genuine kind. The study of the Scriptures was universal, and the transcription of them was a passion. Manuscripts still remain which are believed, on probable evidence, to belong to this time, and tradition ascribes the exile of Columba to fierce contentions for a favorite copy. Nothing altogether like those old monasteries existed elsewhere then, or has existed anywhere since that time. There were among the brethren members capable of discharging whatever varieties of function had as yet become distinctively assigned to the different branches of the Christian ministry. How far the more definite rules which now divide those functions, and which elsewhere had long been firmly established, had as yet reached the remote communities of "Scotia," there are, to say the least, serious doubts—doubts very embarrassing to those who depend, in the highest matters, upon the perfect regularity of early times. Such priests as were called Bishops had no local spheres of jurisdiction. There were crowds of them; and although Columba seems to have treated with great respect such wanderers from among them as came to Iona, they were everywhere entirely subordinate to the monastic leaders, and they do not themselves appear to have been set apart in the manner which, over the rest of Christendom, had come to be regarded as necessary to the right constitution of the office. Long after the death of Columba, the community he founded in Iona seems to have "ordained and sent forth bishops," under circumstances which look very much as if their mission was conferred by the collective authority of the brethren. If any Bishop was present at the consecration, which is a matter of inference only, he appears to have been regarded as the mere organ of the supreme authority of the Abbot and of the Body over which the Abbot presided. All these things have been terrible scandals to later ecclesiastical historians, and have much exercised the in-

genuity of Presbyterian and Episcopal controversialists. It is vain, however, to look, in the peculiarities of the Scoto-Irish Church, for the model either of primitive practice, or of any modern system. As regards the theology of Columba's time, although it was not what we now understand as Roman, neither assuredly was it what we understand as Protestant. Montalembert boasts, and I think with truth, that in Columba's Life we have proof of the practice of Auricular Confession, of the Invocation of Saints, of confidence in their Protection, of belief in transubstantiation, of the practices of fasting and of penance, of prayers for the dead, of the sign of the cross in familiar—and it must be added—in most superstitious use. On the other hand, there is no symptom of the worship or "cultus" of the Virgin, and not even an allusion to such an idea as the universal Bishopric of Rome, or to any special authority as seated there."

Columba was neither Presbyterian nor Methodist, Baptist nor Episcopalian, Protestant nor Romanist; but, notwithstanding, he was a true Christian hero, a light in a dark place and a dark time. The prophecy that he uttered on his last day of life, of the fame that would come to Iona because of his labours, has been abundantly fulfilled:—"Unto this place, albeit so small and poor, great homage shall yet be paid, not only by the kings and people of the Scots, but by the rulers of barbarous and distant nations, with their people also. In great veneration, too, shall it be held by the holy men of other churches." If somewhat of a proud consciousness that he had deserved so well of the world that only future ages would rightly appreciate him, helped to dictate this utterance, who will condemn him. Columba lives and will live in the memory of Scotchmen, and of the Church of Christ.

HALIFAX.

Thanksgiving for Recovery of the Prince of Wales.

The 27th of February was observed everywhere as a day of Thanksgiving, but through the negligence of the Dominion Government in not proclaiming it a holiday, it was not observed as universally in British America as in other parts of the Empire. This is much to be regretted. The Government of New Brunswick very properly took the matter in its own hands and proclaimed the day. It seems to have been observed in India with special and wonderful unanimity. The Parsees assembled in

their fire temples, Jews in their synagogues, Hindoos in their temples, and Mahomedans and other religious sects in their several places of worship and offered thanks according to their various rules for the recovery of the English Prince. But of course it was in England and Scotland that the rejoicings reached the fullest expression. The whole people rejoiced. In Halifax and in Montreal, we are sorry to learn from the newspapers that the religious thanksgiving was confined chiefly to the Church of Scotland Congregations. This was due, however, wholly to official bungling or neglect, not to any want of loyalty among any class of our people.

John Knox's Prayer Book.

In the last number of that excellent and useful weekly, *The Scottish American*, under the column, headed, Inverness-shire, we find the following paragraph: "Proposals have been issued for reprinting Carswell's Gaelic translation of Knox's liturgy or prayer book, edited by Dr. Thomas MacLauchlan. The book was originally published in 1567. The English version of the prayer book was printed at Edinburgh in 1565; so that the Gaelic version appeared within two years after it. It is the *first* Gaelic book that was ever printed in Scotland or Ireland." It must be allowed that the above paragraph contains a piece of very valuable information, while at the same time it brings freshly into view many facts which are not unknown to many, but which many are very liable or willing to forget. In reference to the same work, we quote the following note from Cunningham's "Church History of Scotland":—

"So early as 1537, the prayer book was translated into Gaelic by John Carswell, Bishop of the Isles, and is said to have been the *first* Gaelic book ever printed (anywhere). It was entitled: 'Foirm nan Urnuidheadh,' or Forms of Prayer. The bishop knew that his book would be treated with contempt by the lords who still continued Papists, and who would regard printing as an *innovation*. 'Well do I know,' said he, in his apologetic introduction, 'that the Papists, especially and above all the old satirical priests, will vomit malice

against me, and that my work will procure me from them only scandal and reproach.' A curious and highly interesting notice of this work will be found in 'Leyden's Scottish Descriptive Poems.' The only copy of Carswell's translation known to exist is said to be, in the possession of the Duke of Argyll."

As the above mentioned valuable work is in the hands of few—though in its English form it is quite accessible, and it is to be hoped that, when the Gaelic version has been reprinted, our Gaelic ministers and people, both from their attachment to the Gaelic language and the deep interest in being thus enabled to read the very prayers in which their fathers approached the throne of grace three hundred years ago, will not fail to purchase and procure the first Gaelic book ever printed in any country. I shall proceed with a brief description of the "Book of Common Order." It is curious and instructive to find in the preface of the translation, (Bishop Carswell's), a complaint against those Hebridean *bards*, who, in their zeal for old things, ridiculed and lampooned him for his labors, because among other things, *printing* was an *innovation*, thus arraying themselves against the greatest improvement that ever blessed and benefited the human race, and has restored a pentecost among men, who now, in the 180 languages in which the Bible has been printed, read and declare in their own tongues the wonderful works of God, and without which it is difficult to realise how the world could be brought to the knowledge of Christ.

The book is entitled, "The Book of Common order, or the order of the English Kirk at Geneva, whereof John Knox was minister. Approved by the famous and learned man, John Calvin. Received and used by the Reformed Kirk of Scotland, and admirably prefixed to the Psalms in metre." There is a very long and instructive preface addressed "to our brethren in England and elsewhere"—instructive, for it contains fully the views of those able and earnest men, who were the divine instruments of reforming the best and most thoroughly reformed church in the world. It contains their views more purely than even the "first book of discipline," for in their banishment at

Geneva they were a sifted and choice band, and there, unfettered by the contending interests and complications which met them when afterwards they were engaged in their reforming work among rival parties in Scotland. The subjects discussed in the preface are—prayers, singing and the administration of the sacraments, the whole containing a perpetual and ever recurring protest against “idolatry,” and repeated affirming that even *innocent* things must be discontinued, if it be found that they lead people’s minds away from God or to idolatry. Throughout, it seems a species of apology for the extreme simplicity of worship they recommend—possibly an implied disapproval of things retained in the English prayer book. At all events it is clear that the reformers did not consider “common prayers” or a service book idolatry, but the very opposite, and a most powerful antidote to idolatry—a weekly and daily authoritative prescription against that disease—a perpetual protest against and abjuration of popery so called, as well as worship of God in its letter only, and all unreasonable adhesion to tradition, which is popery in spirit; in a form of words to be used by all the people. The preface is followed by a most beautiful and impressive prayer, entitled, “A prayer, by John Knox, made at the first assembly of the English church at Geneva, when the confession of faith and whole orders were there read and approved.” Concerning this prayer we are informed, in an article understood to be from the pen of Dr. Hanna, the son-in-law and biographer of Dr. Chalmers, upon the lamented death of the distinguished Hugh Miller, that on the Saturday forenoon before his death; “as was his wont, when with an old friend with whom he felt particularly at ease, he read or recited some favorite passages, repeating on this occasion, with great emphasis, that noble prayer of John Knox, which, he told his friend, it had been his frequent custom to repeat privately during the days of the Disruption.”

The Book of Common order comprises thirteen chapters, of which the *first* treats of “ministers and their election;” the *second*, of the Elders; the *third*, of the “Deacons;” the *fourth*, of Teachers or

Doctors;” the *fifth*, of “the weekly assembly of ministers, elders and deacons;” the *sixth*, of the “interpretation of the Scriptures;” the *seventh*, of “the order of the ecclesiastical discipline;” the *eighth*, of “the order of public worship;” containing forms of prayer to be used daily, but prescribing the preparation and use of other forms when occasion should require, and allowing the officiating minister, instead of the prescribed prayer after sermon, to pray “as the Spirit of God shall move his heart.” The rubric here is very interesting, but too long for quotation. The *ninth* chapter contains an order of baptism, addresses, prayers and all. The order here contains an exposition of the apostles’ creed, and is so long that it is clear that baptism could only, like the other sacrament, have been administered on certain days in the year, as the rehearsal of Knox’s form would take not less than an hour. It is longer than most sermons. The subject of the *tenth* chapter is “the Manner of the administration of the Lord’s Supper,” “which is commonly used once a month, or so often as the congregation shall think expedient.” In this chapter there is none of that dangerous and inexpedient laxity which now prevail, nor is the officiating minister overloaded with responsibility nor allowed a power whereby the door is sometimes thrown too wide and at other times almost closed altogether, and consciences are perpetually either afflicted or hardened; for, in this liturgy, every word is *prescribed* throughout. The *eleventh* chapter contains “The Form of Marriage.” The rubric here says that parties are “to assemble at the beginning of the sermon,” by which we learn that it was to be celebrated in the church on the Sabbath day, and during some part of its ordinary service. Here again, all is prescribed. The *twelfth* chapter contains advices and prayer for “the visitation of the sick.” The title of the last chapter is “The Burial,” which is very significant, both in its title and its length—being only five lines. The reason of this is that, though prayer at burial is not expressly, it is by implication forbidden, and no prayers are provided. The minister, *if present*, however is required to go to the church and “make some comfortable exhorta-

tion to the people, touching death and resurrection." The first book of discipline, prepared a few years after, forbids not only "reading" and "singing," as well as prayer, but also forbids the exhortation. Under "reading" is of course included the prayers which were read as well as the lessons from holy writ. Taking the one with the other, they leave us at the burial of the dead no religious act whatever. This is warning against "idolatry" with a vengeance. In this book the chapter for baptism is the longest, and that for burial is the shortest. This book is not perfect, but it is a noble guide for us, and has never been repealed. It should be in all our hands. I shall present a few more facts on this subject in next number.

A. P.

Notes on the Sabbath School Lessons.

An excellent plan is adopted by the sister Presbyterian Church for the help of its Sabbath School teachers. One scheme of lessons is used in all its schools, and notes on the lessons are published in the *Monthly Record*. These may be little needed in towns, where the teachers can meet for preparatory study, and mutual help. But in many districts where teachers cannot very conveniently sustain a preparatory meeting, and have but little access to such helps as commentaries, the notes in the *Record* must be a great assistance.

It is our wisdom to learn from our brethren of the other branches of the Church of Christ, whatever in their modes of working may seem useful. And I think it would be well for us in future years to have one scheme of lessons, selected by Synod, (without being made obligatory, of course), and to have one or more committees, composed of men who have shown a special fitness for Sabbath School instruction, to furnish notes for the *Record*. One committee could do the whole, or the work could be divided. Probably such an advantage would soon lead all our schools to adopt the same scheme of lessons, and the character of the instruction could hardly fail to be improved. A further advance would be for both Synods to select the same scheme. Such an ar-

angement could probably be made without any difficulty, and it would have this great advantage—that in districts where there is a union Sabbath School, the teachers from each branch of the church would have the scheme and notes in their own *Record*. And, besides, such a union in work would tend to produce that union in affection which our great Head so earnestly prayed for, and the want of which so sadly hinders his cause and glory.

But for the meantime, I have thought it would be a great advantage if notes were published in the *Record*, on the scheme of lessons, of the Halifax Sabbath School Association, as these are largely used throughout the country. The idea has been approved of by others, and I have undertaken to give notes for the first month.

One or two suggestions let me make. Every teacher should have a map and point out to the class every place that is mentioned, and the course taken in going from one to the other. Let no teacher take the notes to the class, or make them an excuse for neglect of careful preparation of the lesson. They are intended as a help, not as a substitute for study. And let no teacher suppose that all the matter in the notes is to be used in every class. Part of it will be suitable only for advanced Bible classes.

The lesson for March 17th is in Acts 16: 1-18. Commit to memory, Mark 16: 15. Show by passages of Scripture "The claims of the Heathen."

Paul had entered on his second missionary journey, and had gone through Syria and Silicia. His aim was first to revisit and confirm the churches formed on his first missionary tour: then, to preach to other regions. Derbe, Lystra, and Iconium were near each other. Point them out, and examine on what took place at first visit, (Ch. 14: 1-24). At Lystra, (probably,) Timothy had heard the Gospel preached by Paul at first visit, and had believed. For at second visit he was already a 'disciple' well reported of, and Paul elsewhere calls him his "own son in the faith." His mother and grandmother were believers, (2 Tim. 1: 5.) His mother had married a Greek, and apparently a heathen. This was wrong, (Deut. 7: 3).

So also is it wrong for a Christian to marry an unbeliever (1 Cor. 7: 39, 2 Cor. 6: 14). Yet, like her, some transgress. Often a source of great sorrow and hindrance to spiritual life. Difficulty of godly training of children. Yet, when a parent is an unbeliever, let not the other be hopeless of success. Timothy's mother diligently taught him the Scriptures (2 Tim. 3: 14, 15); and these formed good soil in which the seed which Paul sowed took root. *Lesson to Parents*—duty of doing likewise, and encouragement to hope for results. *Lesson to children*—Duty and benefit of learning attentively, and taking truth to heart.

Paul wanted Timothy to go on the mission with him. *Lesson*—The church should seek to enlist such young men in the work of the ministry as are like Timothy, 'disciples,' well acquainted with Scripture, and well reported of by the brethren. In Timothy's case, there seem to have been in addition, prophecies pointing him out for this work, (1 Tim. 1: 18; 4: 14.) Timothy's parents made no objection. *Lesson*—Parents should willingly give up their sons to the work of the Lord at home or among the heathen. Timothy himself was willing, though he knew the dangers and trials to which he would be subject. He knew, perhaps he had seen, how Paul had been stoned. *Lesson*—We should be willing to work for Christ, even at the cost of much persecution and suffering. Young men should be ready to devote themselves to the work of preaching the Gospel, at whatever self-sacrifice.

Paul circumcised him. Any Israelite might perform this act, an official was not necessary. But was it not wrong for Paul, who taught the Galatians (Gal. 6: 2) "If ye be circumcised, Christ shall profit you nothing?" No. The Galatians were being led astray by Judaizing teachers; who said that circumcision was necessary for salvation; and Paul writes them that justification was not by the law, and that if they trusted in these things and *therefore* did them, they were not trusting in Christ, and he should profit them nothing. On the other hand he tells them that neither was uncircumcision anything (Gal. 5: 6; 6: 15); and says that he therefore be-

came "as under the law, to them that were under the law," that he might gain some and so save them (1 Cor. 9: 19-22). So, when "false brethren" required that Titus, a Gentile, should be circumcised, Paul positive refused (Gal. 2: 3, 4) but he circumcised Timothy, "because of the Jews," i. e., because he knew that their prejudices would prevent his doing them good, if he had with him an uncircumcised man, and that Timothy and the disciples were too well taught to misunderstand why it was done; especially as he was delivering to them the decrees which declared it unnecessary (Ch. 15: 24-29). Timothy was probably ordained at this time, and received gifts to qualify him further, by the laying on of the hands of the Presbytery and Paul (Tim. 4: 14, 2 Tim. 1: 6.)

Result of revisiting the churches, &c.; they were established in the faith, and new members were daily added. *Lesson*—The importance, when a good work is begun in a soul, a class, &c., of continued care and instruction. Illustrate by General, subdividing country; Gardener, &c. Verse 6. They go to view fields. It is supposed that Paul was ill in Galatia; he afterwards sent an Epistle to churches he formed there. "Forbidden of the Holy Ghost"—Paul and Silas were prophets (ch. 13: 1, 15: 32). There were many prophets in the church in those days. (Ch. 19: 6, 20: 23, 21: 9-12). Why forbidden? we do not know. Perhaps the Lord had other work for them to do first; perhaps Asia, &c., were not yet prepared to receive the Gospel. They were not left long. (Ch. 18: 19; 19: 10.) Sometimes devoted Apostolic preachers in our own day seem to be guided directly by the Holy Spirit. *Lesson*—Preachers, and all christians should seek God's guidance by Providence and His word and spirit, as well as by their reason; and should act accordingly, and not by mere inclination. "Asia." Not the continent, not even Asia Minor, but the narrow western strip of the latter, bounding the Aegean sea; a Roman Province, called Proconsular Asia. "Passed by," probably going through without stopping to preach. "Troas," the famous city of Troy. Why did they go there? Because, the Spirit having prevented their turning to the left—to Asia—or to the

right—to Bithynia—they saw He was leading them westward, probably to Europe, and so went to a seaport town, whence they could go to whatever part he should direct. Having followed His leading so far, He led them further. *Lesson.* See Prov. 3: 5, 6. God leads his people step by step. If we do what we know to be duty he will show what next to do.

Ver. 9. Vision in night, probably when awake or it would have been called a dream. "Come over and help us." Yet the Macedonians were not so much *desiring* knowledge of Christ as *needing* it. So, heathen everywhere—and even the unsaved in christian lands. *Lesson*—Their sad need, even when they show no desire, as in many cases they do, should be interpreted as a cry, "Come over and help us." Still more, when there are openings. How great the need is now, and how wonderful are the openings. Hundreds of millions of heathens, besides Mohammedans, and persons called christians, but unconverted. Ver 10. "*Immediately* we endeavoured to go." The church, and every believer should show the same readiness. Might not some who are S. S. teachers, or scholars, go? If not educated, they can be. Mechanics, &c., could go, as some have done and are doing, especially Moravians. Females could go to Zenana work. We could all give more to provide means. "We." Luke—writer of Acts—seems to have joined the party here—perhaps on account of Paul's ill-health—physician. Ver. 11. "straight course." They had fair wind. "Samothracia," an island about midway. "Neapolis," probably, a small place on the Thracian coast. "Phlippi," about ten miles inland, called after Philip, father of Alexander the Great. "Chief," or first they would reach from the coast. Roman colony. They had to wait without signs of success for some days, but waited their opportunity, the Sabbath, and used wisdom in going to the best place. *Lesson*—We must wait patiently and use wisdom in working for Christ.

The lesson for March 24 is on 1 Sam. 16: 7. Commit to memory, 1 Sam. 16: 7. Show from Scripture the "Difference between God's judgment and man's." V. 1.—*Lesson*—God, knowing our weakness, does not forbid all grief

at his dispensations, though they are all good; but he does not wish us to give way to it immoderately. V. 2.—Samuel's answer. *Lesson*—Good men are not yet perfect men. Some fail in one respect, some in others. *Lesson 2*—Carry every difficulty to God. He may remove it, or show a way out of it, or, at least, help us to bear it. "I am come," &c. This was true, though not the whole truth. *Lesson*—Though often it is our duty to tell the whole truth, sometimes it is not, and would be wrong. But we must never tell an untruth. V. 3.—"I will shew," &c.—*Lesson* (as in last Sabbath's.) God leads his people step by step, Prov. 3: 5, 6. (Try if the children remember this.) V. 4.—"tremble." Why? Perhaps they thought he came as Judge, to punish some crime, or perhaps they thought his coming might be due to the estrangement between him and the king, and might involve them in trouble. V. 5.—"Sanctify," by washing the body and clothes, &c. *Lesson*.—We should approach God with reverence and self-preparation. V. 7—This contains the lesson which should be most dwelt on. It needs little explanation, but much illustration and application. V. 11.—"Sit down," to the feast which would follow the sacrifice. V. 12—"beautiful countenance," rather, 'eyes.' See margin. His eyes were probably beautiful in expression from his beautiful character, which shone out of them. This is true beauty. V. 13—"In the midst of his brethren." Some translate it "*from* the midst," and suppose that he took him aside and anointed him privately, so that the rest were ignorant of what was done. "Spirit of the Lord" Compare V. 14. Jud. 3: 10; 6: 34, &c. The Spirit fitted him for the work given him to do. 14.—"Evil Spirit." As in the time of our Lord's life on earth, evil spirits were permitted to have wonderful power over men, in producing diseases and otherwise. Saul's trouble was so caused "From the Lord." *Lesson*.—No harm can come to us without God's ordination, even the devil is powerless against us except so far as God may permit to tempt or trouble us. See Job 1: 8–12. V. 16—Music often soothes and calms one who is troubled. Saul's servant's advise that this be tried. So far, good; but better to have advised

repentance. 18.—“Mighty valiant man, a man of war, &c.,” David was therefore now no merestripling, but though a ‘youth,’ *i. e.* a *young man*, he was full grown and strong. He had already served in some battles in protecting his sheep or otherwise. V. 20.—“An ass” literally “an ass of bread;” which many suppose to mean not, an ass laden with bread, but a *measure of bread*—the contents of a vase or jar, called an ass. V. 21.—“loved him greatly” “became his armour-bearer.” This seems utterly inconsistent with Ch. 17: 55-58. But probably, as is common in the Old Testament, we have a brief summary of what resulted, some things being mentioned which took place only some time after. David probably prayed for Saul for a short time, but without being specially noticed, the war then took Saul’s attention, and David, unneeded, went home; it was only after his victory over Goliath that Saul “loved him greatly, and he became his armour-bearer.” An illustration of the same way of speaking is probably afforded in ch. 17; 54. Comp. 2 Sam. 5: 6, 7.

J. F. C.

The space at our disposal this month prevent us giving more of the notes.

Continuance in Well-doing.

How oft do congregations begin well with their pastors when newly settled over them, and with “presents,” “tokens of esteem” &c., excite their hopes of a bright future among them, alas, only to be disappointed. Not so, however, with Saltsprings congregation, which not only began well with their pastor, but have not yet betrayed any symptoms of “wearying in well-doing,” for with their usual thoughtful kindness, they have again rejoiced the hearts of the occupants of the Manse, by the seasonable and liberal presentation of another year’s wood and coal. This, in addition to many acts of individual kindness, to a punctually paid stipend, and four or five week’s leave of absence, yearly, is as creditable to the congregation, as it is gratifying to the grateful pastor, and worthy the imitation of other congregations, which may be able, and though not unwilling, are at least thoughtless. We wish the congregation abundant prosperity, both in things temporal and spiritual.

T. O.

Articles Selected.

Interest in India Missions in Canada.

The following letter from Rev. C. M. Grant appeared in the Church of Scotland Home and Foreign Missionary Record for February. He gives us more praise than we are entitled to, for we do not think that the collections he received, while lecturing in the Dominion, were at all equal to the importance of the object or to our means. If we are more liberal than the people in Scotland, we are sorry for them. The smallness of the Montreal collection is especially astonishing. It represents what they gave for two lectures; for the minister of St. Matthew’s lectured to them on India a month before, and told them he would not take a collection, as he wished them to give a particularly handsome one to his brother on the occasion of his visit. Besides, our people in Montreal have no Foreign Mission of their own to give to, and should, therefore, have given ten times as much as Halifax instead of actually less:—

For purposes of health, and for the pleasure of visiting old friends and native land, I spent the months of September, October, and part of November in the Dominion of Canada. It was my intention to visit every town of importance in the Dominion, and to hold in each a meeting in connection with our India Mission, to diffuse information, and, if possible, excite interest. Medical orders compelled me to contract my plans, and I had to content myself with visiting only Halifax, St. John, Montreal, Ottawa, Kingston and Toronto. I write these few lines in order to make our Scotch congregations ashamed of themselves, if anything can bring about that result, for their lukewarmness and niggardliness, by recounting, as briefly as I can, the result of these meetings. Note these points: (1) In each case the meeting was held on the evening of a

week-day—when probably in Scotland, in places containing an equal Church of Scotland population, I might have brought out to hear me some thirty or forty people—certainly not more. (2) I was the missionary of another Church, asking the people to come and hear about the mission, not of their own, but of another Church. (3) The Churches in the Canadian Provinces have *their own* missions, which they support liberally. I am quite certain that I am not overstating the fact when I say that the small church in the Lower Provinces contributes in proportion to its numbers more than five times that contributed in the Church of Scotland in aid of Foreign Missions.

Thus it will be seen that in asking them to contribute to our mission I was, as it were, poaching on other people's property; and, at best, could only claim from the audience that sympathy which a good work always merits. Indeed, I can say that I never appealed for a shilling—an opportunity was afforded to all who chose to give, nothing more; and yet I would be abundantly satisfied if I could get from our large Scotch *Sunday* congregations the same collections in aid of *their own mission*, which I got from the week-evening Canadian congregations in aid of the mission of another Church. Now for the facts:—

(1). In Halifax, St. Matthew's Church was crowded, and, after an address of an hour and a half, a collection of about £34 was taken up in aid of the Church of Scotland's India Mission.

(2). In St. John I was prevented by illness from fulfilling an engagement, and my brother took the meeting for me, and a collection of between £10 and £11 was taken up. Afterwards I was able to have another meeting myself, and a supplemental collection of half that amount was given.

(3). In Montreal, St. Andrew's Church was filled, and notwithstanding that the Montrealers have got the reputation of being, like so many wealthy congregations in our own country, willing to give any sum required for *themselves*, but of being rather slow in giving for others, the collection exceeded £27, after paying all expenses.

(4). In Ottawa we had a delightfully

hearty meeting, and more than £10 was put into the plate.

(5). In Kingston I addressed the ordinary prayer-meeting of St. Andrew's congregation, and the collection was between £3 and £4.

(6). In Toronto the night fixed for the meeting was so stormy that my old friend the minister of St. Andrew's Church, whilst making our way to it, joked about himself and Mrs. McDouall being the sole hearers, as I was to be the sole speaker. Yet there were sixty plucky people there, and they gave a collection of £7, which was afterwards supplemented to nearly £15. If we could only get our large congregation of a thousand or twelve hundred to give in proportion to these sixty for their own mission!

These facts speak for themselves, and ought to give a fillip to our sleepy folk, concerning whom it may safely be said that they—embracing 99 out of every 100 members of our Church—have not yet begun to understand what *giving* is. This is one point on which even the most fervent Conservative may pray for some "new ideas."

My expenses of travelling—all my expenses save those which would not have been incurred had the meetings not been held, amounting to only £5,—were borne by myself.

C. M. GRANT.

PORT-GLASGOW, Jan. 15, 1872.

Bishop Wilson's Prohibition of Bishop Ewing Preaching in Glasgow University Chapel.

Dr. Caird of Glasgow University invited Bishop Ewing to preach to the students in the University Chapel—but Bishop Wilson, under whose jurisdiction Glasgow is, refused to permit his brother Bishop to comply with Dr. Caird's request; on which "Canonicus," in the *Glasgow Herald*, says:—"Go ye into all the world and preach the gospel to every creature," said the Master. "Go not into the University Chapel of Glasgow and preach to the 'creatures' there," says the servant. "We have a canon which forbids it," says the servant's apologist. Better fire that canon off, and burst it, says the writer of this. But *we had no such canon*. The Bishop of Glasgow, as

is his wont, has simply assumed an authority which the canons of his Church do not give him. The assumption in this case, however, hurts only himself; whereas in other cases his assumptions hurt those who dare not tell their tale, except at the risk of having to endure something worse. Canon XIX., section 1, says—"No bishop or clergyman of one diocese shall interfere, either directly or indirectly, with the concerns of another diocese." But the University Chapel of Glasgow is not one of "the concerns" of any diocese. Section 3 of the same canon says—"No bishop of one diocese shall perform any episcopal functions in another diocese without the sanction of the bishop thereof." But praying and preaching are no more episcopal functions than they are presbyterial or deaconal, for both presbyters and deacons may pray and preach. Ordaining is an episcopal function, *jure divino*; confirming and the consecration of places are episcopal functions, *jure ecclesiastico*; and to such functions—viz., functions peculiar to bishops—the prohibition in this 3rd section is evidently confined; for if otherwise, then, not the word "episcopal," but "ministerial," "clerical," or "ecclesiastical"—a general, not a specific term—would have been used. Canon XXXI., quoted by the Bishop's apologist, is nothing to the purpose, as it refers to a bishop's jurisdiction over his clergy; and surely the Bishop of Argyll is not one of the Bishop of Glasgow's clergy. In short, Bishop Wilson has either by an error of judgment, or by a straining of judgment, extracted from the canons what they do not contain, and has stretched the line of his authority till an offended public has snapped it in his face.

I can testify only of what I have seen. I am now in a town of 10,000 inhabitants, that twenty years ago did not number 1000. The houses are elegant, the streets are fringed with trees, the people stirring and public spirited, and united as one man in singing the praises of Yankeedom. They carry their inventive genius and energy into church affairs, as well as into business. You will fancy that I am already becoming tinged with Americanism. Well, I will tell you candidly what I think of them as a people so far. They are the most conceited folks in the world. They are constantly either speaking or singing the praises of their country. If you are not satisfied with the *East*, they expatiate with enthusiasm on the glories of the *West*. Distance lends enchantment to the view. Nothing has astonished me more than the intensity of their nationality, fused, as it is, out of the most heterogeneous masses. In Nova Scotia, on the contrary, there is everywhere a tendency to depreciate the unrivalled capabilities of the Province. Here, the people deplore the want of coal and water power.

Servants there are on a perfect level with the family. In every case they sit at the same table, and are introduced to strangers. On no other condition will they serve. They are often the *de facto* mistresses of the respective establishments. Hence the system of adoption is becoming common here, and poor relations are in great request.

The Sabbath schools here are well attended, but, to my astonishment, they lack system in their management. I have seen schools in the Provinces far ahead of them in that respect. The adults and young folk meet together. The former are in classes, and all are addressed by the Superintendent at the close, the older folks putting in a word now and then on the free and easy principle. Last Sunday the Superintendent of the infant department addressed them from the words, "Be thou faithful unto death, and thou shalt receive a crown," &c. It was curious to mark how she explained the nature of a crown, according to Republican notions. But the little ones are remarkably cute. The singing in the Sabbath schools is truly fine. The children sing with

Letters to the Editor.

Letter to the Editor from a Sojourner in the States.

Dear Sir,—You asked me when leaving Nova Scotia to give you my impressions of the United States. As I have been here only a few weeks, and have spent my time chiefly in two or three interior towns, you must remember that

wonderful sweetness and precision. They are taught by first-class masters, and it is a treat to hear them.

The Sunday schools in the States seem to be the great means of reaching those that are outside the church. As an instance, let me give you a plain unvarnished tale, told me by the lady I am staying with. A decent tradesman in the town had for his wife a terrible woman, who swore like a trooper and feared neither God nor man. They had two fine children, a boy and a girl, and one of the Sunday School teachers occasionally visited the family to persuade the children to attend the Sunday School. The mother always scowled at her and not unfrequently directed at her a volley of oaths, and would on no condition allow her children to go to the school. The girl—18 years of age—an amiable creature, but deplorably ignorant, was seized with illness. The teacher visited her, and—the mother being a little softened—she had an opportunity of speaking to the poor girl about her soul. On asking her if she was afraid to die, she answered “no; why should I be afraid.” The teacher then spoke to her of her sins, led her to feel and own that she was a sinner; spoke to her about a future state; and then, in simple and earnest words, preached the gospel to her. She listened, wondering and half believing. On calling next day, she said—“I have prayed to Jesus all night to pardon my sins, and I know that He has.” She now believed that she was a great sinner, and was in an ecstasy of delight, rejoicing in her Redeemer. She delighted in the hymns which the teacher repeated to her. The closing scene came not many days after. Before breathing her last breath, she opened her eyes which sparkled with delight, her countenance being irradiated as if a glorious vision were passing before her, and gave such testimony of her faith that all present were moved. She wished the hymn

“Around the throne of God in heaven
Ten thousand children stand”

to be sung at her funeral, and of course her wish was complied with. “May I die the death of the righteous!”

In the town where I am at present, the Congregationalists are the most wealthy—the Methodists the most nume-

rous, but the Presbyterians the most active and energetic of all the churches. What do you think of this for “cold Presbyterians?” They have what they call monthly “socials,” that is, social gatherings of the congregation, at which the ladies produce tea and other good things. All strangers are cordially invited, and thus they catch, through the stomach, you will say, almost all the strangers. Hence the church which is only seven years old, now numbers 200 members, and is increasing rapidly. What do you think of proposing this mode of “fishing” for men and women to your sessions? I fear the work would devolve on a few, instead of the whole church taking part in it as here.

But I have written more than you will care to read. So good-bye.—Yours,
&c. RUSTICUS.

To the Editor of the Monthly Record:

REV. AND DEAR SIR,—“A Churchman” has very wisely called the attention of the readers of the *Record* to the report of “The Church Service Society,” a society which promises to be the means of bringing “times of refreshing” to all who love the Lord in sincerity. It will only be when people go to God’s house to worship Him in all the services of the sanctuary, instead of going merely to “hear sermons,” which they denounce or eulogize as it may happen to fall on their “itching ears,” that Christianity will show a more healthy development and bear better fruit. One of the speakers said “that the Church of Scotland in her standards practically conveyed the idea that there should be weekly Communion, and instanced the good effect of monthly Communion in his own Church, compared with the twice or thrice of former times. This is surely another step in the right direction, and would do more to bring about a real union among Christians, than any ecclesiastical confederation however wisely organized. Eating and drinking together has been a token of friendship in all ages and in all countries. And our blessed Saviour—ever in sympathy with humanity, may have had this social element of our nature in view in instituting the ordinance of the Lord’s Supper in this form, but however that may be, we all feel that we get better acquainted with a friend after half an hour’s conversation at the tea-table, than we would by paying or receiving twenty day visits, and we could not eat or drink together frequently at the Lord’s Table, without feeling a deeper interest in, and a

warmer desire to give a friendly greeting to our fellow believers. Our churches might begin monthly Communion to give those who wish it an opportunity of enjoying more frequently this "Hallowed Season." I believe many, especially aged Christians would be glad of such a privilege, and I have no doubt that monthly Communion would soon lead to weekly.

A CHURCH MEMBER.

Presbytery Minutes.

Meeting of the Pictou Presbytery.

The Presbytery of Pictou met in St. Andrew's Church, Pictou, on the 28th ult., and was constituted. In the absence of Mr. McRae, Mr. McCunn was appointed Moderator, *pro tem*

Inter alia—It was agreed that the consideration of the Widow's and Orphan's Fund be deferred, owing to the unavoidable absence of the Convener.

It was also agreed that those congregations which have neglected to make the collections for Presbyterian purposes be enjoined to have them ready by next meeting of Presbytery.

It was moved by Mr. Pollock, second by Mr. Dunn, and agreed to, That—inasmuch as there is a Presbyterian Fund, members who receive appointments from this court, have their travelling expenses paid out of it—their accounts having been duly presented to this Presbytery.

It was then moved, seconded, and unanimously agreed to, That this Presbytery express their sympathy with Mr. McMillan, our respected clerk, in the affliction wherewith God in his Providence has been pleased to visit him, and express their earnest hope that he may soon be restored to health and usefulness.

The following appointments were made for services for the ensuing quarter:—

Earltown, 24th March, Rev. Mr. Anderson; do., 19th May, Rev. Mr. Brodie.

Barney's River, 10th March, Rev. Mr. Herdman; do., 7th April, Rev. Mr. Stewart; do., 19th May, Rev. Mr. McRae.

Mr. McCunn to give service to West Branch, River John congregation as usual.

News of the Church.

Arrival of a Gaelic Catechist from Scotland.

Mr. George Lawson Gordon arrived in Halifax on Feb. 24th, with a Commission from the Colonial Committee to act as a Gaelic Catechist wherever the Home Mission Board may appoint him. Mr. Gordon has studied successfully in the Edinburgh Training and Normal College, and intends to continue his studies for the ministry here in the winters, while devoting his summers to the good work of Catechising among our Gaelic-speaking people. He comes certified to us in the most cordial and affectionate manner by the Convener of the C. C., as a young man of worth, zeal, and earnest Christian Character. We welcome him among us, and believe that he will not long feel himself a stranger among his countrymen in Cape Breton.

Liberal Bequests to Church Schemes.

The following letter addressed by one of the Executors of the late George Kerr, Esq., of Chatham, N. B., to Rev. Mr. Wilson, is very gratifying. Mr. Kerr was in his lifetime a liberal supporter of the Church in the Presbytery of Miramichi, and the legacies he has left prove his interest to the last in two of our most important Schemes. It is also peculiarly gratifying that, though a zealous Churchman, he yet recognized the superior necessities of the Sister Church, owing to the far greater number of its Congregations, by leaving a larger sum to it than to his own Church. He was first a Catholic Christian, then a Presbyterian, and then a member of the Church of Scotland:

Chatham, 21st Feb. 1872.

Sir,—I am directed to inform you that the late George Kerr, Esq., has, by his will left the following legacies:—"To the Synod of Nova Scotia and New Brunswick in connection with the Church of Scotland, the sum of Sixteen Hundred Dollars, to be invested at interest, and the produce to be annually applied in equal portions in aid of Students of

Divinity and of the Home Missions of the said Church."

"To the Synod of the Presbyterian Church of the Lower Colonies, the sum of Two Thousand Dollars, to be invested at interest, and the annual interest to be applied in equal portions in aid of Students of Divinity and the Home Mission of said Church."

"In the event of the two Churches uniting, my desire is, that these legacies should go into the funds of the United Church to be applied as above."

The Executors of the late Mr. Kerr, are prepared to pay over each legacy at once to the proper party entitled to receive it.

I am Sir, your's Respectfully,
GEORGE MCLEOD.

To the Clerk of the Presbytery of Miramichi in connection with the Church of Scotland.

**"Social Meeting" of the Halifax
Y. M. C. A.**

The Association held "a social" in the basement of St. Matthew's Church on the evening of March 1st., attended by over 200 young men, with the special purpose of meeting E. D. Morse, Esq., a delegate from the New York Association, who has been visiting the Lower Provinces. Mr. Morse reported that in no part of North America visited by him of equal extent with the County of Pictou had he ever found Associations doing their work better or more actively and intelligently sustained. This was high praise for Pictou, and long may it continue to be observed. The meeting was a very pleasant one, or in the language of the day "quite a success." We hope that the Halifax Association will be equally successful in getting the funds for the new building that is now a simple necessity.

Salt Springs, West River of Pictou.

Many of our readers will be sorry to learn that the Rev. Wm. McMillan has been suffering severely for the last ten weeks with rheumatic fever; and his medical adviser holds out little hope of his being able to resume his work before the middle of April. He has had in his affliction not only the sympathy of his

whole congregation who know well what he has always been at their sick-beds, but also sympathy and help from his Co-Presbyters and from all the neighbouring clergymen of the Sister Church. They have vied with each other in showing how much they esteem and love him, and they have proved the unity of their faith by their works of love.

Donation Party.

On the evening of the 1st inst., a large number of the Wallace congregation assembled in the Manse, and after spending most pleasantly a few hours of social intercourse, Mr. Angus Nicolson, Elder, in the name of the generous donors, presented, in a short happy speech, the Rev. James Anderson with a beautiful purse containing over \$56, with contributions from granary and larder, and also Mrs. Anderson with many valuable articles conducive to the home comforts of the Manse. The various gifts to Mr. and Mrs. Anderson exceeded in value the handsome sum of \$100.

It may be added that it was only eight or ten days previous to this visit, that a section of the congregation, in accordance with their annual practice, came with their teams and axes, and placed at the Manse fire wood sufficient for a year's consumption.

Such tokens of active goodness so expressive of the happy relation which exists between pastor and people, and of the congregation's appreciation of the pulpit and pastoral ministrations of their minister, cannot but nerve his heart and strengthen his hands to labour faithfully and zealously in the corner of the Vineyard allotted to him by the Lord and Master.

Concert in St. Andrew's Kirk, St. John.

On the evening of Feb. 16th notwithstanding the somewhat uncomfortable condition of the streets, quite a crowded house greeted the Kirk Sunday School to hear the first concert. The Sabbath School children accompanied by the leading members of the choir occupied a spacious platform in front of the pulpit. Miss Robertson presided at a cabinet organ on the platform, with rare taste

and skill. The Rev. Mr. Cameron after making a few introductory remarks left the management to M. Lindsay, Esq., Superintendent of the Sunday School. The performance consisted of choruses, solos, duets, and quartettes, the latter by the members of the choir. A bass solo by Mr. W. Ewing was well performed, as was also a tenor solo by Mr. Nelson. Miss Brundage also sang a solo with her usual good taste and ability, and the quartette composed of these three with Miss Nelson, whose powers compare favorably with the best of them, sung several fine pieces of music including the Anthem, "Guide me, O thou Great Jehovah." Besides these pieces there were numerous solos and choruses by pupils of the Sunday School, some of them very young. In the excitement at the beginning the children got the tune mixed a little, but they very soon recovered themselves, and all the pieces were creditably received.

Extracts from Report of St. Matthew's Church, Halifax, Working Society, for 1871.

THIS Society was organized in the year 1861, to take the place of St. Matthew's District Visiting Society. It began with \$35, which was increased to \$85 the year following, and it gave employment then to 18 women. We give a view of the progress of the last four years in the subjoined list:—

	No. of women receiving work.	Amount of Subscriptions.
1868.....	34.....	\$206 25
1869.....	46.....	206 15
1871.....	53.....	235 77½

This winter the number of women applying for work will probably not be so great, as out of the 53 employed last year, 20 have either died or left the city with the 78th Highlanders, or been struck off the list of the Society. Still, a larger instead of a smaller amount of money ought to be contributed by us, to make the Society as useful to the poor as it ought to be made. Last winter the wages of the workwomen were increased, but even with that, many got no more than thirty cents a week. Of course if there was a quicker sale of the work, more would be given out to be made; and the Committee would gladly receive

any suggestion as to the best way of accomplishing this object of a larger and speedier sale. The work is cut out by most of the Committee, who meet for the purpose every Monday morning in the basement; and though, as it is, they have a good deal to do, they are not unwilling to undertake a little more. Last winter 1107 articles of mens' and womens' clothing were cut out and made. Of these 23 were given away, and also 22 yards of cotton; a good many more were taken as wages by the workwomen; and the rest, with the exception of a few on hand, have been sold. Good saleswomen are much needed.

TREASURER'S REPORT.

CR.	
Balance.....	\$39.58½
Subscriptions.....	235.77½
Sale of Work.....	517.86
	<hr/>
	\$763.22
DR.	
Material.....	\$409.88
Workwomen.....	221.82
Saleswomen.....	44.65
Fuel.....	67.12½
Potatoes and Soup.....	22.90
Printing Report.....	4.00
Balance.....	22.84½
	<hr/>
	\$763.22

Intelligence.

We have before us the Eighteenth Annual Report of the Halifax Young Men's Christian Association. It is on the whole very gratifying, considering the disadvantages under which the Association is labouring in not having suitable accommodation in their present premises to carry on their work. We hope, however, by the time the next annual Report is ready for publication, to be able to congratulate the Association on the commencement of a building of their own and for their own purposes, towards which, we are glad to see on hand, the sum of \$5,256. There are many men of money connected with the Association. We hope they will not permit this good undertaking to flag. If they show themselves in earnest, we have no doubt that wealthy men outside the Association will follow their example.

It is worth knowing that young men from the country, during their temporary residence in Halifax on business or seeking employment, are welcome to the use of the very respectable Reading Room and Library, which, for books other than cheap and pernicious novels, is the best in Halifax, with the exception of the Legislative Council Library.

A good work has been done by the "strangers and Employment Committee." Applications from young men from different parts of the Province have been made to secure employment. These to a large extent have been satisfactorily dealt with. Much good may thus be done by the Association, and work of this nature must have the effect of binding more closely the Associations throughout the different Provinces together.

There is a great field open to the "City Mission Committee" to extend their usefulness. We believe that great good has been done by the Sunday afternoon meetings in Barrack Street Mission Chapel; but we cannot help thinking that the Association's influence for good would be largely increased if some section of the city, which cannot be overtaken by the few City Missionaries now in the field, were taken up for regular visitation by a committee of the Association, selected for the purpose. By this house to house visitation, those living in neglect of the ordinances of religion would be aroused to their duty of attending upon the means of grace, now unfortunately so generally neglected by the poor of Halifax.

On the whole, the Association has much cause for congratulation on the success which has attended it during the past year. We heartily recommend all young men who come to the city, whether they come from other Associations or not, to become connected with it immediately. The Secretary, Mr. Eaton, is always anxious on behalf of the Association to welcome strangers, and to do what he can for their benefit.

May the blessing of God follow the good work of the Association.

There has been formed lately a Branch in Rome of the British and Foreign Bible Society. Like the parent Society,

it is to include in its membership all the persuasions of Protestantism represented in the city. It will have the effect, no doubt, of binding together the different elements of Christianity, as represented by different Protestant persuasions. The schisms and feuds of other lands should not, if possible, be brought to the walls of Rome.

THE following are some items from the Will of the late Robert Noble, Esq., of Halifax, whose obituary we noticed in our February issue. We do not mention them on account of the sum of money, though that was considerable, but for the generous catholic spirit of the donor. Mr. Noble's Will leaves to His old servant, Mrs. Tierney, \$40 a year for five years.

The Poor of his native town. Peebles, Scotland.....	\$ 50 00
Mrs. Moreland's Orphan Asylum, Boston	50 00
St. Matthew's Church for the poor..	50 00
Blind Asylum, Halifax.....	100 00
Asylum for Inebriates (when Established)....	200 00
St. Matthew's Sunday School.....	40 00
" " Sewing Society.....	40 00
St. Andrew's Church for the poor..	40 00
Zion Church.....	40 00
African Baptist Church.....	40 00
Trinity Free (Episcopal) Church....	40 00
Old Ladies' Home.....	40 00
Orphans' Home.....	40 00
St. Mary's Roman Catholic Home...	40 00
Boys' Industrial School.....	40 00
Girls' " ".....	40 00
Deaf and Dumb Institution.....	40 00
Society of St. Vincent de Paul	40 00
Halifax Dispensary.....	40 00
St. Andrew's Church Sunday School.	25 00
" " Female Ben. Soc.	25 00
Church of Scotland Mission.....	25 00
Halifax City Mission.....	25 00
Colonial & Continental School Soc'y.	25 00
Mic Mac Mission.....	20 00
Athenæum Band of Hope.....	20 00
Roman Catholic Total Abstinence Soc.	20 00

Dean Stanley in the Glasgow University Chapel.

The Very Rev Dean Stanley preached twice in Glasgow—in the forenoon in St. Mary's Episcopal Church, and in the afternoon in the University Chapel, which was densely crowded, chiefly by students. He preached from the words in the 19th verse of the 28th chapter of Matthew—"In the name of the Father, and of the Son, and of the Holy Ghost"

—dwelling, first, upon the name of the Father, as representing to us God in nature; secondly, upon the name of the Son, as representing to us God in history; and, thirdly, upon the name of the Holy Ghost, as representing to us God in our own hearts and spirits and consciences. All true education, he said, must, so far as it was good and true, rest on one or other of these sacred names; so far as it approached the best, it must rest on all three together. Wherever we were taught to know the true relations of this wonderful and beautiful world, there was a testimony, however humble, to the name of the Father; wherever we were taught to admire the heroic courage, life of truth, tenderness, and purity that might be seen in human nature, there was a testimony to the name of the Son; wherever there was implanted within us a sense of reverence for conscience, freedom, and truth, there was a testimony to the name of the Holy Ghost. Let them unite all these principles together and work them out to the utmost, and they would then have a perfect education and a perfect faith.

This chapel is not necessarily Presbyterian. It is, in the truest sense, national. As students who attend the University are of all persuasions of Christianity, it is left to the Professor of Divinity to say who shall and who shall not preach. It was with good grace that a man such as Dean Stanley was invited to occupy the pulpit.

Persecution of Christians in Japan.

More than four thousand human beings are this moment in rigorous and cruel bondage in Japan, because they profess the Christian religion. Nearly all of them are Roman Catholics. Only about twenty persons in Japan have professed conversion under the Protestant missionaries, who have but recently begun their labors. The Japanese Government makes no distinction between Romanists and Protestants, but condemns all alike to imprisonment or death. This is a state of things scarcely known to the civilized world, but it has now come out in such a form as to challenge attention, and to call for such an expression of opinion as the Japanese Government cannot fail to respect.

At a time that the Japanese are sending their youths to the English speaking countries to be educated, and are talking of even having the English language universally taught in Japan, it surely ought to be possible to persuade the rulers of that country to permit converts to profess their faith without being exposed to imprisonment or death.

Cape Coast Castle.

Cape Coast Castle is the Capital of the British Possessions on the Guinea or Gold Coast of Western Africa. The Gospel was first introduced among the native races residing in this country, through a few native youths who had learned to read the Bible at the Government School. They formed a little society for the study of the Scriptures, of which their supply was so small that they made known their wants to the master of a merchant vessel from Bristol who happened to be there in 1834. He was so interested in these intelligent youths, that on his return to England he not only secured the necessary supply of Scriptures, but also offered to convey a Wesleyan Missionary out free of charge. A Missionary was sent, but only lived six months after landing there. It is a pestilential coast, and no less than 63 Missionaries and their wives have fallen a sacrifice to the climate on the coast of West Africa. On Cape Coast Castle there are now 2124 church members and six European Missionaries. This one instance shows how much might be done by our sea captains if imbued with a true missionary spirit.

Spain.

Of the existing Missions in Spain, that of the United Presbyterian Church of Scotland was the last to enter this wide open field. Two Missionaries were sent out in 1869. With much difficulty a suitable building was procured for public worship, owing to the fanaticism and bigotry of the priests. At length a building was procured seating about 300, which soon proved too small. A large and commodious hall has now been secured seating nearly 800, and a Roman Catholic Church has been obtained in a neighbouring city seating 500. Though the last to enter the field, the United

Presbyterian Church has now two of the most flourishing congregations in this long benighted land.

Sandwich Islands.

One bundle of sticks each month is contributed by the native converts in connection with one of the Sandwich Islands stations for the support of their church and schools. They are too poor to give money; but these bundles of wood are sold to the whaling ships which touch there, and in this way quite a large sum of money is obtained for Christian purposes. If all our church members were actuated by such a spirit, the Synod's schemes would be liberally supported.

Boston.

In this city there are no less than 148 churches of all denominations. Of these only 7 are Presbyterian, whilst 27 are Unitarians. For one church, however, that is over-crowded, there are only six or eight well-filled.

Southern States.

Presbyterianism seems to have a pretty strong hold in the southern part of the great republic, having no less than 87,529 communicants and nearly 1000 ministers. During the past year \$1,039,299 were contributed for varied religious and benevolent purposes.

Tungchow.

In this city, situated in China, is now being built the first church for Christian worship. It is a substantial building and will cost about four thousand dollars. May it be the birth-place of many souls.

ACKNOWLEDGMENTS.

☞ We have had several orders within the past month for back numbers of the *Record*. We are sorry to say that the January issue has been exhausted. Those who are disappointed have themselves to blame, for every agent was duly notified, to the effect that orders had to be in before the issue of the January number, so that the exact number should be struck off; and now orders which should have been attended to at the beginning of the year, are still coming in. All new subscribers hereafter will receive copies beginning with February or March.

HOME MISSION FUND.

Rev. Dr. Brook, col. in Fredericton...	\$20 00
Rev. F. Home, col. in Bathurst.....	11 00
Rev. Jas. Murray, col. in Dalhousie....	9 50
A. JARDINE, Treasurer.	
St. John, N. B., 23d Feb., 1872.	

FOREIGN MISSIONS.

Donation from St Andrew's Church, Halifax, Sunday School.....	\$20 00
Collection at Black River, N. B., per Miss Jessie McDonald.	\$22 00
Ditto, per Miss Flora McBeath..	15 00
Supplimentary.....	2 00
Collection at Red Bank, N. B..	6 00
Wallace, \$17 32; Pug- wash, \$7 40.....	45 00
	24 72
	\$89 72

J. J. BREMNER, Treas.

Halifax, N. S., 5th March, 1872.

YOUNG MEN'S BURSARY FUND.

Dr. Brooks, Fredericton, N. B.....	\$10 00
Barney's River Congregations, per A. Campbell.....	4 07
Rev. S. Russell, Red Bank, Miramichi	7 20
Rev. Mr. Fogo, Nashwank, N. B.....	2 00
Remitted Wm. Cruikshanks, (student) Dalhousie College, Halifax.....	60 00
Cheque and postage.....	0 13
	JAS. HISLOR, Treas.

February 29, 1872.

PICOU PRESBYTERY HOME MISSION.

W. B. R. John Congregation, per Alex. Baillie.....	\$65 34
Barney's River Congregation, per A. Campbell.....	19 00
	JAS. HISLOR, Treas.

February 29, 1872.

PAYMENTS FOR THE "RECORD."

The Publisher acknowledges the receipt of the following sums:—

Donald McDonald, Pleasant Hill....	\$10 00
Rev. A. Ross, Harbour Grace, Nfld...	0 60
Rev. Allan Pollok.....	43 50
Herbin McKenzie.....	22 90
John McArthur.....	4 92
Rev. G. W. Stewart.....	14 60
James Moore.....	9 48
G. McQueen.....	0 60
John McLean, Folly Mnt., for 1871....	5 00
Mrs. Primrose.....	0 60
John McCulluch.....	0 60
Alex. McNaughton.....	3 00
Henry Bailey.....	5 00
John Erving.....	0 60
Rev. Robert McCunn.....	12 50
Neil McDonald, Lake Ainslie.....	1 00
T. A. Fraser, Pugwash.....	2 50
Donald McNaughton, Black River....	2 50
D. Munro, Woodstock.....	10 00
George McNeil, Chatham.....	17 00
William Fraser, Port Philip.....	7 50
John Gray, Hopewell (for 1872).....	14 50
J. W. Ross, James Thomson, Mrs. Malcolm, Mrs. R. Sutherland, John McLachlan, and John Hunter, Halifax—60 cents each.	