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

SERMON,

To the Sabbath School Children of St. John's Church, McLennan's Mountain, Pictou; by the Rev. William Stewart, Pastor of the Congregation.

"THEY that seek me early, shall find me."—
PROVERBS VIII. 17 (last clause).

WHEN a good promise is made to us, we naturally ask ourselves, "Has the promiser in his power to bestow what he really promises, and can reliance be put in his fidelity? We are taught this caution from what we know of man, and from some dealings we may have had with him. We know that there are men in the world, whose promises would have no effect upon us, because we know full well that their promises are equal to no promises at all. Oftentimes they promise what is far beyond their means to give; and, oftentimes, when really making promises, they have no intention of ever fulfilling them. Such is not at all the nature, nor the ways of Him who makes the promise in the text, that "They that seek me early, shall find me." It is not at all a being conceived in sin, brought forth in iniquity, and liable to yield to every breeze that blows, that causes to fall on our ears,—in our mad career, naturally, to everlasting destruction, past all the objects placed on the way to arrest us,—the gracious words contained in our text. It is none other than the personal Wisdom of God, or, in other words, the Christ of God. Many a kind promise He has made to unworthy beings. Many a promise He daily still makes, and all

that He made, and that He is still making, will be fulfilled in His own good time.

Let us now, my dear young friends, come to consider the promise contained in the text, in the following order:

- I. The object we are to seek after.
- II. When are we exhorted to seek Him.
- III. How we are to seek Him.
- IV. The encouragement given for seeking Him.

According to this arrangement, then, let us first look to the object we should seek after. There is nothing more certain than that young people must be looking to certain objects always, and expecting to derive from them some happiness, or rather some gratification to their unhallowed desires and carnal appetites. If they look not to the right object, it matters not much to what they look, for all things else will be sure to deceive and disappoint them, and drive them away from themselves to more gaily painted objects, which, when they reach them, too, will prove wholly destitute of what was anticipated from them. We are not to be understood as maintaining that nothing good nor pleasant is to be found in any of God's creatures. God created no creature without assigning to it some use. There is no creature but may be turned for the use of man. But they are only good when used properly, and when they come as the accompaniments of the one thing needful; they are good, and conducive to real happiness (so far as it can be produced by perishing objects), when they come as the fulfilment of that promise made by Him who cannot lie; "Seek ye first the kingdom of God and His righteousness, and all other things shall

be added unto you." There is no class of mankind that is more apt, than the young, to allow their affections to flow forth towards objects from which they should be entirely kept, and to allow themselves to be drawn away by the examples of others—not to that which is pleasing in the sight of God, but to what is quite the reverse. The youthful mind is vigorous and restless—ever busy forming plans for self-aggrandisement, for renown, and for happiness. It imagines honey to be in every flower that the mind can paint, and whose feigned beauty in the least attracts the eye. But, when time and strength are spent in endeavouring to gain possession of them, they see how vain the attempt was. When they do stretch forth their hand to lay hold of them, they find them to be altogether shadows. Others, farther advanced in years and experience, than the young can be, know, from their own dear-bought experience, that honey is not in every flower. They often laugh at you, seeking, with all your heart, for that which disappointed themselves, and put past them more real and lasting happiness which they might have had, had they spent their time in quest of it with as much zeal as they did in quest of other things. We must not think that others acted wisely in following the course they did, though they may have seen, at last, the vanity of all earthly things, and found God in Christ to be their portion. Many of them, alas! commenced and ended life's journey, who never tasted nor saw that God was good; and who, in their last moments, when life's struggle was about being o'er, and the soul, as it were, refusing to leave a less miserable abode for a more miserable one, might be heard, with broken accents and gasping breath, asking this question: "Who will show us any good?" We would not wish you, dear young friends, to follow their example, nor to get thrust upon you their reward. Take heed, then, to your ways in time. In the course of a few years, you will be old, and, if you neglect seeking Christ now, though you may get Him in old age, you cannot say that you sought Him when you were young, nor that you enjoyed the happiness resulting from knowing your blessed Lord and Saviour in early life. Look, then, to the object that, in our text, is placed before us.

Let us now look to the object to be sought above all others. Were we to cast our eye on this object, and to follow Him through every state and circumstance under which sacred history places Him, we could not make mention of a thousandth part of what is told us concerning Him, in such a short period as we have on such an occasion as the present. Our remarks, then, concerning this, the most glorious of all Beings, must necessarily be very brief. This Being lived an eternity of time ere man was created. He is of the same substance, and equal, in power and glory, to the Father. He is the bright-

ness of His Father's glory, and the express image of His person. He is the object of worship and praise to angels and archangels, to cherubim and seraphim, who are unceasingly proclaiming His worthiness to "receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." How pleasant it is to contemplate Him in a state of glory! But had He remained in a state of glory, without ever assuming our nature, this promise—"They that seek me early shall find me"—would never have been given us. There was a period in the history of man when such a promise as is given in our text would have been altogether unintelligible. Man was created in a holy and happy state, and then always enjoying sweet communion and fellowship with God. Consequently, he had no occasion to seek the Lord; the Lord was always found of him. But when man sinned in breaking the covenant God made with him for himself and all his posterity, that sin caused to exist in man estrangement from, and enmity to, God. Ever since that dreadful act, which caused the earth to groan and travail—which cast a deep gloom over heaven, and which, humanly speaking, disarranged the plans and counsels of eternity—man has been more apt to run away from God than to seek to come near Him. As soon as he sinned, he showed symptoms of estrangement from God. But to heal up the breach made by sin between man and God, Christ left the glories of heaven and came to this earth. He assumed our nature. He was born of a woman, made under the law, that He might redeem those who were under the curse of the law. Scarcely was the announcement of His birth scarcely made, when plans were formed to take away His life. But, through the guidance of Him who often leadeth His people in a way they know not, His parents were apprised how the child's life might be preserved. His work on earth had to be finished to the full satisfaction of the requirements of God's justice. Nothing could frustrate the designs of Christ's mission to earth until He himself exclaimed, "It is finished," and gave up the ghost. He spent a life of toil, of trial, of hardship, of poverty; for He had no where to lay His head. He was a man of sorrows and acquainted with grief of the most exquisite nature. He endured the reproaches of men—the contradiction of sinners; evil accusations were innocently laid to His charge; He was blasphemed, scourged, spat upon, clothed with a scarlet robe to mark Him out as an object of ridicule and scorn, and His temples were torn with a thorny crown. At last He was put to death on the cross, where He suffered the wrath of God against sinners, and where He was constrained to exclaim, "My God, my God, why hast thou forsaken me?" He had to make "His grave with the wicked and the rich in His death, because He had done no violence, neither was any

deceit in His mouth." He rose again from the grave, and ascended into heaven to the Father's right hand: "Him God hath exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." He died to atone for the sins of all believers, and rose again to plead their cause at God's right hand in heaven. He is there exercising, in behalf of every one who believeth in Him, His three-fold mediatorial office. This, then, is the God of your salvation. This is He who alone can save you, both from the power and guilt of sin. No one can obtain the favor of God except through the merits of this Being. Every sacrifice for sin, except the sacrificing of Christ of Himself, will be of no avail to us. Though we could bring with us thousands of rams and ten thousands of rivers of oil—though we were to give our first-born for our transgression, the fruit of our body for the sin of our soul, we could not purchase salvation with them all. But this is purchased already by Christ. All we have to do is to accept of it as offered to us in the Gospel. This is He who has the keys of heaven and of hell. He admits into the former all who seek after Him in sincerity and in truth, and banishes into the latter, to be punished for ever along with the devil and his angels, all the slothful, disobedient and unbelieving. Look with faith to Him, then, my dear young friends, in the various ways in which we have placed Him before you. You cannot behold Him with your bodily eyes, but pray in all earnestness to God to enable you, through the enlightening of His Spirit, to see Christ with the eye of faith, that, savingly believing in Him, you may rejoice with joy unspeakable and full of glory.

II. When are we exhorted to seek Him? We must seek Him early.

Of all the works that man can think of, religion, as he thinks, is that which requires the least time, attention and trouble. Nothing makes him think so, but his own averseness to begin the work. Naturally, he has no desire to put his hand to anything that is pleasing in the sight of God, and that benefits his own soul. He denies not that he will have to turn his attention to the important concerns of his own soul before his departure out of this world, but promises himself abundance of time, and more favourable opportunities for doing so. And the longer one puts off seeking Christ, the more difficult will it be for him to find Christ, and, which is worse still, the less chance will there be of his finding Him. The longer he lives here without Christ, the more hardened in sin does he become, and the more painful he feels the fierce struggle for the mastery, between the flesh and the spirit, when he really thinks of seeking Christ. How important is it, then, to begin the principal duty of life in early life, before the heart becomes enslaved by

vice, and the conscience so seared, through the frequent commission of sin, that it lifts not its voice in rebuking the sinner, when violating the laws of God, and working out death eternal for his own soul. Youth is the season when there is less care, and when, if desirous, one can, without any distraction, serve the Lord. Young people generally have others to provide for their daily wants, and to furnish them with all things conducive to their comfort. Parents have they to instruct them in the fear of the Lord, and to keep them to their duty. They watch over their moral culture. They reprove them when they do wrong, and tell them of the consequences of their conduct. And, if they seek not, and find not, Christ, at such a stage of their existence, how can they expect to seek Him, or to find Him, when deprived of all the forementioned helps? Soon, perhaps, some of you will have to leave your parental roofs, and go forth into the world, where you will have to earn your own bread, and the other necessaries of life, the best way you can. There, you will be exposed to all sorts of evil temptations and bad example, without any one to care for your spiritual condition, or warn you of the danger to which you are rushing forward. And, if you go forth into the world without having received Christ, you need not expect that you can long stand against the strong current of the evil that is in the world. But, if you have Christ, who can be against you? This friend is powerful, kind, and will never forsake you. Parents, through course of time, will be taken from you, but Christ will never leave you, nor forsake you. The power of indwelling sin may, almost against your will, compel you to commit sin, but Christ's grace, if sought, will be made sufficient for you.

Do not think, either, that old age is a good time for seeking the Lord. Though you were to be told that old age is more favourable for seeking and finding Christ, where is old age promised to any one? Have you not seen people younger than yourselves, and people of your own age, too, cut down by the keen scythe of death? And no one can say but that some of you may be the next that will stumble over the brink of time into the lap of eternity. What guarantee have you that it will not be said to you: "This night thy soul shall be required of you?" It may be that the arrow that will stick in your vital parts, and deprive you of life, is no great distance from you. And, if it come, and find you without Christ, what a miserable exit you will have! and what a miserable eternity you will enter on! Can you really expect, yourselves, at the last moments of your life, that Christ will accept you, after spending your lifetime in doing faithful service to his adversary, the devil? You will fear to accept of the terrible reward of your doings, and fear and necessity will compel you to call for mercy upon your soul. Is it

consistent with reason to think that Christ will take the dregs of life? You, yourselves, would not accept of such from a fellow-creature. You would not like to take what could not be kept from you, nor what others would not have. How can you expect, then, that Christ will have what Satan cares not about receiving? Satan, himself, cares not about having the feeble efforts that man can put forth when tottering on the brink of the grave, and his brain reeling in his head, through the dotage of old age. What can then be made, is nothing short of mockery; for, as a general rule, they know not what they do. The tongue may be going like that of a parrot, but the reason is deranged, and the heart feels nothing about the great concerns of eternity. And, though they thus draw near to God with their lips, while, as it may be said, their hearts are far from Him, can He accept of them with pleasure? No; on the contrary, we are assured that such is an abomination in His sight. The opinion of some pious divines is, that few, indeed, are they who are converted, or who find Christ, after they are past 50 years of age. They come to form such an opinion from their carefully observing the fruits that men produced in the different stages of life. Does not such an announcement as this startle you? Take heed, I beseech you, lest it prove too true in your behalf. You have a long journey to make, before you reach 50 years, yet. But let not your youth, and your fair prospects of a long life, encourage you to be cold and indifferent about seeking Christ. Seek Him this moment, and continue in His love, and in His commandments, all the days of your appointed time. If you sit under the preaching of the Gospel, year after year, though the time be not extended to 50 years, without finding Christ, I tremble to say it, there can be but little hopes of your soul's salvation after that. Every time you hear the Gospel message declared unto you, adds to your condemnation, if you profit not by it. It is sure to be either "a savour of death unto death, or a savour of life unto life."

At present, you enjoy far better opportunities for seeking, and for finding Christ, than you can expect to have in old age, though you may be spared to see it. But, reckon not too much on that. If you be spared to be old and decrepit, you may be so situated that you cannot even hear the glad tidings of the Gospel of peace. You cannot make your way to the house of God to hear the word preached. And, though you may have strength of limbs to carry you, you may not profit much thereby, for your hearing may become so defective that you can scarcely distinguish one word from another. How many, even in this congregation, and whom you know full well, come up to the house of God as regularly as the Sabbath returns, and who return to their homes deploring that they could not hear but a word now and then. And if they have

neglected to seek the Lord ere deafness seized them, how great are the disadvantages they have now to contend with, in redeeming the time they have spent in doing the will of the flesh.

Again, you may have your hearing acute enough in old age, but your eye-sight will be sure to fail. You may not be able then to hear the Word preached. You cannot read the Word yourselves. Ministers, however anxious, cannot visit you but very seldom. And if you ask others,—even though they be the nearest to you in kin,—to read a portion of God's Word for your edification, they will grudge to do it for you. In their opinion, they will have plenty else to attend to. This will be their excuse for not complying with your request, whether they have plenty to do or not. By that time, you will have outlived your usefulness; and, consequently, others will not care about having trouble with you. Will that be a favorable season, think you, for seeking the Lord?

III. How are we to seek the Lord? We must seek Him by reading His Word, and by seeking to know something of Him every way we can. Some knowledge of God may be obtained from other sources than His Word: "All His works speak of Him and praise Him." The Apostle Paul tells us that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." The Psalmist likewise tells us that "the heavens declare the glory of God, and the firmament sheweth His handiwork; day unto day uttereth speech, and night unto night sheweth knowledge." "All His works praise Him." But, being slow to understand, we can learn but little of God from the book of nature. We can learn nothing at all concerning how we are to seek the Lord and to find Him. But the blessed God, to meet our ignorance and our wants, revealed Himself to man, and taught him plainly what was necessary for his salvation. In the Bible, then, you have this precious knowledge bequeathed to you. You must read it often with devout attention, remembering always that it is the Word of God, and the only rule given you to direct you how you may glorify and enjoy Him. It sets before you all that is necessary for you to know concerning God—all the knowledge that will be requisite to make you wise unto salvation. It sets before you all your duties to God and man. It is the key that opens to your view the rich stores of heaven, and that tells you that they are all treasured up by God for you, if you seek them of Him in the appointed way. You could not even have the slightest conception of the bliss and glories of heaven—the special abode of God, of angels, and spirits of just men made perfect—without the Bible. Were a property bequeathed to us by any rich friend upon earth, we would like to see the will, and to

read it as often as we could have an opportunity. There is a precious legacy left you by Christ, and the Bible is the will where you are informed of the amount of property left you. If you are spiritually healthy,—that is, having a hungering and thirsting after righteousness,—you cannot keep from often reading the Word of God. It is the life of the soul, when blessed to it. Without it the soul cannot live: “Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God.” It is this that is sweet, yea, sweeter than honey from the honey-comb, to the well-informed Christian’s taste. There is such a thing as a general acquaintance with the Bible, without having, along with it, the grace of God. With much wisdom of this nature is much grief; and “he that increaseth knowledge increaseth sorrow.” He knows that his privileges and his gifts, if not rightly improved in glorifying God, will add to his condemnation at last. But let not this discourage you from seeking to be well informed in your Bibles. You can have grace along with it if you trust in God. “The Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.” Christ says: “Whatsoever ye shall ask the Father in my name, He will give it you.” Seek, then, knowledge of God, and seek grace along with it. Seek the Lord in coming regularly to the house of God to hear the Word preached, for this is the most powerful outward means that can be employed for your salvation. Seek the Lord in attending the Sabbath School, and wishing, in all earnestness, that the blessing of God may descend upon all your teachers and all pupils—that the instruction given and received may indeed make you wise unto salvation. Many a young one like yourselves, when about to leave this world, could look back with delight to the Sabbath School where they first learned a saving knowledge of God. And without that Sabbath School, they might have been without a knowledge of God at all. It is a nursery where children are trained up, and every good precept inculcated upon them, with a view to their fitness for being at last transplanted, as trees of righteousness, to the kingdom of God above. Esteem highly, then, your privilege in this respect. And let it be your endeavor to get others, who may not know, as yet, the benefits resulting from a Sabbath School, to come with you, that, through your feeble efforts, the number of Christ’s children may be increased, and fed with the milk of the Word.

You must seek the Lord in prayer. There are various ways in which a prayer can be offered up. Some pray fine prayers with their lips, when their hearts feel nothing of what they say. God cannot accept of such a prayer from any one; neither can He bestow, in answer to such prayer, the requests made of Him. To pray on this wise, is to be guilty

of a very daring attempt to deceive God—to make His name with vain hours. People can be eloquent in prayer—can even pray with an angel’s tongue, and have not a spark of the grace of God in them. Do you remember the prayer that the Pharisee offered up to God? He was a learned man, and had a great flow of speech, and could lay out his ideas in well-rounded sentences. But he prayed not through the spirit of grace and supplication. Be ye not ready to judge your stature in grace from the fluency of speech, and from the multiplicity of words, in prayer.

Fervent and effectual prayer can be offered up to God in few words. Look at the poor, despised and illiterate publican going up to the temple to pray. He felt himself pressed down with the enormous burden of sin. He knew not very well what to say. He had but few words to say on that occasion, altogether. His prayer bore no comparison, in style and finish, to the eloquently worded prayer of the Pharisee. But the publican spoke what he felt. In his prayer, too, was embodied all that one could mention in prayer. “God be merciful to me a sinner,” came from a broken and contrite spirit, and was heard and answered by God. God always hears such prayers, and answers them. You may learn, from the pattern of prayer offered up by the publican, that it matters not how short your prayers may be, if they be sincere.

Fervent and effectual prayer can be offered up to God, without the organ of speech being employed at all. Prayer is defined, in our Shorter Catechism, as being “an offering up of our desires unto God, for things agreeable to His will.” You can pray, then, when you have not an opportunity to speak. You can pray in the most crowded assembly, without giving utterance to a word, or without others knowing that you are praying at all. You may pray, when employed in your every-day work. You may be faithfully discharging your duty to your earthly master, and, at the same time, be praying, in faith, to God. The deaf-mute can pray to God. He can put forth his desires, from the heart, to God, and God, who looks to the heart, hears his prayers. Is it not a blessing that those who cannot speak to man, can speak to God—make their requests known to God, and hope to have their prayers heard and answered! We have accounts, in Scripture, of fervent praying in the spirit, where there was not a word spoken. “Hannah spake in her heart; only her lips moved, but her voice was not heard.” Jonah prayed in the whale’s belly. We cannot expect that he spake, but that he put forth a desire to God to deliver him. You see, then, that there are various ways in which prayer can be offered up, and if they are sincere, they are an effectual seeking of the Lord.

But, if you pray not at all, whatever else you do, you are certainly not seeking the Lord, nor have you any desire to seek Him.

Reading your Bibles, coming to Church, attending Sabbath-school, cannot be of any benefit to your soul, if you do not pray—not now and then, when you are compelled to say a few words in the shape of prayer, to quiet your upbraiding conscience, but regularly—every morning and evening, at least. Prayer is the sign that there is life in the soul. If you do not pray, you must be still dead in trespasses and in sin. You show that you have no feeling of your need of anything that comes through prayer. You show that you are blind, and are not aware of the danger that encompasses you on your life's journey. You have enemies, strong, and without number, that daily aim to get possession of your soul. It is the greatest folly, on your part, to think to be able to withstand them, in your own strength. Prayer is the most effectual weapon that you can use for resisting them. It is not only a powerful weapon in itself, but is also, if I may use the analogy, the telegraphic wire that hangs between the heart of man and God's throne, in heaven, on which messages flee, as fast as thought can give them existence, to the armoury of God, for a complete supply of the weapons of God's indignation, to put to flight all the enemies of the soul.

“Satan trembles when he sees
The weakest saint upon his knees.”

Remember, then, to pray without ceasing, to God, who will give you, through the medium of prayer, every blessing from above.

IV. The encouragement given for seeking Him—“They that seek me early shall find me.”

In speaking on this head of the discourse, I must be brief, as I fear that I have trespassed considerably, already, on your time and patience. To lay before you, then, the encouragement given for seeking the Lord, I shall notice several instances where those who sought the Lord found Him.

You remember, I doubt not, something of the story of the Prodigal Son, of whose unseemly conduct we have an account in the Gospel by Luke. He left his father's house, and went to a far-off country. There, he wasted all his goods in riotous living. But, when he came to himself, that is, when he seriously thought of the state to which he reduced himself, and of the misery he would have to endure in that state, he resolved to go to his father, confessing to him his faults. How did the father receive him? Did he turn away his face, in anger, from him? No, he ran to meet him, when he saw and knew him to be his son that was lost. He took him to his house, fed, clothed, and put shoes on his feet, and remembered not his sins against him. This is intended to teach us God's willingness to accept of all who seek Him. Josiah, while young and tender, sought the Lord, and found Him. And how many instances, in the book of Psalms, have we, where we are informed of David's seeking and finding the

Lord. He said, “For I said, in my haste, I am cut off from before thine eyes! nevertheless, thou heardest the voice of my supplications when I cried unto thee.” “I sought the Lord, and He heard me, and delivered me from all my fears.” “This poor man cried, and the Lord heard him, and delivered him out of all his troubles.” Jonah cried, in the whale's belly, unto the Lord, and the Lord him, and delivered him. And, in later ages, men sought the Lord, and found Him. How many do we read of, in the New Testament, that sought unto Christ, and found Him, as they wished Him to regard them. All the sick, the lame, the halt, and the maimed, that went to Christ, in the days of His humiliation, found a cure for their troubles. And many sought Him in behalf of those near and dear to them, and He was found of them, too. The malefactor on the cross sought the Lord, and found Him. He never sent any one away. He is to-day as able and willing, and as near at hand, as He was then, for He is “the same yesterday, to-day, and forever.” His promises are as good to people now as they were then, and shall continue to be so to the end of time. Do you not see, then, that the fault lies not with Christ, if any of you live and die without an interest in Him? He is more willing to accept of you, than you can be to receive Him as He is offered to you. Be not guilty of charging God with a lie, which you do if you are living here saying to yourselves that you can obtain happiness in walking according to your own ways, and not the ways of God. It is easy for you to be true bold and self-wise as long as God's wrath and judgment are kept back from you by His long-suffering patience and His delight in mercy. But the time soon comes when the vials of His wrath must be poured out upon your head, and whither can you look for protection then, or what excuse can you bring forward? You must then be silent—without a word. Your condemners, then, will be many; and, among them, this sermon will rise up to condemn you. And, how galling to you it must be to know that your misery is the result of your own unbelief and disobedience. Seek, then, the Lord early, that you may find Him, and in Him you will have everything.

The Use of Instrumental Aid in Public Praise.

(Continued.)

EVIDENCE has been adduced to show that instrumental aid in public praise is authorized by the Word of God. Arrangements made by inspired prophets, such as David, Solomon and Ezra, are fully entitled to be considered as of Divine appointment. At the time of the second reformation of the Jewish Church, effected by the good king Hezekiah, these arrangements were restored, in all their pristine glory,—their restoration being recorded as a striking evidence of

his zeal for purity of worship. After the captivity, when Ezra reformed the Church for the third time, this ancient method of conducting the praises of the thousands of Israel was re-established.

It has been observed that many of the titles of the Psalms, as well as their matter, declare that they were composed for, and intended to be used with, an instrumental accompaniment. In many cases, the particular kind of instruments is specified. Some of the terms are considered untranslatable, but Hebrew scholars seem to agree that the terms, *mahalath*, *neginoth*, *nehiloth*, *sheminith* and *shushan* must be understood to refer to particular instruments for which the Psalm was adapted. Gesenius is of opinion that the word *selah*, which occurs so often in the Psalms, indicates a pause, during which the instruments performed a symphony.

Three series of courses were appointed by David to conduct the service of the Jewish sanctuary—the courses of the *priests*, the *singers* and the *porters*. The appointment of the second of these will be found in the 25th chapter of 1st Chronicles. That these courses were observed in the time of our Lord, may be inferred from the statement of Luke concerning Zechariah, that he executed the priest's office before God, in the order of his course. It is natural to infer from this that the courses of singers were also at this time in existence. No evidence, however, of the continued use of instrumental aid in public worship, during the time of our Lord and His Apostles, is required, as, while the temple worship was solemnized, it must have been conducted according to the method prescribed by God.

What objections might be urged against the foregoing exposition of the statements of the Word of God upon this subject, it is difficult for me to conceive. As, however, truth does present itself in different lights to different minds, every facility should be afforded the readers of this periodical for bringing forward views and objections, and thus securing ample consideration of a question, at present of some interest. At this moment, I can only conceive of two objections to the general conclusions arrived at, which may be considered.

It might be argued that, as the temple has been demolished, and the ancient rites and ceremonies of the Jewish Church have been abolished, the arrangements for public praise, made under the Old Testament, are no longer obligatory, but part of those shadows of good things to come, which have passed away. To this, it may be replied, that instruments were used by Miriam, before the institutions of Moses. The argument here resembles that employed to sustain the perpetual obligation of the Sabbath. An appointment, which does not owe its existence to the Mosaic law, cannot perish with it, so that the abolition of the one should carry with it the abolition of the other. The order for praise was instituted by the inspired prophet and sweet singer of Israel, and does not form part of the Mosaic law. Moses, indeed, instituted the trumpets and established the principle of the use of such aids, but they were principally used in the calling of assemblies. The temple service of song, as such, was the work of David. Though the *whole* of the Mosaic law were abrogated (which it certainly is not), this would not affect the institution of sacred song, established by the prophets of God, and perpetuated throughout a thousand years. The Psalms, be it also remembered, are not a part of the Mosaic law. They constitute the hymn book of the Church for every age, and in them we are *commanded* to praise God in the manner alluded to. While such an extensive and perfect system as the ancient Jewish order of praise is no longer possible in any one Chris-

tian congregation, because the whole Jewish nation worshipped at the solemn feast, and a choir of great power was required, yet the principle remains valid for our guidance.

Should it be said that the praise of the Jewish sanctuary was typical, and, like all types, should pass away, it may be replied that praise has not passed away, and *never will* pass away, in the Church, whether militant or triumphant. It may also be urged: why retain the service of praise and drop the mode?—the authority that perpetuates the one should also perpetuate the other. Again, of what was ancient praise a type? The brazen serpent, the burning bush, the cities of refuge, &c., were types of Christ and His Church, but what does the Levitical choir of singers and players foreshadow? The disposition manifested by many to treat the law of Moses and the prescriptions of the ancient Church with neglect, ought to be discouraged. These parts of the Word of God are replete with important lessons for men in their public, social, domestic and private life, as citizens and Churchmen, and will remain, throughout all time, beautiful models of a social condition framed by the hand of God.

The other objection that might be urged is the absence of any prescription in the New Testament. Very little is instituted in the New Testament. During the period comprised in the history of the Acts of the Apostles, there could hardly be said to have been any public worship. Christianity was not tolerated, and Christians worshipped in secret. The objection, however, is infelicitous for the cause of him who presses it. It is a weapon which recoils upon him who wields it. The advocate of instrumental aid may reply to the objectors: "Since you allege that the New Testament is silent upon this point, and that *therefore* there is no authority for the use of instrumental aid in public worship, where is the authority for the arrangements you have made? Where is the authority for choirs? Mention chapter and verse, if you please. Where is the authority for a preceptor? Where is the authority for our tunes with their four parts? The case presents no difficulty to me, because I believe that the practice of the ancient Church, instituted by David, remains valid; but you do not: and where is your authority for our present practice? And how do you account for the silence of the New Testament on a duty of permanent obligation? as all agree that we ought to praise God according to *some* method. By praising God, and by conducting it by means of a choir, you acknowledge the authority of the Old Testament, but you only adopt one-half. You appropriate the vocal, and reject the instrumental." The silence of the New Testament presents a difficulty to him who refuses to acknowledge the validity of the arrangements made by the sweet singer of Israel, and pursued for a thousand years. He must hold that the Church has been left without any divine direction in the discharge of a duty frequently enjoined, and to be continued in time and eternity. He must also hold that our present system is a matter of opinion, and liable to be changed or maintained as any Church may think proper.—a latitude neither desirable nor scriptural. Such a one lands in a latitudinarianism far larger than that to which he is very prone to consign his opponent.

It is right to mention, that, while the allusions in the New Testament, before referred to, do not assume the form of institutions, they are undesignated coincidences, serving beautifully to confirm the validity of the ancient method of praising God. It is also unaccountable, that, while the apostles speak of the abolition of so much of the Jewish law, they should never make mention of this part of the ancient service having passed

away in order to usher in a more spiritual service. The only sufficient reason of this that can be assigned, is: that it was *not* abolished, and that when God is praised in the manner and with the matter prescribed by David, Asaph, Korah, Moses, and Ezra, the praise is as spiritual as it will ever be upon earth,

This matter, as it affects ourselves, has been pressed upon our attention by a movement among many Churches in our connection, in Scotland, who have taken steps to use instrumental aid in public praise. Such a movement is sure to excite attention, and elicit unfavourable and unfriendly comment. Our people should be acquainted with the scriptural ground, so as to be able to meet those who may utter, in ignorance or prejudice, hasty or harsh opinions upon these changes. As to the general advisableness of such measures, viewed as a question to be settled by reason, apart from Scripture, that forms another important aspect of the case, to which we may direct attention in a subsequent communication. A. P.

(To be continued.)

The True Shepherd.

I WAS wandering and weary.

When my Saviour came unto me,—

For the ways of sin grew weary,

And the world had ceased to woo me;

And I thought I heard Him say,

As he came along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

At first I would not hearken,

And put off till the morrow,

But life began to darken.

And I was sick with sorrow;

And I thought I heard Him say,

As he came along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

At last I stopped to listen,

His voice could not deceive me;

I saw His kind eyes glisten,

So anxious to relieve me;

And I thought I heard Him say,

As He came along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

He took me on His shoulder.

And tenderly He kissed me;

He bade my love be bolder,

And said how He had missed me;

And I'm sure I heard Him say,

As He went along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

Strange gladness seemed to move Him,

Whenever I did better;

And He coaxed me so to love Him,

As if He was my debtor;

And I always heard Him say,

As he came along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

I thought His love would weaken,

As more and more He knew me,

But it burneth like a beacon.

And its light and heat go through me;

And I ever hear Him say,

As he goes along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

Let us do, then, dearest brothers,

What will best and longest please us.

Follow not the ways of others.

But trust ourselves to JESUS!

We shall ever hear Him say,

As He goes along His way:

"O, silly souls, come near Me,

My sheep should never fear Me;

I am the Shepherd true!"

ANON.

The Schemes of the Church.

THE LAY ASSOCIATION.

WE believe that any failure or want of success in collecting Church funds through the agency of the Lay Association, may be traced to either or both of the following causes:—

(a) Our people do not thoroughly understand the object for which their money is asked; or,

(b) They are not asked earnestly and systematically to contribute.

We believe that when any object commends itself to the Christian liberality of our Church, she can be quite as liberal as her neighbors. When we went down to our congregations asking them for funds to support a Foreign Mission scheme, we found that our only difficulty was in securing a Missionary, and had every reason to believe that, in so far as the mere matter of money was concerned, we had absolutely nothing to fear. Again: when an appeal was made to the Church in behalf of Dalhousie College; when we were asked to raise the sum of £5000—a somewhat large sum for so small a Church;—we again found several of our congregations subscribe with a liberality creditable to themselves and their Church. And sure we are that those who could shew such liberality in the two Schemes mentioned, would be equally liberal in contributing to the funds of the Lay Association were there not something wrong, either in the manner in which the matter is placed before them, or in its not being presented at all. We trust that the operations of this Scheme are more general than many might be led to suppose from observing, from time to time, the absence of any acknowledgments, from certain quarters, of monies for this Scheme in the *Monthly Record*. Of course, the time is not very far distant when it must be definitely known what congregations *have* and which have *not* contributed, as well as the amount contributed by each. If it is the duty of *some* congregations to move in the matter, it is equally the duty of *all* to contribute. The injunction of Presbytery res.

equally upon all the congregations within its bounds, and, of course, the Presbytery will take care that such an injunction be not disregarded.

And seldom in the history of our Church was there a more urgent call for liberality in this matter, than at present. Through the mercy of God, and the kindness of the Church at Home, many of our vacancies have been filled. We have a zealous and able missionary in the field, doing his work wisely and well among several of our still vacant congregations. He has been sent forth by the Colonial Committee, and his salary guaranteed from Home. Several of our congregations are supplemented from the same source. Another of our missionaries is ministering and doing a good work among our friends in Cape Breton, and we are quite sure that our friends in Cape Breton will at once entirely free the Colonial Committee of every farthing of his salary. Now, what are we to do in Nova Scotia? Shall we still continue to receive monies from Scotland, and make no effort to refund it? Shall it be said of us, that, year by year, we contentedly receive the money collected among a people, for the most part, much poorer than ourselves, and amid a peasantry loaded with heavier burdens than those which we are called upon to bear? Common manliness would certainly answer—No, if we can help it! And surely common gratitude should lead us to make every effort to refund the money we thus receive. How much has the old Church of Scotland done for us in the past! How has she followed her expatriated children in the early history of this country; how earnestly she sought their welfare; how she followed them with ministers and with Bibles; how often were they cheered with the tidings that another minister had been sent out to preach to them in the wilds of America, and to guide them in the way of truth and holiness! And then came those trying times when she had no ministers who could come and live with them always. The unfortunate Secession had taken place, and many of her own pulpits were empty, and her people without their pastors. Still, the Church did not forget us. She did what she could. She sent us Deputation after Deputation. Many of her ablest and most worthy Preachers crossed the Atlantic, and spoke to us words of wisdom and of comfort. Now, again, she has become prosperous. God has been good to her, and her pulpits are again ably filled, and "peace reigns within the walls, and prosperity within the palaces," of our Zion. Still, she has not forgotten us; on the contrary, she has lately sent us out a larger number of missionaries than on any former occasion. And how greatly has this country changed since the first ministers of the Church of Scotland arrived in Nova Scotia! Then the country was nearly a wilderness. There was but little money in the land. The people were scat-

tered here and there through the woods, so that it was impossible to form large or compact congregations. Now, however, things have become strangely altered, and (in so far as the prosperity of the country, at least, is concerned) altered for the better. The wilderness has literally become changed into fruitful fields. The circulation of money has greatly increased. Large congregations have been formed from the scattered few. Now, what ought we to do under those bettered circumstances? There was a time when we could not do much, and when much was not expected from us. In our weakness and infancy, the parent Church cared for us—nursed us—cherished us. She does so still, and does it without a murmur, as fond old parents are apt to do long after the children are in a position to work their own way through the world. And what should we think of that son who has "set up" for himself, and who is really doing well, and is highly prosperous, and still goes back to the parent and begs for some of that money which had been scraped together with difficulty,—and all to save his own pocket and his own purse? He would certainly be considered a very despicable and *unmanly* character. Others would think him very *ungrateful*; for when he ought to strive to repay something of the kindness done him in his days of helplessness, he still makes himself a burden. And is not what is true of an individual, true also of a Church in this particular? If we are *able* to repay the Church at Home the money spent upon our Church in Nova Scotia, and still do it not, we display not merely a want of *spirit*, but a want of common *gratitude*. The *honesty* of our conduct, too, must be considered very questionable; for certainly the funds of the Colonial Committee were never intended for such as are quite able to look after themselves.

Now we believe that we can easily save our own credit, and repay the Church at Home, without imposing upon ourselves any heavy burdens. By carrying out the organization of the Lay Association, we may have money enough for this purpose, and funds still in hand to devote to other important objects. Let us see how this can be accomplished.

The subscription for membership in this Association is the very small sum of 7½d. per quarter, or 2s. 6d. per year. It has a working committee of a Chairman, Secretary, Treasurer, and several Collectors. It proposes that those Collectors should visit each family in the congregation, once a quarter, and receive from every adult the sum of 7½d., which is 2½d. per month. The amount is so small that all can afford it. Now, let us see, first, what may be done through such an agency in one congregation, and, afterwards, glance at what might be accomplished were this scheme systematically supported through-

out the whole Church. Let us take the average number of adults at a moderate figure—say four—both parents and two children. Of course, in some families, the number would be much greater, while, in others, it might be less,—so that *four* may be safely taken as an average. Then, let us take a particular congregation, representing an average, being neither the smallest nor the largest,—say a congregation of 120 families. Then, $120 \times 4 = 480$, the number of contributors in the congregation. But 480 half-dollars is equal to £60; i. e., a congregation of 120 families contributes £60 yearly, to the funds of the Lay Association, and no one gives more than 2½d. per month, or 7½d. per quarter. Who can say that the sum is too large? Now, let us glance at what might be done throughout the Church, or within the bounds of our Synod, at this rate of payment. We have before us the statistics of 1862, and take our numbers from them, as those of 1864 are but very partial and imperfect. Even then, we had no returns from several congregations upon this subject. St. John's, Newfoundland, St. Mary's, McLennan's Mountains, and Truro, are blank. Leaving them out of our statement, we have given us 2470 families within the bounds of Synod, and all having an interest in the prosperity of the Church, and the success of the Lay Association. But $2470 \times 4 = 9880$ —the number of those who are asked to contribute; that is, we ought to have a yearly income of 9880 half-dollars, or 4940 dollars, or 1235 pounds, from those quarterly 7½ds., which would leave no one any poorer at the end of each year! And what an amount of good might the Church accomplish, with such a sum at her disposal. Were

she not called to remit the money, or at least part of it, to the Parent Church, she could use it well in this country, or in sending ministers and missionaries to the heathen. With such a sum at our disposal, we might support at least six missionaries, in certain portions of the heathen world. This consummation would be attained, not by contributing *large sums*, for such would not be necessary, providing each individual gave honestly and constantly his 7½d. per quarter for this grand object. After this, let no one tell us that we go beyond our *means*, when we think of having *one* Foreign Missionary. More money is squandered upon trifles, or thrown uselessly away, yearly, than would support six times the number of missionaries. Neither is there any necessity for our receiving monies from Scotland, if we do our duty in this matter. Through the collectors of the Lay Association, the whole debt might be paid, without any difficulty in the case; on the contrary, we would find ourselves more comfortable when the work was done.

Taking the standard already adopted, it might be well to glance at the amount which each congregation would contribute, provided those quarterly collections were constantly and conscientiously made.

Having the Statistical Returns for 1862 to guide us, we subjoin a statement of the number of families in our different congregations, and the amount which each might be expected to contribute. We still adhere to the old subscription of 2½d. per month, or 7½d. per quarter, and four contributors in each family.

The Returns give the following Nos. of families, and those Nos. multiplied by 4, will give the No. of Contributors:—

	No. of Families.	¼ Doll.	£	s.	d.
St. Andrew's Church, New Glasgow, - - - -	232 x 4 =	928 =	116		
St. Matthew's, Halifax, - - - - -	159 x 4 =	600 =	75		
St. Matthew's, Pugwash, - - - - -	71 x 4 =	284 =	35	10	
St. Matthew's, Wallace, - - - - -	110 x 4 =	440 =	55		
Knox's, Earltown, - - - - -	91 x 4 =	364 =	45	10	
Calvin's, W. B. River John, - - - - -	85 x 4 =	340 =	42	10	
St. Andrew's, Pictou, - - - - -	180 x 4 =	720 =	90		
St. Andrew's, Halifax, - - - - -	62 x 4 =	248 =	31		
St. James', Charlottetown, - - - - -	120 x 4 =	480 =	60		
Roger's Hill Church, - - - - -	86 x 4 =	344 =	43		
Cape John Church, } - - - - -	78 x 4 =	312 =	39		
River John Church, }					
St. John's, Belfast, P. E. I., - - - - -	270 x 4 =	1080 =	135		
St. Andrew's, Gairloch, - - - - -	150 x 4 =	600 =	75		
St. Luke's, Saltsprings, - - - - -	228 x 4 =	912 =	114		
Wallace River and Folly Mountain, - - - -	50 x 4 =	200 =	25		
St. Andrew's, Musquodoboit, - - - - -	56 x 4 =	224 =	28		
St. Paul's, East River, - - - - -	114 x 4 =	456 =	57		
St. Columba's, West Branch, - - - - -	132 x 4 =	528 =	66		
Georgetown, P. E. I., - - - - -	80 x 4 =	320 =	40		
St. Columba's, P. E. I., - - - - -	40 x 4 =	160 =	20		
Barney's River, - - - - -	60 x 4 =	240 =	30		
Lochaber, - - - - -	25 x 4 =	100 =	12	10	
	2470	9880	£1235		

Now, besides those congregations we have omitted, the above takes no account of our numerous friends in Cape Breton, who are becoming organized, and will yearly, we trust, become more and more zealous and systematic in support of our Schemes. Supposing even, that we have taken too large a number for our average, and that, instead of our having 4 contributors in each family, we have but 2, still the Lay Association ought to have yearly, in funds, at least over £600, although none should contribute beyond the quarterly subscription of 7½d. Yet we know that there are many ladies and gentlemen in our congregations who would never think of giving anything less than 1s. 3d. per quarter, and, perhaps, we ought very humbly to beg their pardon (which we gladly do), for putting them down at 2½d. per month.

The Presbytery of Halifax has no Lay Association, apart from the Home Mission, which is vigorously and efficiently supported. We would, however, wish to see this organization over the whole Church, and feel assured that, were it adopted by the Halifax Presbytery, it would meet with the same success, and be carried on as vigorously as their other Schemes.

Now, in order to attain to something like the results we have indicated, we hold that nothing is wanted but a *combined effort* on the part of *all our congregations*. If the burden rest upon a few of our congregations, they can do but *little*, and will not continue to do even *that little* long. It is equally discouraging and unfair that some congregations should contribute from time to time, while others do not concern themselves to make any collections. In this matter *every congregation*, however weak or small, should bear its own part. One wheel, however small, may throw the most perfect machinery out of order, and destroy the symmetry and success of its working, and, until each congregation believes this, we must have partial failures in all our Schemes. Again, much depends upon the office-bearers of the Association. If the President has tact and energy, and some enthusiasm,—if the Secretary and Treasurer be punctual in calling meetings, in keeping their accounts, and in remitting monies to be acknowledged in the *Monthly Record*,—if the collectors—*young men*, or, still better, *young ladies*—be zealous and regular in collecting, we see no necessary cause why we should not realize something like the above, and the Church find that she has a very noble and efficient agency in her Lay Association.

S. M. G.

W. B. E. R.

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A Washington special to the New York *Commercial* says:—"The Israelites in different sections are remonstrating against the proposed amendment to the Constitution, recognizing the Divinity of Christ."

Trials of the Cape Breton Highlanders.

[NO. IV.]

THE CHURCH OF SCOTLAND AND HER ACCUSERS.

It is most unfair to ascribe views and sentiments to any man, or to any body of men, which they neither avowed nor adopted. It is cruel and wicked to charge a community with treasonable designs and treasonable conduct towards their monarch, which they had never conceived nor entertained. But it is much more arrogant and reprehensible to ascribe to a Church the most culpable sentiments and acts, which had never been held in theory, nor followed in practice. And, a more serious charge could not be advanced against any body of intelligent Christians, than that of denying the Headship of Christ! This charge, need we say, has been most arrogantly brought against the Church of Scotland. And the terrific dread of being guilty of this heinous sin served greatly and chiefly to swell the ranks of the Free Church; and, to accomplish this desired end, this alarm had been long and loudly proclaimed, at Home and abroad. Now, this accusation must have been rightly or wrongly, justly or unjustly raised against us; and, therefore, the truthfulness or untruthfulness of the accusation ought to be well weighed, again and again, by accusers, not less than by the accused. For, when a crime so grievous has been so often put forth, with so much apparent religious gusto, this could not have been done without some great guilt resting somewhere, which demands contrition and confession before Him who is King over all, and weighs every word as well as act, and shall bring all to strict and righteous account. Now, to form anything like a correct estimate of this charge, it should be inquired, who are the legitimate judges? In religious matters, it is surely as rational as Scriptural, that every man ought to know best, and has the right to declare what are his religious beliefs. It is not what other men think of us, or say of us, but what we really hold and avow, that must be taken as our religious sentiments and principles; on the contrary, were it required of us to interpose between the Omniscient One and the hearts of others, to express their religious sentiments, what honest and conscientious man would not shrink from the task? Who would not rather leave it between every man and his supreme Judge? And, whoever would assume the responsibility must surely be chargeable with arrogating "the crown rights" of Him who challenges this as His peculiar right. Most assuredly, it is the first right of every man, and of every Church, to declare what are their beliefs. It is readily conceded that the ground matter of this charge is so easily comprehended, that any honest and intelligent man is able to form his judgment as to the

justice or injustice of this accusation. No Church on earth has more clearly and fully made known the truths and principles to which they have and must adhere, than the Church of Scotland has done. And, that our Church has never, in any shadow of form, denied the Headship of Christ, may be shown by every attainable means of proof. Her standards, to which she has adhered for centuries, declare this in the most explicit terms. In no instance, since our Church has been so strenuously charged with this sin, can it be shown that, in word or deed, His authority has been denied, or surrendered, in things spiritual, to any power beyond the pale of the Church. The supreme judges, in things temporal, as we have shown in a former paper, declared, in the clearest possible manner, that the Church of Scotland was the highest authority in Scotland, in things spiritual, and they averred that they could not adjudicate in such matters. But, let us glance at the position of our accusers, and at the evidence which they shall adduce. The testimony of witnesses and judges can be more fully appreciated when their precedents are well understood. In our last, it was shown that they had to submit to the least of the civil authority, and the manifest reason why they did not yield still more, was the fact that McMillan was compelled to withdraw, for want of pecuniary means to carry on his suit any longer. This is the opinion, not only of the Church of Scotland, but also of the dissenting bodies. And this is manifest from the fact that the Free Church exercised all her skill, and the best skill of the best civil council she could command, to prevent his case coming up to be fairly tried, on its merits,—their plea being that the proper party had not been pursued, which, of course, must have implied that McMillan's plea was legitimate. With this plea, the poor man was worried for years. But, although the Free Church was compelled to submit to the civil law, against their wishes, shall we accuse that Church with denying the Headship of Christ? Forbid. We dare not assume such a prerogative. One is their Judge, even God. "Let every man be fully persuaded in his own mind." But, with equal, yea, with greater propriety, might we resort on them. For we hold, and purpose to show, hereafter, that those who left our Church were the very parties who brought Church and State into collision, before 1843. And they next brought their own Church into collision with the State. Had the Free Church, on finding that the harsh judgment passed on McMillan brought them into collision with the State, been willing to own their fallibility, and, had they then retraced their steps, and proceeded to try McMillan according to the constitution by which they were alike bound, they possibly might have avoided civil penalties, and submission to the arm of the civil courts. Had they seen and admitted that they were not so spiritualized in

their new order of things, but that they, as well as McMillan, had civil interests to protect, they might have discovered that the State had a right to look after and protect the civil interests of each one of her subjects. And, until that Church, or any Church, falls back or assumes the position of the Apostolic Church, and hold no vested property, as could not now be held in Spain, &c., it must be known that each one of the corporate body has not only spiritual, but civil interests, to protect, and therefore hold a certain relation to the civil authorities. But, the Free Church has never shown that McMillan has been justly condemned, in accordance with the laws of their Church. Hence, he has a right to say that he has been unfairly and illegally deprived of temporal and spiritual privileges, because it was done, not in accordance with any rational or Scriptural rule. Could this have been done after the law of Christ's kingdom?

It is now a settled opinion that McMillan would not have been so summarily dealt with, and adjudged, had it been seen that the harsh and lawless sentence passed upon him would have led that Church into so much trouble and expense. Had they anticipated this, there can be little room for doubt, but they would have tried him by the law and constitution to which they were severally bound. And, whether or not, what is more in accordance with the principles of good order and good government, sacred or civil, than to try a man by the rules of his society? Make refusal the general rule, and there would soon be an end of all society, and there would be no use to form any compact or association, over the whole earth.

It requires no lengthened course of argument to show that the Church of Scotland has recognized the Lord Jesus Christ as Supreme Head of the Church and Supreme Arbiter of the Nations. Her practice, as well as her standards, and her entire history since this baseless charge has been urged against her, bear the clearest, the most unmistakable and uniform proof to this effect. The Church of Scotland adhered strictly to her constitution and laws, and did not encroach on the civil rights of any under her jurisdiction. Our Church has been very careful to observe the constitution and compact to which she had been pledged, in things spiritual and civil, and has avoided encroaching on the province of those constituted to rule in civil matters,—and thus our Lord Jesus Christ has been acknowledged Supreme Ruler over both. Consequently, there has been no infringement on our rights, and no collision with the civil authorities, since the Secession. This is most manifest to all within the Church who have given the subject that attention and consideration which it demands. It is also freely acknowledged by honest and charitable men in other Churches, who are most competent to judge. It may

be quite enough to mention the Rev. Dr. Hanna, son-in-law of Dr. Chalmers, one of the brightest lights in the Free Church of Scotland. We therefore adduce his name as no ordinary authority. In a sermon published by him, more than two years ago, he asserts that it is wrong to charge the Church of Scotland with denying the Headship of Christ. (We regret that we are not prepared just now to quote his express words.) And although there were some who would have him withdraw this honest avowal, all the influence that could be brought to bear on him could not induce him to do so. We take this fact as affording an additional and broader argument in attestation of his assertion. For this was nothing less than a general concession in the Free Church that Dr. Hanna was right in his declaration. We accept this concession with no ordinary amount of satisfaction,—not because we required any assurance from without to make us fully persuaded in our own minds, but as an evidence that the Free Church is coming to see the injustice of the charge, and to acknowledge the true independence of our Church, as it may and ought ultimately to lead to closer friendship and real harmony between the Churches. And this charge being withdrawn, all the rest must disappear as the “baseless fabric of a vision.” It also affords ample proof that the Free Church has been fighting against something less formidable than air. And this concession being made at Home, where the subject had been fully canvassed and tried by both Churches, for more than twenty years, how forcibly ought this to tell on the minds and hearts of those who so frequently and arrogantly accused our Church in this country! How powerfully should it induce those who took the lead in rendering the Colonial Church, to serious reflection, and to consider the amount of guilt they incurred. Nor ought it to be a matter of less serious consideration and deep contrition for those who so recently made such bitter and unprovoked attacks on us, whether in Cape Breton or elsewhere. Whatever excuse, or palliation, should be offered twenty years ago, during times of deep excitement, the remotest shadow of a shade cannot now be advanced by any intelligent man in any Church, when every honest man who has given the subject serious attention must admit the independence of our Church. But when the old war cry is raised—when ever capital is expected to be made thereby, (and the ranks of the new Church must be swelled somehow);—when this is done at the very time that friendship is professed, and desire is expressed for closer intercourse, surely such conduct must be reprobated by every honest and good man, of whatever name. Nor can it be but highly offensive in the sight of the Omniscient One, who requires truth and honor in all our professions. It should not be forgotten that the grand reason alleged for separation or division in

the Colonies, was sympathy with the Free Church of Scotland. And for what? Sympathy, because they charged the Church of Scotland with denying the Headship of Christ, which is now discovered, in Scotland, after twenty-two years' trial, to be a fallacy or false accusation. And, we most devoutly hope, for the sake of the accusers themselves, that this shall soon be generally and openly acknowledged in the Colonies. This we greatly desire, for the more righteous position of those who urged the unjust charge, and, likewise, for the better understanding, and a more genuine, cordial and enduring friendship between the Churches. For, as I could not hold Christian fellowship with one against whom I could righteously advance such a charge, neither could I expect that any honest man, who really believed in his heart I was really chargeable with so seriously dishonouring the alone Saviour, would desire intercourse and Christian fellowship with me. It may then be seen at a glance, that, if there is to be honest and enlightened friendship, one Church must resign from this very grave charge; or the other must plead guilty. Now, there is not the remotest probability that our Church can, or shall ever confess to the justice of this charge, nor should this, for one moment, be sought, while its falsity is being admitted by the intelligent and conscientious of that Church, who were our accusers, and, while, moreover, its falsity is being continuously proved, in the history of our Church, at Home and abroad.

(To be Continued.)

A. McK.

Organs in Churches.

To the Editor of the Monthly Record :

DEAR SIR,—I beg to enclose, for insertion in the next number of the *Record*, a letter by the Rev. Dr. Hill, upon the subject of the introduction of instrumental music into Presbyterian Churches. It is scarcely necessary to mention that the author of this excellent, and, in my opinion, unanswerable letter, has long held one of the highest and most responsible positions in the Church of Scotland—that of Professor of Divinity in the University of Glasgow; and that in every thing relating to the laws and practices of our Church—to discipline and ecclesiastical judicature, he is recognized by its Courts as the highest living authority. The opinion of such a man, then, on what is known as the “Organ question,” which seems to be creating a sort of mania in some quarters, must have great weight, and it is to be hoped that the earnest language in which it is expressed shall not have been written in vain.

The proposed introduction of Organs is but the insertion of the thin end of the wedge for farther innovations. We already see this

truth in course of illustration; for we find that the use of a liturgy, read prayers, with genuflexions, and standing during praise, are either in actual practice or in active agitation among several of those congregations that are in favour of the Organ.

We are told that the use of the Organ in singing has a solemnizing and elevating effect upon the worshippers, and that there is nothing in God's Word forbidding it. I entertain no such opinion; for if we admit the first part of the proposition, we must, as a natural consequence, admit its corollary—that musicians are the holiest of mundane creatures, and that there must be a larger amount of spiritual-mindedness, of earnest piety, in the Roman Catholic and Episcopal Churches, than in any other. I am not prepared to admit this, for I believe that in no portion of the Christian Church has there, at any time, been a larger measure of faith, of real practical holiness of heart and life, than was among the Puritan Fathers of England and the followers of John Knox in Scotland, among whom instrumental music, as a part of public worship, was unknown.

What reason have we to be dissatisfied with the pure and simple form of our present mode of public worship? We know of none which combines so fully the spiritual and intellectual. It excludes, and I trust will continue to exclude, the merely sensuous, which, in other Churches, overlays more or less, and, in some, all but chokes every vestige of spiritual life.

Jewish ritualism has been quoted as an authority in favour of Organs. It is true, music was much cultivated among the Jews, and both David and Solomon had their singing and dancing men and women in great numbers; they had also the blare of the trumpet, the beating of timbrels, besides the playing of stringed instruments in Temple worship. Now if one part of this form of worship is right at the present day, another cannot be wrong. But, in truth, the whole machinery of this merely ceremonial worship perished with the Old Dispensation, and there is not a shred of authority in the New Testament, or in the history of the primitive Church, in support of either its principles or practice in our Churches.

It may be said that this is one of the non-essentials—it is not necessarily an article of faith, and may be safely left to the taste and wishes of our people. I reply, that it is calculated to destroy uniformity of worship, to introduce confusion, to weaken discipline, and undermine the very spirit of Presbyterianism. It is the beginning of further dangerous innovations, which may end no one knows where, but which have led the Church of England as far as Puseyism, and have left Christianity little more than an imposing ceremonial in the Church of Rome.

I trust and believe that the great body of Presbyterians, both in Scotland and the Co-

lonies, are altogether adverse to this Organ movement, and are convinced that its general success would be one of the greatest calamities that ever happened to our Church, inasmuch as it would alienate from it forever the great heart of our people. For my own part, I should prefer, a thousand times, to join a Church in which instrumental music has at least the authority of some centuries in its favour, rather than accept a hybrid worship which, while it would not be Presbyterianism, neither would it be anything else. And above all, I do not think that the House of God is the place to which people should desire to flock merely because they hope to enjoy there the gratification of hearing fine music. I know that in some Churches this is largely the case, and the fruit is not all that might be desired.

I am, dear sir,

Yours, respectfully,

JOHN COSTLEY.

Pictou, Feb. 14, 1865.

THE ORGAN IN PARISH CHURCHES.

To the Editor of the Glasgow Herald:

SIR,—A circular was sent to me last week respecting the erection of an organ at the New Church of Ayr. I do not know who are members of the committee from which the circular came, but I take leave to state that, in my opinion, they, and others in different parts of the country, who are pursuing a course similar to theirs, are acting at variance with the fundamental principles of our Presbyterian Church. In an Independent or Congregationalist Church, a minister and his congregation may make what arrangements they think right or expedient for the management of their affairs, or the conducting of public worship. But it is not so with us. We are a collective body, with a system or order of worship prescribed to us. Each particular Church, with its minister and session, is under the superintendence and control of the Presbytery of the bounds, and each Presbytery, in like manner, is under the control of the superior Church Courts. It does not belong, therefore, to a particular minister, even with his kirk-session and his people, to make alterations on the established worship of God, however suitable or desirable he and they may consider these alterations to be. Changes can be made only by competent authority. Ministers, at their ordination, come under solemn obligation "to assert, maintain, and defend . . . the purity of worship, as presently practised in the National Church, and asserted in Act 15, Assembly 1707, entitled 'Act against Innovations in the Worship of God;' and further, to submit themselves willingly and humbly in the spirit of meekness to the admonitions of the brethren, . . . and to follow no deviative courses from the present established doctrine, worship, discipline and government in this Church."

I am aware that the terms in which the last General Assembly expressed its deliverance on the report, anent Innovations, have been urged as authorising the attempt which is now being made for having an organ employed in the worship of God; that deliverance seeming to imply that such innovations as do not interrupt the harmony of particular congregations, will not be objected to. But this appears to me to be an entire misapprehension of the General Assembly's

bly's meaning. The passage in the deliverance, which is relied on, is in these words:—"Further, the General Assembly express their determination, when necessary, to put in force the laws of the Church in respect to any innovations, whereby the harmony of particular congregations, or the peace of the Church in general, is disturbed." The "determination" thus expressed seems to me to give little encouragement to innovations generally, and least of all to the introduction of an organ in the worship of God, when the words quoted above are combined with the concluding sentence of the Assembly's deliverance:—"And the General Assembly earnestly call the attention of ministers, elders and congregations to the importance of improving the psalmody of the Church, and particularly of training the young in early life to join in singing to the praise of God in a grave and melodious manner."

If I am wrong in the view which I take of the Assembly's deliverance, then it is time for Presbyteries to look to their rights, and to claim, with a jealousy due to so important a privilege, that, before any measure affecting the doctrine, discipline, worship or government of this Church obtains the sanction of the Assembly, it shall be submitted to the Presbyteries of the Church.

That the introduction of an organ into our public worship will be an innovation, is, I believe, admitted by all. It will be a new thing in the Church of Scotland, which has now existed for more than 300 years. Royal authority failed in 1617 to overcome the strong feeling that then prevailed against Episcopacy and instrumental music in the worship of God; and in the long period which has elapsed since that date, I know of only two attempts that were made to have organs played in our churches. One was at Aberdeen, and the other at Glasgow. Both were abortive. Have our people in the present day become reconciled to the idea of an organ being used in our worship of God? Whatever may be the feeling in its favour in particular congregations, I am persuaded that the great bulk of our people are strongly against it. If it be so, are their feelings to be set at naught? Is the peace of the Church in general to be disregarded for the satisfaction and enjoyment of a portion of its members? Are uniformity and simplicity in our public worship no longer to characterise it? Are the distinctive principles of the Church of Scotland to be actually abandoned?

My old-fashioned notions may be a subject of merriment to some, as only showing how far I am behind the advancement of the times in which we live. But I have laboured too long in the service of our National Church, not to feel the deepest interest in her welfare, and in the preservation of her order; and being now incapacitated by great age to take part in the business of her courts, I avail myself of the opportunity offered by the circular to which I have referred, to protest against the object contemplated by it, and still more, against the mode in which that object is sought to be attained.

I am, Sir, your obedient servant.

ALEX. HILL, D.D.

[THE subjoined communication on the same subject, and enclosing, also, Dr. Hill's letter, as given above, has since been received.—ED.]

For the Monthly Record.

SIR,—Having, by to-day's mail, received the British papers, I beg to forward a letter from Dr. Hill of Glasgow, Father of our Church, and formerly Professor of Divinity, upon Innovations in Public Worship. This

well-timed article goes clearly against such music as is now being attempted in some of the Churches at Home, and as is advocated in the pages of our *Monthly Record* here. And nothing can be plainer than that the lawfulness of the matter lies with the worthy Doctor. There is both reason and truth, I believe, in the remark, that the "great bulk of our people are strongly against it." Why, then, does it find favor? Greatly because of its being foisted on certain Churches by their ministers. The rise of the matter was this: A minister of an aristocratic congregation in Edinburgh, for reasons that had weight with himself, introduced the practice, and he, being also a Professor, recommended its adoption to his students, and now every new minister must have a harmonium or an organ to help him to worship God! It is worthy of note that in that same Church where it began, whereas £500 were raised for an organ, only £5 were raised for the Missionary and other Schemes of the Church. Verily, when we adopt the sensuous, we do not advance the spiritual—the real life of a Church.

But mark where innovations in religion grow to! The same Church that uses an organ, reads prayers and responses; and the minister thereof acknowledged, before the Synod, that he had sometimes administered the Sacrament of the Supper in private! Precisely; the same feeling to gratify mongrel Episcopalian dictated celebrating the communion in private houses. And now what is to grow out of all this? And how are we, Scottish Presbyterians of a National Church, to distinguish ourselves from Episcopalian? I must own that were I an advocate of instrumental music and a liturgy, I would honestly follow out my scruples and go over to the English Church, where both can be had in better style than can ever be attained in a Presbyterian connexion. True to this. The whole thing is un-*Presbyterian*, un-*Scotch* (so far as the Kirk is concerned), and unedifying. Instead of seeking to extend the Church, and make its services attractive to those who seceded from its pale, the bulk of our people are disgusted with practices which are really obnoxious to their religious feelings, and which must, sooner or later, divorce them from the Church of their Fathers, and plunge them into one or other of the ranks of dissent that are ready to receive them. A better device for alienating the "middle classes," which are the real strength and backbone of the Scotch Church, could not have been thought of. It began not from any devotional desire, and is not the accompaniment of religious growth, and cannot end in any real good. But I have done. The late lamented Dr. Leitch warned the Canadian Synod, two years ago, against "driving from the threshold of their Churches, Scottish emigrants, by having their most sacred associations shocked by instrumental music in the house of God." I have no fear for the

Highlanders of Nova Scotia. Sooner will the refluxing tide stand still, and the seasons change their courses, than we hear of a staunch, sensible, and devout congregation in our midst begging for an organ, harmonium, dulcimer, sackbut, or any other instrumental music, to aid them in worshipping God! The thing is preposterous. Go, improve your choirs. Teach your congregations psalmody. Learn to guide the melody as Spurgeon does,—now gravely, now plaintively, different airs for different strains, but all by the human voice—that divine organ, the noblest and best, the “glory of man,” as the Psalmist calls it; but, O, bring us not again under the power of carnal ordinances that kill (2 Cor. iii. 6), whose successful resistance once cost our martyred fathers their blood, and whose use now will diminish the *spiritual* as it increases the *sensuous* element. In this matter, I trust to remain a true conservative to the Church of my Fathers, of Knox, and of the Covenanters.

Manse, Pictou, Feb.

A. W. H.

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For the Monthly Record.

THE MANSE, WEST BRANCH, }
20th January, 1865. }

My dear Mr. Pender :

The enclosed communication has just come to my hand, accompanied by a request that it might be published in the *Monthly Record*. I consequently forward it to you for publication, and have no doubt but you will find a suitable place for it. I am sure Mr. Gunn's remarks must prove very interesting to your readers. Perhaps there is no portion of this Province of which so little is known by the inhabitants generally, as Cape North, and, consequently, any information given of that isolated portion of our country, and the character and circumstances of its people, shall we are sure, be received with pleasure. Mr. Gunn's historical sketch of the place from its first “settlement,” and the present position of the people in regard to the ordinances of religion, will be read with much interest. We leave his very excellent communication to speak for itself, by merely saying that if the Presbytery of Pictou shall do nothing to supply the wants of Cape North, it shall be from inability, and not from any want of sympathy or of well-wishing.

Yours truly,

S. M. G.

Cape North.

A GREAT divine has surmised, if not actually asserted, that it is one of the wiles of the devil to tempt some of the human race to emigrate as far “north” as possible, so as to send them out of the way of the Gospel. However that may be, had Edwards lived in our time, and sailing round Cape North, been cast ashore at the Bay of Aspy, he would be glad perceiving the farm-houses

along the banks of the river, and at the foot of the mountains. Entering any of them, he would be well received; and, should he pass a week among the inhabitants, the earnest preacher would, of course, give them one or two sermons. When, at parting, after having now calmly surveyed the wild scenery but fertile valleys, and been told of the mines and minerals, and treasures of the deep here, he would only regret that his admiring hearers are so far removed from all the benign and salutary influences of a stated Gospel ministry.

They are eighty miles from a minister, on either side of the Island.

Here, the first settlement dates fifty-two years ago, by three or four American families, whose descendants are connected with no particular denomination, only they call themselves Protestants. Not long after them, came the Scotch Highlanders, now numbering one hundred families. At present, they have no minister, no schools, no churches, though of the latter, three are required here, owing to the distance, and the steep hills separating the four settlements of Grandance, the Bay of Aspy, the Bay of St. Lawrence, and Ingonish. The Roman Catholics, here, though less numerous, have two chapels—one in the Bay of St. Lawrence, the other at Ingonish.

The front land is mostly taken up. The rear is a complete wilderness, thirty miles square, consisting of hills and lakes, bogs and barrens, naturally claimed by the moose and the caribou, as their rightful, permanent domain, till the end of time. Here, hundreds of these noble animals roam at large, happy in the enjoyment of their primeval liberty and independence. And the Legislature of the Province ought, betimes, to devise measures for their protection from the unsparing hand of inconsiderate man. The scenery of Cape North is uncommonly striking at first view, distinguished from the rest of the Island by the steepness and tremendous gorges of its massive hills, especially of one entire chain of mountains, the highest in this country, extending from the point of the Cape, in a straight line through the centre, twenty miles inland, and terminating in the barrens. This dark, stupendous wall of mountains, viewed from the east, is a great sight. Here sublimity is at its climax.

The roads here have much improved since twenty five years ago. Then I had to walk on foot here, picking out my way by means of a blaze; now I can take my horse. In twenty years hence, a man can keep his saddle all the way; and people can drive their wagons on the east side of the Cape; but how soon on the west must be left to the Engineers and certain Honourable Gentlemen to decide. Ten thousand pounds would do it in no long time. The “snake roads” here, up hill and down hill, ought, forthwith, to be discontinued, and the money expended on a circuitous route, along the sides of the mountains. Riding on horse-back here, at any time, is a giddy exercise, and, in winter, is highly dangerous, when the mountain side is one sheet of ice; only, should man and horse slide down, both will stop at the first tree.

Here, the first preacher was the first settler, John Gwynn, an American Refugee, in 1812. He owned a vessel, in which he traded round the Island; and, when in port would hold meetings for prayer, reading the Scriptures and exhortation, at Margaree, the Strait of Canso, and Sydney. And the savour of his good name, and pious efforts, in this way, still lingers with a few of his surviving contemporaries, at these points. This preacher did not a little good, at a needful time, here; and some of his numerous offspring are found walking in his footsteps. I rejoice

reflect that one of the same name and clan, with the difference of but one or two letters, who, at a later period, has often visited our people in Cape North, will not be the last preacher here.

Considering the disadvantages of these remote settlers, they rank higher in the scale of morality than might be expected; and their industrious and frugal habits, in general, have earned for them a comfortable living. I cannot say that, among their various pursuits, religion holds a prominent place, yet family worship here and there is still maintained, and most look into their Bibles on their silent Sabbaths. Besides, the missionary finds them respectful and liberal, and once among them, he can hardly get out of their hands. Originally of the Church of Scotland, they, with few exceptions, form a united congregation, well able to support a minister; and, amidst all the changes of the day, they naturally seek shelter in the quiet bosom of their "old mother." Lately, at a public meeting of the congregation, it was unanimously resolved that ministerial services be sought from the Presbytery of Pictou in connection with the Church of Scotland, until we can secure a missionary for them. And it is time that the Presbytery should take up their case. The first settlers brought with them more or less of a religious profession. A few, since taken away, were distinguished for a spirit of prayer, and their exemplary conduct. Now, the danger is that those occupying their place, will soon lose all relish for religion, and a sense of its obligations. As regards its religious destitution, Cape North has most of the claims of a Foreign Mission, though one at our doors. Where there is no vision, the people perish: and here, the rising generation is reverting fast to a state of heathenism. Wherefore, it is devoutly to be desired that an effort be made to supply, as soon as may be, this scattered little flock, with a pastor who will gather them together, and feed them with knowledge and understanding.

JOHN GUNN.

Cape North, C. B., Dec. 21st, 1864.

Memoirs of Johnston and Matheson.

THE REV. GEORGE PATTERSON has published a volume under the above title, and—although, as a rule, we dislike lengthy memoirs of the kind—we may say that it deserves well of the Christian public. Nova Scotia is still a young, poor, and sparsely peopled country, and she cannot, therefore, afford to let the memory of any who have honored her soon die. And although the missionaries whose biographies are here given were characterized by no intellectual greatness, and lived too short a time to do much even in their own field of labor, still, as self-sacrificing spirits, they stand out from the mass of their companions, and deserve honorable recognition. We would, indeed, welcome the book more unreservedly, were it only half the size that it is; for what benefit can there be in transcribing, for the general reader, lengthy extracts from diaries filled with wearisome details about school and college life, and monotonous meditations and reflections that even the person who wrote them would hardly have had the patience to wade through in after years; or to give, al-

most in full, a correspondence that can be interesting to none outside the circle directly concerned! Still, let us not be querulous. Better, perhaps, to have too much than too little; for here and there, in the midst of the diaries, addresses, and correspondence, we do come upon an expression or an incident that shows us that which we wish to see: the real human nature of the persons about whom we are reading. Aided by such glimpses, and by having had some personal acquaintance with both Johnston and Matheson, let us now state what estimate should be formed of their character and worth.

S. F. Johnston was a bit of rugged but genuine Scotch-Irish nature—a man much superior to his outward seeming. Mr. Patterson gives his religious pedigree with a comical minuteness of detail:—"In religious profession, his ancestors had been *not only* thorough Presbyterians, but Seceders of the strictest type, and, for several generations, had maintained a reputation for superior piety.—his great grandfather, his grandfather and three of his brothers, his father and one of his brothers, having all been ruling Elders in the Presbyterian Church." The italics in that sentence are our own. What a deep, quiet conviction, in the author's mind, of the essential superiority of the Seceder type of Presbyterianism, the words indicate! Not that we at all blame him for thus revealing what the Yankees would term "his proclivities." Let every bird be proud of its own nest.

Johnston did not get fair play in his up-bringing. His parents meant well, but they were not only of the "strictest type," but of "the strictest sect." The innocent merriment of youth they taught him to consider idleness, folly, and sin; and thus a yoke was put upon him that would have crushed a less stout, and twisted a less ingenious nature. But he became neither a slave nor a hypocrite. The only evidence we have, in his after-life, that he could stoop to doubtful and under-hand means of doing good, was a practice he had of "writing letters anonymously to persons in whom he felt an interest, but with whom he had but a slight, or, perhaps, no acquaintance, urging upon them attention to their great concern." We are sorry that Mr. Patterson contents himself with mentioning such a fact, and considering it "of doubtful propriety." If mentioned at all, it ought to have been directly reprobated. There can be no mistake about the matter. The practice is unmanly, unjustifiable, and unwise. If Harlan Page or any other person was guilty of such conduct, more is the pity, and the less his friends say about it the better.

Through all the difficulties of home and surroundings, of defective education and poverty, Johnston struggled. Poor fellow! life was no pleasure-jant to him, but unceasing toil. With pious valour, however—with real faith in Christ his Master—he set

himself to his work, and thought of flinching never entered his head. Most truly he felt that he was "called" to go forth on "the Lord's crusade of mercy," and to that he dedicated himself, and he did not once look back. He goes as colporteur to Kansas and Nebraska, thinking that work among the off-scourings of Europe and America would prepare him for work among the savages of the South Seas. Toils and privations tell on his frame, but he utters not one murmur—says scarce one word about them. Forging rivers and marshes, sleeping in wet clothes and in the open air or in filthy cabins, among Indians and reckless Border ruffians, he did his work simply and faithfully as a missionary of the Cross. Here let us honor the true man! I who knew Fulton Johnston say that he did this not for money—not for name or fame, but for Jesus Christ's sake, and because in Him he loved brother man and sister woman.

We need say little more about him here. It would be thought ungracious in us to speak of the difficulties thrown by his Presbytery in the way of his getting license to preach. But when boobies are readily admitted into the ministry of every Church, it is not a little provoking to find a strong heroic soul kept back, frowned upon, and all but hounded off. And why? Because he was not "a dumb dog"—because he saw and bewailed and condemned "the faithless coldness of the times"; whereas, in the opinion of some of his ecclesiastical superiors, he should have been more smooth-tongued, cold-blooded, and "icily regular."

On the 8th November, 1859, Johnston left Halifax for the New Hebrides. He arrived in Aneiteum on the 25th June following, and was soon after stationed on Tanna. He was not to labour long there or elsewhere on earth. On January 27th, 1861, the Master called him to his rest.

The second half of Mr. Patterson's book gives us the memoir of Mr. and Mrs. Matheson. It is a sad tale. Matheson was much inferior to Johnston in intellectual strength and in buoyancy and originality of character. The devotional element was strong in him, but both the state of his bodily health and his peculiar temperament disqualified him for useful missionary work among the heathen. But let us say no unkind word concerning him; for there was in him the one good thing towards the Lord God of Israel, and that is, in his dedication of himself to the Lord, and the Lord's work, he was sincere. Such as he was, he offered himself, and he died at his post.

But most cordially would we recommend Mr. Patterson's book were it only because of the record of Mrs. Matheson which it contains. Truly does another author, who has been for twenty-five years a missionary in Polynesia in connection with the London Missionary Society, say of her: "Seldom

has an offering of richer promise been laid upon the missionary altar;" and that in her case, as in that of the beloved McCheyne, "it seems as if the Lord had struck the flower from the stem ere any of the colours had lost their bright hue, or any leaflet its fragrance." And Mr. Patterson is justified in saying concerning her, that "few women have been placed in circumstances more trying, and few have afforded a finer specimen of Christian patience, wisdom, and heroism." No wonder that when Bishop Selwyn of New Zealand saw her coming into the room, "he advanced to meet her, and kept hold of her hands for a long time, and made her sit beside him on the sofa." The noble old missionary felt that she was a worthy daughter. Many daughters of Pictou have done well; but she has excelled them all. She was a niece of Mr. Geddie, the man who is our ideal of a missionary. *Osi sic omnes!* Let the Church thank God for her missionaries, and on the roll let the name of Mary Matheson be placed high!

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THE CHURCH IN NOVA SCOTIA.

HALIFAX.

DEATH OF REV. JOHN MARTIN.—We have space in the present number merely to announce the death of this faithful and venerable servant of the Lord, who departed this life on the 22nd ult., at the age of 75 years. His labors in Nova Scotia have extended over a period of half a century, the principal part of his time being devoted to the charge of St. Andrew's congregation in Halifax, of which he was pastor for more than forty years, which position he resigned about nine years ago, when he received the appointment of Superintendent of Missions from the Colonial Committee. We will give a short sketch of his life and labors in our next.

ST. ANDREW'S CHURCH.—The Rev. Geo. Boyd, at a late meeting of the Halifax Presbytery, demitted his charge of the above-named congregation, and announced his intention of returning to Scotland about the month of April. Mr. Boyd has officiated as pastor of that congregation for over eight years, during which time the utmost harmony and cordiality have existed between the minister, session and trustees, and the congregation generally, which fact has been abundantly shewn by the several substantial tokens of which he has been the favored recipient; and sure we are that his departure will be the subject of deep regret by those who enjoyed the benefit of his first labors in the work of the christian ministry. We cordially endorse the remarks of a contemporary:—"We are sure that his leaving the city will be regretted, especially by his ministerial brethren, to whom his uniform

courtesy, and readiness to oblige and assist, have greatly endeared him. Wherever he may go, the best wishes of all who know him in Halifax will follow him."

St. MATTHEW'S.—A collection was made, a short time ago, in this congregation, as a New Year's Gift to the Rev. Mr. Geddie,—to be devoted to whatever object he might think best in connection with his mission in the South Seas,—which amounted to \$180. The Ladies' Bible Class connected with the same congregation also contributed \$32 for the same purpose. We learn that Mr. Geddie intends to make use of this amount in supporting an Orphan Asylum on Aneiteum.

TRURO.

ABOUT a year and eight months ago, the people connected with the Church of Scotland in this place received a regular pastor. The congregation was, and still is, very small and scattered, but the following facts will show what has been done by the people within that period:—(1.) The stipend guaranteed by bond was only £75, but £80 have been uniformly paid. The congregation, therefore, have more than fulfilled their legal obligations. They have done their *duty*. Moreover, it is expected that the sum of £90 may be raised for the current year. (2.) Several pews have been sold and let; we are not aware of the exact number. (3.) The debt on the building, twenty months ago, amounted to £318 2s. 1½d. It is now only £173 11s. 6d.—having been reduced within that period by £144 10s. 7½d. The proceeds of a lecture by the Rev. Mr. Philip, and of a Tea-meeting held last summer, reduced the debt by £52 10s.; and the following extract from the minutes of a meeting of the Trustees, dated 25th Nov., with which we have been furnished, will show how the main part of the reduction has been effected. It may be premised that the debt on the Church is due exclusively to Mr. George Gunn and Mr. Alex. McKay, and that the sum owing to Mr. McKay is pure outlay:—"Mr. George Gunn gave in his account against the Church, showing a balance due him (including interest for one year and a half) of £173 11s. 6d. Also, Mr. Alex. McKay gave in his account, showing a balance of £92 0s. 7½d. due him, exclusive of interest. Mr. McKay kindly agreed to deduct from his account the sum of £42 0s. 7½d. Mr. Gunn also kindly agreed to deduct from his account the sum of £50; leaving, in all, as debt due on the Church at this date, the sum of £173 11s. 6d."

For this handsome and liberal conduct on the part of these gentlemen, an expression of gratitude was recorded in behalf of the Trustees of the Church generally.

Looking at the state of the Church in Truro, it was considered that the time had come when an Eldership should be appoint-

ed. An application to that effect having been made to the Presbytery of Halifax, this solemn and interesting ceremony, after all necessary preliminaries, was expedited on Tuesday, the 7th of February, when the following parties were duly ordained, viz.: Messrs. William McLeod (North River, South Branch), Thomas McCallum (North River, West Branch), John A. McLean (Salmon River), John Murray (Harmony). The Rev. G. M. Grant preached and presided on the occasion, and addressed the Elders in an instructive and appropriate manner. A meeting of Session having been held, Mr. William McLeod was appointed Representative Elder for this year.

It may be mentioned that, within the past year, the Church has sustained a severe loss in the death of Mr. Duncan Black, of Lower Village, who held the office of a Trustee. Mr. Black was a man of pure and lofty christian character, of unaffected zeal and piety, and of remarkably agreeable and winning manners, and his memory will long be cherished with deep respect by all who knew him.

Mr. Alex. McKay, whose energy and self-sacrifice in behalf of the Church cannot be over-estimated, was nominated a Trustee in place of Mr. Black, and kindly consented to act.

RIVER JOHN.

PRESENTATION TO REV. MR. MCCUNN.—We are glad to learn that, on Saturday, the 21st Jan., a deputation from St. George's Church, River John, waited on their pastor, the Rev. Robert McCunn, and, in name of the congregation, presented him with an exceedingly handsome sleigh, in token of their appreciation of his zealous labours among them.

WE notice, also, with very great pleasure, the active preparations that are being made by the same congregation for the erection, in the course of next summer, of a comfortable Manse for their pastor. An interesting course of lectures is being delivered, with the view of assisting in procuring the necessary funds to enable them to accomplish their object. Rev. Messrs. Philip of Truro, and G. M. Grant of Halifax, have already occupied the lecturer's stand, and four others are announced for the month of March, viz.: Rev. S. McGregor, whose subject will be, "Hedley Vicars and Christian Manliness;" Rev. J. V. Jost, on "The Greatness of Great Britain;" Rev. Thomas Sedgewick, on "The Study of Words;" and Rev. Mr. McCunn, the pastor, on "Silver Nails."

St. Andrew's Sabbath School, Picton.

A few Sabbaths since, some kind friend, modestly signing himself "An Old Scholar," presented each pupil attending this school

with a copy of Bateman's Hymn Book, containing 130 Hymns and Melodies, with appropriate music. Such acts of generosity are like sunbeams to Sabbath School teachers, and, while they serve to cheer them amid the many difficulties and discouragements that beset their work, also awaken to deeper interest the youth under their charge. The scholars meet every Wednesday evening to practice the tunes, under the superintendance of Mr. Jack and other members of the choir. Thanks to the thoughtful donor!

Presentation to Rev. Mr. McMillan.

On the 30th January, Miss Maggie McIntosh and her father waited upon their pastor, the Rev. William McMillan, at the Manse, and in the name and on behalf of the young ladies of his Earltown congregation, as a mark of their esteem for him and appreciation of his services, presented him with Matthew Henry's Commentary, in five folio volumes, in beautiful type, and very handsomely bound.—*Standard*.

General Lee's Advice to his Son.

THE following letter will be read with interest G. W. Curtis Lee, to whom it is addressed, is now at Richmond on the personal staff of President Davis, and in command of the immediate defences of the capital:—Arlington House, April 5, 1864—MY DEAR SON: I am just in the act of leaving home for New Mexico. My fine old regiment has been ordered to that distant region, and I must hasten on to see that they are properly cared for. I have but little to add in reply to your letters of March 26, 27, and 28. Your letters breathe a true spirit of frankness: they have given myself and your mother great pleasure. You must study to be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do right. If a friend asks a favor, you should grant it if it is reasonable; if not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one: the man who requires you to do so is dearly purchased at a sacrifice. Deal kindly, but firmly, with all your class-mates: you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to be one thing before a man's face and another behind his back. We should live, act, and say nothing to the injury of any one. It is not only best as a matter of principle, but it is the path to peace and honor. In regard to duty, let me, in conclusion of this hasty letter, inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness—still known as the dark day—a day when the light of the sun was slowly extinguished, as if by an eclipse. The Legislature of Connecticut was in session, and as its members saw the unexpected and unaccountable darkness coming on they shared in the general awe and terror. It was supposed by many that the Last Day—the Day of Judgment—had come. Some one, in the consternation of

the hour, moved an adjournment. Then there arose an old Puritan Legislator—Devonport of Stamford—and said that if the Last Day had come, he desired to be found at his place doing his duty, and therefore moved that candles be brought in, so that the House could proceed with its duty. There was quietness in that man's mind—the quietness of heavenly wisdom and in flexible willingness to obey present duty. Duty, then, is the sublimest word in our language. Do your duty in all things, like the old Puritan. You cannot do more; you should never wish to do less. Never let me and your mother wear one grey hair for any lack of duty on your part.—Your affectionate father, R. E. LEE.

SCHEMES OF THE CHURCH.

1855 HOME MISSION.
Feb.—Col. St. Andrew's Church, Pictou, £5 8 0

LAY ASSOCIATION, St. Andrew's Church, New Glasgow

Statement of Monies Received from the Collectors for the year ending 31st January, 1864, and paid over to James Fraser, Esq., Central Treasurer.

Miss Margaret C. McDonald and Miss Henrietta Lippincott, for North Division, New Glasgow,	£4 6 3
Miss Sarah Fraser and Miss Annie McKay, for South Division, New Glasgow,	5 16 0
Miss Catherine Fraser, for West Side, New Glasgow,	1 1 6
Miss McKenzie and Miss Fraser, for Albion Mines Section,	7 1 6
Miss Elizabeth Wier, for Pine Tree Section,	1 8 6
Total,	£19 13 9

List of Monies Received and paid as above, for the year ending 31st January, 1865.

Miss Sarah Fraser and Miss Annie McKay, for North End, New Glasgow,	£5 1 10 1/2
Miss Margaret C. McDonald and Miss Henrietta Lippincott, for South End, New Glasgow,	5 2 4 1/2
Total,	£10 4 3

A. FRASER, (Downer), Sec.

Acknowledgment of Monies received for Professor's Salary in Dalhousie College.

THE following is a statement of the monies acknowledged in the last Record, by W. GORRISON, Esq., as received from me for the payment of the Professor in Dalhousie College. And I would beg, in the name of the Education Committee, to thank these gentlemen for their ready response to our call for this object.

ALEX. MCKAY, Vice-Convenor.

Rev. G. M. Grant, Halifax,	£5 0
Rev. G. W. Stewart, Musquodoboit,	1 5
A. McKay, Esq., Truro,	3 15
J. Hart, Esq., Baddeck, C. B.,	2 10
L. McDougall, Esq., Whybocomagah, C. B.,	2 10
A. Campbell, Esq., Broad Cove, C. B.,	5 0
Hon. C. Campbell, Baddeck, C. B.,	1 5
Roger's Hill Congregation,	4 0
A. McK.	2 0
Total,	£27 5 0