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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

FEBRUARY, 1872.

No. 2.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 5.

We regret the absence from our pages in our present issue, of the usual amount of original matter. We cannot understand why there should not be more writing done by ministers and others. It is certainly not because there is nothing interesting to write about, for almost every letter, private or otherwise, which we receive, contains one or more "items" which ultimately find their way into our pages. We hope that in future numbers we shall have a better supply.

"That they may be one." He who reads the signs of the times must rejoice to see the closer fellowship and friendly feeling manifested by the two Established Churches of the United Kingdom. In the present issue, we draw attention, by extracts, to the fact that men of the very highest standing as clergy of the Church of England have taken advantage of the freedom of the Church of Scotland, and have preached the gospel from her pulpits. Such interchange has a good and beneficial effect, not in anticipation of an absorption by one Church

of the other, but in developing that charity between the different members of Christ's flock which he meant there should be when he gave the "New Commandment," from which Dean Stanley preached in Old Grey Friars', Edinburgh.

The subject of union is eliciting some comment from writers in the religious newspapers. There seems to be some misapprehension on the part of such writers as to the union under the consideration of the different Presbyterian Churches of British North America. There seems to be a desire for a union of the different Synods, locally contiguous, *i. e.*, that, for example, the Churches of the Lower Provinces should unite first and then consider the larger union.—But such is not the question before the negotiating Churches at all; the question before them is one of a grand large comprehensive union, to which question we have simply to say yes or no. If the larger union falls to the ground, we will be in a position to consider the smaller, but not till then.

HALIFAX ASYLUM FOR THE BLIND.

THE first annual Report of the Halifax Asylum for the Blind is now before the public. Of such an Institution Halifax may well be proud. It is a worthy sister Institution to the Asylum for the Deaf and Dumb already doing a noble and benevolent work in the city. So that all our readers may know about the Halifax Asylum for the Blind, we extract the following from the statement contained in the Report:—

“For the founding of this Institution a debt of gratitude is due by the people of this Province to the late William Murdoch, Esq., who died in London, in 1867, having a few years previously taken up his residence there, after a long, useful and successful life as a merchant of this city. In his will he bequeathed, in addition to various other charities, the munificent sum of £5,000 N. S. Cy., towards the endowment of an Asylum for the Blind, on condition that a suitable building would be secured at a cost of not less than £3,000. An amount was raised by subscription shortly after his decease, sufficient for this purpose, and an eligible site having been procured gratuitously from the City on the South Common, arrangements were at once made, and a suitable brick building was erected, capable of accommodating about 40 pupils.

It is unnecessary to make further remarks than to express the hope that the blessing of God may attend this institution, and that it may do all the good that the benevolent founder had in view in his kindly endeavours to increase the happiness and usefulness of this hitherto neglected class of our fellow beings in this Province.”

William Murdoch Esq., was a member of St. Matthew's Church in Halifax, and a warm adherent of the Church of Scotland. And no better evidence could be desired of his broad and deep charity towards other persuasions of Christianity, than the noble gift left out of his abundance towards such a laudable object as the founding of such an Institution as that whose first Report is at present under consideration. The Report speaks for itself, and we give it to our readers, so that they may, if they feel inclined, forward donations towards the funds of so laudable an Institution. The Report reads as follows:—

“The building, which is in an open and airy situation, was contracted for in the

summer of 1868, and was completed in the fall of the following year, at a total cost of \$14,027.08. In the following year the fences enclosing the lot and outhouses were erected at an additional cost of \$1068, and \$356.75 were expended in improving the grounds, and it will require further outlay during the next year or two for the same purpose, and for the planting of trees.

The total amount of subscriptions towards the building fund, including a grant of \$2,000 from the Government, was \$15,557.38. The securities for the bequest of the late Wm. Murdoch, Esq., £5,000 N. S. Cy., were handed over by Charles Murdoch, Esq. in October last, together with the interest due on it, which will enable the Directors to make the total amount of investments \$24,000 N. S. Cy.

As soon as the building was ready for occupation, public notice was given in the newspapers, and a resolution was passed by the Managers that, as soon as the number of applicants amounted to 5, within the ages of 8 and 18, the Institution would be opened. The Corresponding Secretary was at the same time in communication with similar Institutions in the United States for suitable Teachers, and it was only last spring that he learned from Mr. Chapin, Superintendent of the Asylum at Philadelphia, that he could send a blind lady as Assistant Teacher who had been under his instruction for some years, and being thankfully accepted, she arrived here in July, bringing with her such books, &c., as were necessary for a commencement. The Managers are under great obligations to Mr. Chapin for the warm interest he has always evinced and the offer to aid as far as lies in his power.

They subsequently engaged the services of Miss Reynolds as Superintendent Teacher, who was at the time finishing her studies at the Normal School, Truro; also a Steward and Matron in the persons of Mr. and Mrs. Dilworth, who were highly recommended, having previously superintended the Servant's Home in Lockman Street, and who have given satisfactory evidence that their duties are conducted with fidelity and economy.

The school was opened for instruction on the 1st of August, with two male and two female pupils, an additional male and female lately arrived makes the number of pupils six. They have all been attentive to their studies, have behaved well, and are making as much progress as could be expected from the short time they have been under instruction.

The expense of maintenance has so far not exceeded \$140 per month. The present income is the interest of \$24,000 N. S. Cy.,

with \$1,000 from the Legislature, voted in 1869, and which it is expected will be a permanent annual grant. The highest rate that any pupil has so far been enabled to pay is \$80 per annum, while one had to be taken free. The amount fixed by the Board of Managers for those who could afford to pay was \$120 per annum.

As \$5 per annum will give subscribers all the privileges of membership, it is earnestly to be hoped that many throughout the Province will add their names to the list, and use their influence in sending more pupils to take advantage of the great benefits that must result, to this hitherto neglected class in our Province, from this Institution.

The Board of Management have to regret the loss of their late President, the Hon. M. B. Almon, who ever took a warm interest in the affairs of the Institution, and was earnest in forwarding its interests.

Dr. Dodge was appointed Visiting Physician of the Institution, and is deserving of the warmest thanks of the Managers for his gratuitous and kindly services rendered on all occasions.

J. F. AVERY, Pres."

Halifax, 27th December, 1871.

From personal acquaintance with the Teachers as well as with the Steward and Matron we are enabled to speak without hesitation as to the efficiency of the Institution. The progress of the pupils already enrolled has been such as to satisfy the teachers and their friends, and the happy appearance of the pupils together with the homelike appearance of everything about the Institution, speaks volumes as to the future of this benevolent undertaking, and must be a sufficient reward to all who have contributed either money or time towards it. There is much yet to be done. A full and complete set of apparatus is an absolute necessity, and this the Institution has not yet been provided with. A Library of books in raised letters should be at the command of teachers and pupils—those so far as we saw which are now within the Institution belong to the teachers. They should not be the only books to suit the pupils and teachers within reach. The teachers may and ought to have their own books, but there should be a regularly appointed Library, to which teacher and pupil alike would have free access. We feel assured that the Board of Managers would be delighted to receive either money contribution towards the same

or suitable books in raised letter. What would be a nobler act than that of founding a Library in the Asylum for the Blind? A very small sum of money, compared with the sums every month spent on vanity, would accomplish this and hand down a name to a grateful posterity.

As this brief notice of a good and Christian Institution may meet the eye of some one who may have a friend who would be benefited by the Institution, we give the conditions of the Report as to the admission of pupils:—

(1) *General Terms*—

Young blind persons of good moral character, between the ages of eight and eighteen, may be admitted to the Institution by paying one hundred and twenty dollars per annum, the payments to be made by half-yearly instalments in advance. This sum shall cover all the expenses of board, washing, tuition, and medical attendance. The pupils must furnish their own clothing, and pay their own fares to and from the Institution.

Their friends may visit them at reasonable times under the regulations of the Board.

(2) *Special Cases*—

The Board of Managers may receive special applications for the admission of pupils who are in indigent circumstances, and grant or refuse the same from time to time as in their judgment may be consistent with the state of the funds of the Institution.

(3) *Day Scholars*—

The Board may, at their discretion, receive day scholars upon such terms and conditions as they may prescribe.

(4) *Forms, &c.*—

Applications for admission must be addressed to the Recording Secretary, at the Asylum, and made upon the forms and in accordance with the directions prescribed by the Board.

Articles Contributed.

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

I.

THE APOSTLES—PETER.

(Luke vi. 13-16.)

What an interesting list is here presented to us! Whatever may be the judgment of those, who are led by the glare

and tinsel of this world, there is no such catalogue of names as this to be found in the compass of history. They are far greater than the twelve Cæsars. Instead of lessening, it increases their fame, that they were generally of lowly station. They were honored with the company and confidence of the Prince of the kings of the earth; and their actions and their teaching have had a more permanent, more extensive and more blessed influence on the opinions, the character, the happiness and the destiny of mankind than those of the most illustrious philosophers, legislators, kings and conquerors the world ever saw. There are four lists given of the names of the Apostles—one in each of the three first Gospels, and one in the 1st chapter of the Acts. These lists all differ from each other in some minute circumstances easily explained, and particularly in the order of the names, so that we are not to suppose, that they are curiously arranged with the view of settling the rank and precedence of the apostles. Whatever superiority any of them had above the rest, was a superiority of attainments, graces and services, and not a superiority of office, for in this respect they were equal. Peter and Andrew are indeed always put first; and they may have attained that honour, as being the first, who were called to be disciples. Peter is generally understood to have been the elder of the two brothers, and therefore placed before Andrew; and there can be no question, that, though Peter had no superiority of office, he was a much more celebrated character than most of the apostles.

As we have here a complete catalogue of the apostles, I shall give in the same order a brief sketch of some of the principal parts of their history, as far as is known from Scripture, or sufficiently authenticated from other sources. And first of Peter:

"Peter" was born in Bethsaida, a town on the shore of the sea of Galilee, or lake of Genesaret, in the district of upper Galilee. He was the son of Jonas, or Jonah, of whom we read nothing more; and he was, by trade, a fisherman. He was brought by his brother, Andrew, to Christ; the result of which introduction he would ever gratefully remember. His original name was Simon, the same with Simeon; which, since the time of Jacob's son of that name, was a common name among the Jews, and signified "hearing," or "he that hears." When he was brought to our Lord, He told him that he was to be called by the new name of Cephas—the word in Syriac for a stone or rock, as expressive of the firmness and decision of his character. Cephas, rendered into Greek, gives our word "Peter." He was a mar-

ried man, as is expressly said by Paul, and as appears from the account we have of his wife's mother being miraculously cured of a fever by Christ. He appears to have pursued his original occupation for some time after his introduction to Christ; but when formally called, on a memorable occasion, along with three other disciples, he left his nets, forsook all and followed Him. In the context we have his appointment to the apostleship mentioned. Equal in rank, he surpassed most, perhaps all, of the twelve in zeal; though sometimes his zeal degenerated into rashness. A few of the many striking occasions on which he came prominently forward may here be noticed. When Christ was walking on the water to the ship in which the disciples were, Peter, having asked and obtained permission, left the ship, and began to walk on the water to meet his Lord; but when he saw the water boisterous and rising, he was afraid and began to sink, and cried out, "Lord, save me;" on which Jesus "stretched forth his hands and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt." From this part of his history we learn that we should not unnecessarily expose ourselves to dangers and temptations; that Christ sometimes allows his people to have their own choice in such cases, to humble them and prove them; that even in the most dangerous circumstances, if we be strong in the faith, we shall proceed with confidence and safety; that if, when turning away our eyes from Christ, we fix them on the difficulties and terrors with which we are surrounded, we shall fall or sink; that if, when beginning to sink, we call on Him, He will uphold us; and that, though He will rebuke the weak believer, He will never leave him to perish.

When many of those who had been following Christ became offended at some of His doctrines, and went back and walked no more with Him, and He then said to the twelve, "Will ye also go away?" it was Simon who thus nobly spoke out and replied for himself and the rest: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure that thou art the Christ, the Son of the living God." And much in the same spirit, when our Lord, after hearing the different opinions which were entertained of himself, said to the disciples, "Whom say ye, that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God." It was on this reply that Jesus addressed to him the most gracious words, "Blessed art thou, Simon Barjonas," or son of Jonah, "for flesh and blood hath not revealed it unto thee,

but my Father, who is in heaven. And I say unto thee, thou art Peter;" and then, in direct and principal reference to the grand truth of his Messiahship, as the ground-work of the Gospel, and, probably with some allusion also to the name Peter, though certainly not as if Peter had any exclusive privilege, or was to be considered as a foundation in any other than that inferior sense in which all the apostles and prophets were a foundation—Jesus added, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." And then He subjoined the following words, which, though by no means peculiar or personal to Peter, to the exclusion of the rest of the apostles, or furnishing any warrant to any pretended successors to lay claim to intallibility, are yet very honourable to Peter and the rest of his colleagues, as showing them to be possessed of power to announce the doctrine and manage the discipline of the church, and that, too, backed with the authoritative assurance, that, whatever they should thus do, should be ratified in God's courts above,—“I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shall loose on earth shall be loosed in heaven.”

Peter was obviously one of Christ's most intimate friends. It has been remarked that, even out of the twelve, Christ chose a triumvirate, or three men, who appear to have been peculiarly in his confidence, namely, Peter, James and John. Peter, along with those two, was honoured to witness our Lord's transfiguration on the Mount; and it was he who then said at once, with much good feeling, but with as much inconsideration: “Lord, it is good for us to be here; if thou wilt, let us make three tabernacles: one for Thee, and one for Moses, and one for Elias.” To this occurrence Peter afterwards referred with much pleasure and confidence; “we have not followed cunningly devised fables, when we made known unto you the coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, ‘This is my beloved Son, in whom I am well pleased.’ And this voice, which came from heaven, we heard, when we were with Him in the holy Mount,” 2 Peter 1: 16. In like manner Peter was one of the three who went with our Lord when He raised Jairus' daughter; and who accompanied Him into the garden of Gethsemane, on the occasion of His agony, when He had to say to all the three:

“What! could ye not watch with me one hour?”

Among the circumstances which betokened his affection for the Saviour, but which, at the same time, betrayed much ignorance, and a very culpable want of respectful submission, is that when, in reference to our Lord's speaking of his own death, Peter took Him, and began to rebuke Him, saying, “Be it far from thee, Lord; this shall not be unto thee;” and when our Lord addressed him in these sharp words, “Get thee behind me, Satan,” or adversary; “thou art an offence unto me: for thou savourest not the things that be of God, but those that be of man.” The greatest blot, however, in all his character is well known to be that, when, after having declared that though all men should deny Christ, yet would not he, but that he was ready to go with Him to prison and to death, and that though he should die with Him, yet would he not deny Him, he, notwithstanding all this, soon after repeatedly denied Him in the most solemn manner, and cursed and swore, saying: “I know not the man.” What a fall was here! How directly does it tend to do away with that idolatrous regard with which Peter is viewed by Romanists! What a lesson is it to Christians to beware of the causes which led to his disgrace,—self-confidence, false shame, cowardice, and evil company! But as his fall was great, so his repentance was deep, and the tokens of his complete restoration to the favour of his Lord were most satisfactory. Jesus, after His resurrection, seems to have studiously embraced opportunities of noticing him; “He was seen of Cephas and then of the twelve.” He thrice put the question to him, “Simon, son of Jonas, lovest thou me?” And thrice Peter replied, if not in the same words, yet to the same purpose, “Lord, thou knowest all things; thou knowest that I love thee;” on which our Lord graciously said to him, “feed my Lambs, feed my sheep.” What an encouragement is here for the offending disciple to return, in the renewed exercise of penitence and faith, to his most compassionate and forgiving Lord!

To omit many other interesting particulars recorded in the gospels, let us glance at a few of the chief, which are stated in the Acts of the Apostles, for a single hint will be enough to bring much to the remembrance of those who are in any considerable degree conversant with Scripture. It was Peter, who stood up in the midst of the disciples in Jerusalem, and proposed the election of a new apostle in the room of Judas. It was Peter, who preached the

powerful sermon on the day of Pentecost, recorded in the 2nd chapter of the Acts. He is declared, as well as the other apostles, to have wrought many miracles, several of which are particularised. His concern in the case of Cornelius is, as narrated in the 10th chapter of the Acts, very interesting, as showing him to have been the first, who introduced the gospel among the Gentiles; and he afterwards boldly and satisfactorily defended that procedure in the midst of the disciples. He visited Samaria, Lydda, Joppa, Cæsarea, Antioch, and other places. On one occasion, we read of him temporising, so that Paul "withstood him to the face," because he was to be blamed. But he was in general, faithful and noble minded. In the grand council of Jerusalem on the subject of the obligation of the ceremonial law, he took a prominent and decisive lead in maintaining the liberty of the Gentile converts. For the cause of Christ he cheerfully endured disgrace, scourging and imprisonment.

As Peter promoted the gospel by his preaching, so he also promoted it by his writings. He wrote two epistles, which have come down to us; they are addressed—the first, to the believing strangers scattered abroad, through certain parts of the world; and the second, to all, "who had obtained like precious faith." These epistles are teeming rich with matter of the most vital and delightful interest. His second letter was evidently written under the vivid impression that his death was at hand. "I think it meet, as long as I am in this tabernacle," says he, "to stir you up by putting you in remembrance, knowing that shortly I shall put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour, that ye may be able after my decease to have these things always in remembrance." He here refers to what Christ said to him, as recorded in the last chapter of John's gospel: "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This he spake, signifying by what death he should glorify God."

Hitherto we have had the infallible record of God's own word to guide us; but farther it does not conduct us. A great number of additional and minute particulars are related by early uninspired writers concerning Peter and the other apostles. Of these circumstances many bear the mark of improbability and superstition on their face, some are directly contradictory to what is contained in Scripture. But

that all these relations are fabulous, it would be a very unreasonable extreme to suppose. In many, perhaps in most cases, it is impossible to separate with certainty, the true from the fabulous, yet there are some leading points which may be considered as almost certain. It was foretold by our Lord, that Peter was to suffer martyrdom. Without vouching, then, for the particulars of his martyrdom, as given by different writers, many of which, however, are sufficiently probable and very affecting, there seems no reason to doubt, that, after labour in various parts of the world and arriving at a good old age, Peter suffered martyrdom at or near Rome, by crucifixion, and, according to his own earnest request, was crucified with his head downwards, as judging himself unworthy to die in the same posture with his blessed Lord.

Thus lived and thus died, unquestionably the most remarkable of the twelve apostles. There was a black stain, indeed, in his life, but it was gloriously wiped away at last. Nero, the bloody tyrant, pursued him to the cross, but he could not follow him farther. Simon Peter nobly exemplified his own precept: "If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf." He passed from the crown of torture and ignominy to the crown of life and glory; and now joined to the noble army of martyrs, who having come through much tribulation, have washed their robes and made them white in the blood of the Lamb, he is before the throne of God, and serving him day and night in his temple. His history furnishes us with a caution against precipitance, self-confidence and some other evils, and with a pattern of zeal and love and many other excellencies. Let us be on our guard against the one and copy the other, and let us see to it, that we carefully study and cordially embrace that divine system of religion, on which he rested all his hope, and for which he thought it not too much to die.

Astronomy.

THE PLANETARY SYSTEM.

"Hath not my hand made all these things?"
Acts vii. 50.

NO. III.

In the treatment of this subject we shall at the outset refer to some of the leading characters which are common to all the planets. Science has revealed a family connection betwixt the Sun and the remotest orb which circulates about it; and since the Sun itself revolves around some other centre which has not

yet been discovered, carrying all the planets and comets of which it has the direction along with it, the idea of a bond of union subsisting through the illimitable extent of the material creation is thus suggested—Sun revolving round Sun, and system round system—all being under the unerring guidance of Him without whose cognizance not even a sparrow falls to the ground!

The principal planets—we give them in the order of their proximity to the Sun—*are* Vulcan,—if it really exists—Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus, and Neptune. They all approach the form of a sphere, or perfectly round globe; are all in motion, and not only pursue their journeys in their respective orbits in the same direction, but also revolve on their axes from west to east. They are all opaque or dark bodies, and shine by reflecting the light they receive from the Sun. The distinguished Astronomer, Kepler, first proved that the planets move in ellipses; he also proved that they describe equal axes in equal times. In accordance with the principles of gravitation their velocity is greatest at those parts of their orbits which lie nearest the Sun. Were the orbit of the earth a perfect circle, and the Sun in the centre, its motion would be the same at all points; but since the Sun is not in the centre of the ellipse, and as the diameter of the ellipse differs at various points of the earth, it comes much nearer the Sun at certain parts of its course than at others. Hence when it is at its perihelion or nearest point to the Sun it moves quickest, and when at its aphelion or most distant point it moves slowest. But how comes it that since its motion is so irregular it describes equal areas of space in equal times? Let us try to make this important law plain. What is meant by describing equal areas in equal times is, that on the supposition of a line being attached from the centre of the Sun to the earth which shortens as the earth neared the Sun, and lengthened as it departed from it, the amount of space which the line would travel over in a given time would be equal at all times. It is clear that at its perihelion the extent of the orbit described by the earth is much greater than at its aphelion, but the area or amount of space tra-

versed by the line is the same, for the obvious reason that the rapidity of the earth's motion when comparatively near the Sun adds the actual ground traversed by the line, just in proportion as its slower motion when at a greater distance from the Sun diminishes it. Without a diagram it is difficult to convey our meaning, but we hope we have succeeded in making it intelligible.

We have said that the velocity of the planets is in proportion to their distance from the Sun. A familiar illustration of this fact is furnished when having attached a bullet to a string we whirl it round, allowing the string to coil about the finger, in which case the rapidity of the bullet's progress is increased in proportion as it nears the center of motion. There is also a clearly ascertained connection, for the discovery of which we are also indebted to Kepler, betwixt the distances and periods of the planets. These elementary laws common to all the planets are easily expressed, but the amount of labour involved in their discovery and demonstration was incredible. For eight years did Kepler work to determine the curve in which the planets move, and it was only after nineteen hypothesis were tested with the utmost mathematical severity, and were all rejected, that the ellipse or oval figure, which when but little flattened nearly resembles a circle, was found to be the true form of the orbits. Having by the discovery of his three great laws reached the elevation on which for many years his eye was fixed, and to attain which he had brought a brilliancy of genius, in combination with a degree of energy and industry which have rendered his name famous, his enthusiasm found vent in the following words, "nothing holds me. I will indulge my sacred fury! If you forgive me I rejoice; if you are angry I can bear it. The die is cast. The book is written, to be read even now, or by posterity, I care not which. It may well wait a century for a reader, since God has waited six thousand years for an observer."

Standing on the firm astronomical platform which Kepler with so much hard work had framed, Sir Isaac Newton aspired to reach the loftiest intellectual point ever attained by man, and succeeded. The power to which the un-

deviating accuracy of the planets in pursuing their prescribed paths, as well as the cause of their accelerated motion when traversing those parts of their orbits nearest to the Sun, were not yet discovered. To the solution of these problems Newton bent his powerful intellect. The sagacity of Kepler had traced a connection between the tides and the Moon, and he held that a similar connection existed between the Sun and the planets, but he had not succeeded in adducing the necessary mathematical proof of his conjectures. The falling of an apple from a tree is said to have originated the train of thought which resulted in Newton's splendid discoveries. When Newton began his great work the figure of the earth was pretty accurately determined, as well as the distance of the Moon from the earth—these facts in connection with the ascertained rate at which bodies near the surface of the earth fall, being 16 feet in the first second, contributed materially to his success. The idea occurred to Newton that the Moon itself might be a falling body attracted by the earth just like the apple, but that it did not reach the earth because it had received an impulse in a straight line, and that the contending forces thus operating might retain it in its course in moving round the world. But how was the rate at which the tendency to fall to be determined? It was indeed conjectured that this force would decrease in proportion as the square of the distance increased—the square of any quantity resulting by multiplying it by itself. For example, were it possible to carry a body four thousand miles above the earth it would be then twice as far from the centre as when at the surface of the earth. If at this height the body was found in the first second of time to fall four feet, or one fourth of sixteen feet, the conjecture referred to would be established by unquestionable evidence. But it was impossible for Newton to ascend to the top of even the highest mountain, and were he able to do so the distance would be so trifling as compared with that by which the surface of the earth is separated from its centre as to be in such a calculation inappreciable. But an expedient occurred to Newton by which he could transport himself, as it were to the moon,

and test the amount of her fall. The distance which in a given time she was deflected from the straight line in which she was constantly striving to move he regarded as the measure of her fall or attraction by the earth, and having ascertained that, he made a calculation as to its agreement with the theory of the diminution of force according to distance, and found, alas! that there was a difference of one-sixth between the two values. The calculation is laid aside, as not yielding an entirely satisfactory result, till at a meeting of the Royal Society in London having ascertained that Picard had made a more accurate measurement of the earth's diameter, he immediately assumed the new basis, and found the ultimate values to correspond! What a moment of intellectual triumph was that! and what a remarkable proof did it furnish of the infinite skill with which God has regulated the forces of the universe. Thus, was the grand law proved that every particle of matter in the universe attracts every other particle of matter with a force or power directly proportioned to the quantity of matter in each, and decreasing as the squares of the distances which separate the particles increase.

Newton subsequently demonstrated that in virtue of gravitation the curve in which the planets and comets must move can be no other than either a circle, an ellipse, a parabola, or a hyperbola, and hence the movements of all the heavenly bodies are found to correspond precisely in this respect with theory.

But would not a heavy body like the moon fall towards the earth much quicker than would a small body weighing, say 100 pounds, and if so, how can the law of decrease of attraction in proportion of distance hold good? This question was decided in an interesting and satisfactory manner by an experiment made when Galileo was a young man, in order to test the views he had promulgated on the subject. Galileo held that a ball of 100 lbs. would descend to the earth in the same time from a given altitude as one of 200 lbs. His opponents held that the latter would touch the earth in precisely half the time. The disputants were hot and confident, and it was resolved to try an

experiment by which the dispute might be settled. Accordingly both parties agreed that on a given day two balls such as those described should be dropped from the leaning tower of Pisa. Crowds repair to the spot, the balls are carefully examined and weighed; they drop at the same moment, and descending, they both at the same moment strike the earth. The experiment is repeated again and again with precisely the same result. His enemies instead of candidly acknowledging their error, became exasperated at his triumph, and he is at last driven from the town of which he was the most distinguished ornament.

But do the planets act upon each other in proportion to their distances and masses? They do constantly. How then, it may well be asked, can the stability of the system be preserved? Will not the perturbations so occasioned however minute ultimately lead to its absolute destruction? Well may the question be put. Nothing short of infinite skill was necessary to ensure permanent stability. Assuming that all the most celebrated astronomers who ever lived, with all the present advanced knowledge of the forces at work in the solar system at their command, had been employed to construct it, and had brought all their skill to bear on the sublime undertaking, having the planets made to their hand, and being endowed with the power to poise them, to fix their positions in space, and give them their original impulse, they would fail to secure stability. Let us endeavor to convey a faint idea of the complications involved in these perturbations. Let us imagine all the planets placed in a line occupying their present relative positions, and poised as they now are. The Almighty gives them their impulse, and they at their nearest points to the Sun rush into space. No sooner have they been launched into the illimitable void than the Sun seizes them, and draws them into the beautiful curve which they now describe. They will complete their revolutions round the grand centre in different periods. Mercury, assuming that there is no other planet near the Sun, will be the first to complete a revolution, performing the journey in 87 days, Venus comes next to the starting point in 224 days, the

earth follows in 365 days, Mars comes next in 686, followed by Jupiter in 11 of our years. Saturn with his wonderful rings and moons succeeds Jupiter in 29 of our years. Uranus completes his orbit in 84 years, and Neptune brings up the rear in 164 years from the memorable day on which the planets started. Now the question occurs will each planet occupy on its return to its perihelion or nearest point to the Sun the precise spot which it at first occupied. No. In the case of all the planets it is in *advance* of the starting point, and this progression of the perihelion continues so that it makes circuit after circuit of the Sun without ever ceasing. How long then does the perihelion of the earth's orbit take to come back to the precise point which it first filled when all the planets first started? *One hundred and eleven thousand years!* That of the orbit of Jupiter takes 186,207, and that of Mercury 200,000 years to make a complete circuit. Then the relations of the various orbits to each other are in a state of constant mutation, and the forms of the orbits are ever changing. That of the earth is becoming more circular, and in about half a million of years it will become an exact circle! But no sooner does it become so than it begins again to assume an elliptical form. Thus every deviation from the order and position which the planets occupied when they received their first impulse has a prescribed limit beyond which it cannot go, and the stability of the system is thus secured. Will the time ever come, it may be asked, when all the planets will again come in line, and occupy the very same position in space in relation to the Sun as when they were first bowled into space by the Almighty? Yes, but millions of years must elapse before that can occur.

Many of our readers must have read Dr. Paley's book on Natural Theology, and will remember that his main object is to prove the existence of an intelligent Creator from the proofs of design visible in His works. He has a chapter on astronomy—the facts adduced having been supplied, if our memory does not fail us, by a professor of the science resident in Dublin. The chapter in question is the least masterly in the whole book, and the learned author ex-

presses his conviction that the proofs of design manifested in the arrangement and relations of the orbs of heaven are not so overwhelmingly convincing as those derived for example, from anatomy and physiology. Whilst we would not undervalue the exquisite construction of the human eye, for instance, with its lenses, and its wonderful retina, on which, though not larger than the flat surface of a split pea, all the objects in an extensive landscape are reflected more vividly than they could be in any mirror however skillfully contrived, yet the contemplation of the heavenly bodies in connection with the grandeur of the scale on which they are built, and the exquisite harmony of the apparently contending forces by which their movements are at once directed and regulated—the aggregate cycles of change occupying, as we have said millions of years in their complete accomplishment—excites emotions of reverential sublimity, and intense admiration of God's wisdom, which the survey of nine minute operations could neither originate nor sustain. To the examination of the structure of the animal frame, and particularly the human, a large portion of the admirable work of Paley is devoted; but we have in the solar system an equally refined adaptation of means to an end, and in a scale which renders it more impressive, and therefore better fitted to produce, in whatever circumstances or condition, man may be found a more solid and profound realization of the attributes of God as revealed in His Word. A mysterious connection subsists betwixt the heavens and the natural propensity in man to worship—a propensity which has been found in all tribes and nations—notwithstanding the supposed discovery of isolated exceptions. It was deeply rooted in the Israelites. Stephen said of them in his defence—“Then God turned and gave them up to worship the host of heaven—ye took up the tabernacle of Moloch, and the star of your god Remphan and figures which ye made to worship them.” This deep-seated tendency exists in a more natural, refined, and intensified form under the influence of civilization. How is it then, if as Paley holds “Astronomy is not the best medium through which to prove the agency of an intelligent Creator,” that

man in his natural state is so impressed with the evidences which the Sun, Moon and Stars furnish of divinity as to raise them to the dignity of gods? If as he affirms relation, aptitude, and correspondence of parts, as well as “complexity” are necessary to render a subject fit for this species of argument, and these elements—as he insinuates—are not found in so complete and apparent union in astronomy as in the domain of anatomy or physiology—how is it that we never hear of man worshipping an eye, a joint, a tooth, or a tongue, whilst he bows in reverential awe before the host of heaven? But all the elements specified are found to a remarkable extent in astronomy, and the very frequent allusions we find in the Bible to the heavens prove how highly conducive they are to inspire us with just conceptions of the wisdom, power, and goodness of Him who in the beginning created the heavens and the earth—producing an elevated and devout frame of mind. It is true that men who disregard the Bible—treating it as a mere human production, condemn any allusions to its statements in reference to scientific truths. Lieutenant Maury—one of the most eminent geographers of our time—complains of his being blamed by men of science, both in England and America, for quoting the Bible in confirmation of the doctrines of physical geography. “The Bible”—says that eminent writer—“they say was not written for scientific purposes, and is therefore of no authority. I beg pardon; the Bible is authority for everything it teaches. What would you think of the historian who should refuse to consult the historical records of the Bible, because the Bible was not written for the purposes of history? The Bible is true and science is true; and when your men of science with vain and hasty conceit announce the discovery of a disagreement between them, rely on it, the fault is not with the witness and his records, but with the worm who essays to interpret evidence which he does not understand.” These are noble words.

As we intend that our next paper shall treat of that planet in which we are most interested—the earth—in order to clear the ground we deem it necessary to make a brief allusion to the planets

Vulcan, Mercury and Venus—whose orbits are nearer to the Sun than that of our planet.

In the year 1859 the astronomical world was startled by the announcement that a French physician of the name of Lescarbault, had on the 26th of March discovered a new planet, nearer to the Sun than Mercury. There was an antecedent probability of the report being true, as Le Verrier had observed perturbations of Mercury which rendered its existence extremely probable. On visiting the humble country physician Le Verrier found that his means of observation were somewhat antiquated, but the candid statement which he made, left the impression that he really did see a new planet. As, however, no evidence has, so far as we know, been since produced to corroborate the observations of the worthy medical practitioner, we are left to infer that a dark spot of the description referred to in our last paper was mistaken for a planet.

Mercury has been long known, but has never been a popular planet. An old English writer describes it in no very complimentary terms when he says it is "a squinting laquey of the Sun, who seldom shews his head in these parts, as if he were in debt." The planet is thus described because of its being seen at all times near the Sun—never rising to any great distance above the horizon. In those credulous days when fortunes were read in the stars it was considered "a malignant planet." This planet is about 1962 miles in diameter, and it rushes through space in its orbit at the rate of 109,300 miles per hour, or about 1,822 miles a minute! Yet its inhabitants, if it has any, are as insensible of its motion as we are of the earth's. Its mean distance from the Sun is about 35 millions of miles. Its density is seven times that of water. It has the most solid body of all the planets. If you add 18 ciphers to the figures 393 you have its weight in tons. Were gravitation allowed to exert its influence alone it would plunge into the Sun in 15 days. The solar heat at its surface is seven times that experienced on the earth. As to whether it has an atmosphere is a disputed point, and it turns on its axis more slowly than any other planet.

Next comes the very popular planet Venus. Does it not strike the reader that there is a pointed allusion to its conspicuous splendour in the Revelation, were our Lord says, "I am the root and the offspring of David, and *the bright and morning star.*" It is generally thought that by Lucifer as mentioned in Isaiah meant Venus, and it is so designated by Milton in the most magnificent ode ever penned by man—that on Christ's nativity:—

"The Stars with deep amaze,
Stand fix'd in steadfast gaze,
Bending one way their precious influence;
And will not take their flight,
For all the morning light,
Or *Lucifer* that often warn'd them thence;
But in their glimmering orbs did glow,
Until their Lord himself bespake, and bid
them go."

The diameter of Venus is almost the same as the earth's. It is generally believed that it has an atmosphere, resembling that of the earth. Its distance from the Sun is about 66 millions of miles. Its velocity on its axis is only 30 miles per hour less than that of the earth. The degree of heat which it receives from the Sun is nearly double that enjoyed by our planet. Venus on account of its orbit being nearer to the Sun than that of the earth presents phases like the moon. It seems to have no satellite, though the existence of one has been confidently maintained; but how could it escape the keen and far reaching vision of Rosse's Telescope? We have in our last paper said that the transit of Venus which is to occur in 1874 is anticipated with deep interest by the astronomical world. The British Government have already voted £10,000 towards observations of it at various points. May the weather prove propitious, and the accuracy of the observations be such, in determining the Sun's distance, as to prove permanently memorable!

India Aboriginal Missions.

It is a strange fact, and it makes us hope for good results from the present expedition of British armies against the Looshais, that the Aboriginal tribes which have received the Gospel most readily first forced themselves on the attention of the British Government

and people by insurrections and predatory raids. When the old Aryan invaders of India had conquered the Aboriginal inhabitants, they either reduced them to slavery, giving them the place and name of the fourth or *Sudra* caste, or drove them back into inaccessible hills and jungles where they preserved a rude independence. But their conquerors of to-day have not been satisfied with punishing them or driving them into still deeper recesses of the mountains. After their insurrections, Britain followed them with just laws, education, and Christianity, and those despised Barbarians have proved more accessible to those blessed influences than the pampered and 'civilized' Hindoos. Just as the Looshais have forced themselves on the notice of the Government in 1871, so did the Kols in 1831, and the Santals in 1855. The conversion of the Kols forms one of the most romantic chapters in the history of modern missions. The story is told in a pamphlet recently published,—“The Chota Nagpore Mission, &c., by Rev. J. Cave-Browne.” The word Kol signifies in Sanscrit a hog or a pig, and thus gives us a clear light as to the spirit in which the Aryans of old regarded them.

Mr. Cave-Browne gives a good description of these Kols, as they were and as they now are. They were, he says, “small in size, yet well-proportioned—some of them almost to symmetry, all well-knit, muscular, and ‘active as monkeys;’ their faces darker than the average Hindoo; their thick prominent lips, and broad flat noses contrasting strikingly with the fine chiselled features of the Brahmin, or the classic *contour* of the Mahometan; yet did their simple, earnest faces indicate minds of a more attractive and promising order than either; energy, in the place of the listless apathy so characteristic of the worshipper of Brahma; simplicity of character, so different from the bold, licentious look which too often marks the follower of the Prophet. Ugly they undoubtedly were; but without not wanting in points of interest and attractiveness. They were engaged in the most menial occupations, working at the public gardens, repairing the roads, digging out canal-banks, clearing out drains, yet they seemed always

light-hearted and happy in their work, however heavy or repulsive; and were noted for their industry. They were known by the general term of *dhangars*; not unfrequently were they designated ‘savages’ by the lower class of Hindus, who affect a considerable superiority in intelligence; they were really the ‘navvies’ of India, but free from many of the blemishes which attach to that character in England.”

The German Missionaries sent out by John Evangelist Gossner were the first who followed these poor people to their homes in the hills and jungles, ten or fifteen days’ journey, that is, two or three hundred miles, West of Calcutta. They arrived at Calcutta just when the British Government, having subdued the Kols, was anxious to civilize them. The outlines of their work we give here. They commenced it, aided by the Government, in 1845; in 1851 there were no converts; in 1857 there were 50 villages with 3000 Christians; in 1860, there were 300 villages, with Christian families in each;—and ever since, the Word of God among them has grown mightily and prevailed, interrupted only by most deplorable disputes between the Missionaries and the Managing Committee in Berlin, which ended in 1868 and 1869 in the breaking up of the old Mission, and a large section of the Missionaries and converts deserting the Lutheran for the Church of England banner, and the Berlin Committee for the Anglican Bishop of Calcutta. Henceforth the Kols will be blessed, even as we are, with the advantage of having at least two “Denominations” to choose between. What the consequences will be, time alone can tell. We may be permitted to fear that the next 20 years will not show as wonderful a record as the 20 preceding.

We cannot speak of the Santals, nor of the Aboriginal tribes round Darfeling, where the new Mission of the Church of Scotland has been planted. But so hopeful is the field of labor among these old barbarous tribes that we think some of our congregations should take an interest in the Church’s new mission, in addition to what they do for the South Seas. St. Mathew’s, Halifax, last year sent for it to Dr MacLeod \$56, collected at the weekly prayer-meeting in two

months; and this year will send \$80 from the Sabbath School and prayer-meeting. Couldn't we do a little more 'without feeling it,' or even if we did 'feel it' somewhat? HALIFAX.

Dean Stanley in Old Greyfriar's, Edinburgh.

Since the Archbishop of York and the Bishop of Winchester terrified by the clamour of High Churchmen, sought to explain away the religious services conducted by them in Glengarry, several of the most distinguished men of the "Evangelical" and "Broad" Schools both in the English and Scottish Episcopal Churches have rebuked them in words, or shown by their acts that they desire to fraternize cordially with the Church of Scotland. Bishops Ewing of Argyll, and Wordsworth of St. Andrew's, and the celebrated Dean Ramsey of Edinburgh, are the most conspicuous Scottish examples; and Dr. Jowett, the Master of Baliol, Oxford, and Dean Stanley of Westminster Abbey, have travelled from England as if on purpose to preach in Scottish pulpits. The latter visited Edinburgh at the New Year to give some lectures on the Church of Scotland, and while there preached on the first Sunday of the year for the Rev. Dr. Wallace, from the appropriate text, "A new Commandment I give unto you, that ye love one another." The whole sermon was excellent; but the introduction and conclusion were peculiarly graceful and touching. "May I," he said, "introduce this Christian commandment by a scene within the bounds of your own kingdom and Church of Scotland, by a story familiar perhaps to most amongst you, but which a stranger may be permitted to recall. There may be some here present who have visited the retired vale of Anwoth, on the shores of Galloway. In the 17th century the minister of the parish of Anwoth was the celebrated Samuel Rutherford—the great religious oracle of the Covenanters and their adherents. It was, as all readers of his letters will remember, the spot which he most loved on earth—the very swallows and sparrows which found their nest in the church of Anwoth were, when far away, the objects of his affectionate envy. Its hills and valleys were witnesses

of his ardent devotion when living—they still retain his memory with unshaken fidelity. It was one of the traditions cherished on the spot that on a certain Saturday evening at one of these family gatherings, whence, in the language of the great Scottish poet, "Old Scotia's glory springs," when Rutherford was catechising his children and servants, that a stranger knocked at the door of the manse and begged, like the young English traveller in the romance which has given fresh life to those hills in our own day, a shelter for the night. The minister kindly received him, but asked him to take his place amongst the family, and assist at their religious exercise. It so chanced that the question in the catechism which came to the stranger's turn was that which asks how many commandments are there, and he answered eleven. "Eleven!" exclaimed Rutherford, "I am surprised that a person of your age and appearance should not know better. What can you mean?" The stranger answered, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another." Rutherford was much impressed by the answer, and they retired to rest. The next morning he rose, according to his wont, to meditate upon the services of the day. The old manse of Anwoth stood—its place is still pointed out in the corner of a green field—under the hill-side, and thence a long, winding, wooded walk, still called Rutherford's Walk, leads to the parish church. Through this glen he was passing, and as he threaded his way through the thicket, he heard amongst the trees the voice of the stranger at his morning devotions. The elevation of the sentiments and of the expressions of the stranger's prayer convinced Rutherford that he could be no common man. He accosted him, and then the traveller confessed to him that he was no other than the great divine and scholar, Archbishop Usher, the Primate of the Church of Ireland—one of the best and most learned men of his age, who well fulfilled that new commandment in the love which he won and which he bore to others—one of the few links of Christian charity between the

fierce contending parties of that age, devoted to King Charles I. in his lifetime and honoured in his grave by the Protector Cromwell. He it was who, attracted by Rutherford's fame, had thus come in disguise to see him in the privacy of his own home. The stern Covenanter gave welcome to the stranger prelate; side by side they pursued their way along Rutherford's Walk to the little church, of which the ruins still remain, and in that small Presbyterian sanctuary, from Rutherford's rustic pulpit, the Archbishop preached to the people of Anwoth from the words which startled his host on the evening before—"A new commandment I give unto you, that ye love one another as I have loved you; that ye also should love one another." Let me on this occasion humbly endeavour to follow the example of that illustrious prelate, and seek to say a few words on the new eleventh commandment of the Christian Church."

The Dean then proceeded to point out wherein the novelty of this new commandment consisted; and he then spoke at great length and with earnest eloquence on the manifold ways in our age in which this eleventh commandment may be fulfilled, especially between different churches,—by one church understanding and appreciating the peculiar excellencies and spirit of other churches, and so loving them as Jesus Christ loved them all. He concluded with these words:—

"And surely it may be said that if ever there be any spot where, should the preacher be silent on this great theme, the very stones would immediately cry out, it is this venerable sanctuary of Greyfriars' Church and Churchyard. As of my own Abbey of Westminster it may truly be said, it is a sacred temple of reconciled ecclesiastical enmities. Here, as there, the silence of death breathes the lesson which the tumult of life hardly suffered to be heard. In the same ground with the martyrs of the Covenant lies the great advocate by whose counsel their blood was shed; within the same hallowed bounds sleep the wise leaders of the Church of Scotland of the last century, whom persecutors and the persecuted of an earlier age would alike have condemned. And not only is this lesson of larger, gentler, more discriminating justice forced upon us by the thought of that judgment-seat before which they all are passed, but the memory also of the deeds which have

been wrought within these precincts impresses the same truth upon us. Here it was that Episcopalian ministers shed tears of grateful sorrow over the grave of their Presbyterian benefactor, Carstairs; here it was that Erskine, with generous candour, preached the funeral eulogy over his ecclesiastical rival, William Robertson. On this spot, where a vast congregation of every age and rank pledged themselves to the death to extirpate every form and shade of Prelacy, the Scottish Church in these latter days has had the courage to revive ecclesiastical forms of liturgical worship, and to welcome the ministrations of Episcopal clergy. These contrasts are themselves sufficient to remind us how transitory are the feuds which have in former ages rent asunder the churches of these islands, how eternal are the bonds that unite when viewed in the light of history, and as before the judgment of a better world. And if the ghosts of these ancient disputes had been laid to sleep, never, we trust to return—if the coming of a brighter age and the opening of a wider horizon has dawned from time to time on the teachers, famous in their generation, who have ministered within these walls—then, I trust, it will not have been altogether unsuitable in this place and on this occasion that a Scottish congregation should have heard from an English Churchman the best New Year's blessing under the form of this sacred text—"A new commandment I give unto you that ye love one another."

Church Service Society.

This Society is evidently attracting to itself the young ministers of our Church in Scotland, and many earnest laymen who desire to see the ordinary services of the church improved and material provided for that improvement. Its last annual meeting was held during the sitting of the General Assembly in Edinburgh, and showed a large increase of membership. Rev. Dr. Watson, of Dundee, presided, and pointed out that as the object of the Society was to turn the thoughts of ministers and the people to the great importance of the devotional part of the service in our public worship, so it had kept itself strictly to that object, and had been the means of effecting a considerable improvement in many quarters. He very properly condemned those persons who looked with suspicion on the Society because they said there was more important work for the church to do than attend to the mode

in which the devotions of the Christian people were conducted. Such an objection could be and was made by some person or other to every part of the Church's work. Whenever a report was given in on Home Missions, those people said, "Don't forget that you are not all the world;" and when reports were given in on Christian work in other lands, they cried, "Why neglect the instruction and improvement of our people at home?"

The Rev. G. W. Sprott, Chapel of Garioch, said that the influence of this Society could be traced all over the country. Daily service was kept up in all the towns of Scotland for a century after the Reformation, but by degrees the Church had reduced the worship of the Almighty to the smallest amount, perhaps, ever reached in any part of Christendom, and the quality was not always what it ought to have been. The Church Service Society had done something, both to increase the amount and to improve the quality of the worship; and he trusted that there would be further progress in both respects. In connection with the alarming condition of the lapsed masses, it appeared to him that one of the most obvious and hopeful remedies was to have more frequent religious ministrations, especially in the cities. He pointed out also to those who were opposed to religious services at funerals that the custom was almost universal among Scottish Churchmen in the Colonies.

The Rev. John MacLeod, Dunse, also thought that they should revive the old Scotch custom of daily services where such a step was practicable. With regard to one or two other matters, such as the provision of positive liturgical services for special occasions or special events in the life of our Lord, and the necessity for frequent Communion, Mr. MacLeod was prepared to go further than the great majority of the Society, but had no wish to press his views. However, he said that the Church of Scotland, in her standards, practically conveyed the idea that there should be weekly Communion; and he was not amazed to see so many signs of spiritual starvation among their people when that Sacrament was only dispensed two, or at most four times a year. The more

frequently the Holy Communion was dispensed, the greater was the living religion among the people, as he could testify from the experience of his own parish, where he celebrated it monthly. It seemed to him that two besetting sins of the clergy were timidity, and ignorance of the liberties which they possessed."

For the information of our ministers and people we should mention that there is a Canadian branch of this Society, which held its annual meeting last June in St. Andrew's Church, Toronto, and then recommended that the second edition of "Euchologion" be procured and supplied to members at one dollar per copy, and the order of services therein given be followed by members. The Secretary, the Rev. R. Dobie, Milton Ontario, is now prepared to furnish copies to those who transmit to him a dollar, and 14 cents for postage, and to send at the same time copies of the last Annual Report of the Society.

CHURCHMAN.

A too Common Defect in Protestant Mission Enterprises.

It has been often objected to Roman Catholic and especially to Jesuit Missionaries that they carry too far St. Paul's maxim of "becoming all things to all men that they may gain some." In their operations in China, Japan, and elsewhere, it has been said that they not only copied the dress, manners, &c., of the people, but adopted many of the heathen religious rites and doctrines, so that it was hard to tell whether their teaching had more of heathenism or of Christianity in it. However true this may be, we fear that many Protestant Missionaries have gone to the opposite extreme, and, of course without intending it, have led the people among whom they laboured to identify Christianity with European dress, manners, speech, mode of living, &c. The effect of this is most disastrous both on the converts and on the people generally. It dissociates the Christian religion from patriotism, and so keeps back from its profession the best and manliest of the people. And here we have one of the reasons why 'young Bengal,' having lost its faith in Hindoism, prefers to become

Brahmist rather than Christian. We have lately seen, too, in the New York *Evangelist* an admirable letter from Professor Blyden, who writes from Sierra Leone, that shows clearly how very badly this style of doing things has operated on the West coast of Africa. He regrets to say that notwithstanding the many years of labour by devoted men and the immense amounts expended, Christian civilization has made but little advance into the interior, and the Christian civilization of the coast is little more than skin-deep. Within and around the British settlements on the coast, some thousands of natives, mostly re-captives and their descendants, profess Christianity and have adopted European dress and many European customs, one of which is a craze for extravagant living. "They do not consider themselves civilized unless they wear broadcloth, in Parisian style, beaver hats and Wellington boots. The result is that those who cannot afford these things are seized with kleptomania. There are now, I am told, 300 convicts in the jail here, most of whom have been taught in the schools, among them four schoolmasters. The missionaries taught them no handicraft, and when they left school, having no regular means for livelihood, and being under the pernicious idea that a certain style of dress was civilization, they endeavored to keep up this style in a dishonest manner.

The Mohammedans, on the other hand, are all respectable. They wear their native dresses in comely independence. The Governor informs me that there is very rarely any case of offence among Mohammedans. There is not one in jail. While they read and write, and many of them are really learned, they do not find it necessary to adopt foreign tastes and habits either in their food or clothing. They are really the most independent people one meets on the coast. They do not mind being considered odd or being laughed at. And I must be permitted to add that the Mohammedan negroes, wherever I have met them, in Syria, Egypt or on this coast, seem to have more real manhood than the Christian negroes I have met in other lands. The Mohammedan seems to have lost fewer of the elements of manhood in his contact with his

foreign instructors than the Christian negro. May not Christian missionaries, who are endeavoring to civilize Africa, learn some profitable lessons as to external method from the Mohammedans? It is impossible to impose suddenly a foreign civilization upon a people. They must be civilized upon the basis of their own idiosyncracies. They must be stimulated to elevate and civilize themselves. You must not expect to make European Christians of Africans, but African Christians. If you aim at anything else you will distort the man and make him an abnormal development.

Some years ago the Wesleyan missionaries attempted to form a Fulah settlement at McCarty's Island, in the Gambia river—a large sum of money was expended in building a village where the people were to live according to European notions. Various necessities for a beginning were provided, and the experiment started, but of course the whole affair proved a complete failure, and the society becoming discouraged, abandoned the mission. Now this is injustice to Africa, and to the cause of truth. I do not see why it is necessary that the negro, before he can become a Christian, should be required to adopt European dress, and cultivate a taste for bread and butter, and tea. I think this is absurd. The native costume, and the native food are suited to the climate. The missionaries in Syria, India, China, and Japan, do not thus endeavor to compel confirmation in their converts to European habits. The negro is more pliant and yielding. He will submit to these innovations, but they are unnatural, and whenever the least opportunity is presented he throws them off, and as he was taught to regard them as necessary concomitants of civilization and Christianity, away goes his Christianity, with these foreign encumbrances. We sometimes hear complaints of Africans who have been educated, even in England, returning to their country, and adopting the native dress and habits. Such is exactly what might be expected. Not only individuals, but considerable bodies of people almost invariably adopt the customs and habits of the more numerous masses among whom they are placed. I trust that a new era is approaching in

the work of African civilization, and that the principles which experience has developed will be more closely followed."

In Memoriam.

On the 31st ult., Robert Noble, Esq., one of the oldest and most respected of the Halifax merchants, passed away to his rest. The estimation in which he was held by the community was partly shown by the kindly notices in the press and by the immense concourse at his funeral; but none except those who mix much with the poor and suffering classes know how universally and sincerely he is and long will be regretted. No warmer hearted man lived in Halifax. When on the borders of eighty years, the tear would rise in his eyes at any tale or sight of human sorrow; and his hand instinctively went to his pocket to do his utmost to give relief. He never thought of the coat or the rags that any one was clothed with; if the wearer was a fellow-being, that was claim enough on Robert Noble, and reason enough for him to take him by the hand without condescension or patronage. Like every living fresh-hearted man, he dearly loved children. Often has he been seen walking through Water St., holding a needy little fellow by the hand, whom he had picked up and was taking to the shoemaker or the sweetie shop. And well the little ones knew it; they would always run up to him to be accosted, and we are sure that there were no more sincere mourners at his funeral than the Band of Hope boys who on a winter's afternoon accompanied him to the grave.

He passed from us in deep peace, thankful to God for his long life and many mercies, and trusting to the infinite merits of the Saviour for acceptance with Him at the judgment seat.

He was a leal Churchman, and most Catholic in his sympathies and good works. He did not confine his contributions to St. Matthew's, the congregation he had always been connected with; but extended them regularly to the sister congregation of St. Andrew's as well. His will shows that in this respect he was the same man to the last. And he left donations not only to their works of charity, but to almost every

good institution, for whites or coloured people, for Protestants or Roman Catholics in the city:—to the Baptist and Methodist coloured church, to the Society of St. Vincent de Paul and the R. C. Temperance Societies, to the Protestant Orphan's Home, and the Industrial School, to the Episcopal Girl's Home, the Deaf and Dumb Asylum, the Blind Asylum, and \$200 for an Inebriate Asylum should such an institution be established within the next five years. He was not a wealthy man, and so to his great regret he could not make those legacies as large as he desired; but the very list shows how wide his charity was. He was a man, and he counted nothing that would benefit humanity to be foreign to him.

Articles Selected.

Dean Ramsay on interchange of Pulpits.

Without committing ourselves to any expression of views upon polemical subjects, for which we consider the pages of the "Record" to be totally unsuited, we have great pleasure in giving the following extracts from the 20th edition of the Venerable Dean Ramsay's "Reminiscences of Scottish Life and Character." An extended review of the well-known work we cannot conveniently give. The subjoined extract cannot, however, fail to be read with interest at the present moment:—

"The great Disruption, which nearly equally divided the National Church, and which took place in 1843, is now become a matter of reminiscence. Of those nearly connected with this movement, some were relatives of my own, and many were friends. Unlike similar religious revolutions, that which caused the Free Church of Scotland did not turn upon any difference of opinion on matters either of doctrine or of ecclesiastical polity. It arose entirely from differences regarding the relations subsisting between the Church and the State, by which the Church was established and endowed. The great evil of all such divisions, and the real cause for regret, lie in the injury they inflict on

the cause of Christian unity and Christian love, and the separation they too often make between those who ought to be united in spirit, and who have hitherto been not unfrequently actually joined for years as companions and friends. The tone which is adopted by publications, which are the organs of various party opinions amongst us, show how keenly disputants, once excited, will deal with each other. The differences consequent upon the Disruption in the Scottish Church called forth great bitterness of spirit and much mutual recrimination at the time. But it seems to me that there are indications of a better spirit, and that there is more tolerance and more forbearance on religious differences amongst Scottish people generally. I cannot help thinking, however, that at no period of our ecclesiastical annals was such language made use of, and even against those of the highest place and authority in the Church, as we have lately met with in the organs of the extreme Anglican Church party. It is much to be regretted that earnest and zealous men should have adopted such a style for discussing religious differences. I cannot help thinking it is injurious to Christian feelings, of love and Christian kindness. It is really sometimes quite appalling. From the same quarter I must expect myself severe handling for some of these pages, should they fall into their way. We cannot but lament, however, when we find such language used towards each other by those who are believers in a common Bible, and who are followers and disciples of the same lowly Saviour, and, indeed, frequently members of the same Church. Bigotry and intolerance are not confined to one side or another. They break out often where least expected. Differences, no doubt, will always exist on many contested subjects, but I would earnestly pray that all such differences, amongst ourselves at least, as those which injure the forbearance and gentleness of the Christian character, should become 'Scottish Reminiscences,' whether they are called forth by the opposition subsisting between Presbyterianism and Episcopacy, or whether they arise amongst Presbyterians or amongst Episcopalians themselves. . . .

"As a Scotchman, by descent from Presbyterians of high moral and religious character, and as an Episcopalian by conscientious preference, I would fain see more of harmony and of confidence between all Scotchmen, not only as fellow-countrymen, but as fellow-Christians. When I first joined the Episcopal Church the Edinburgh Episcopal clergy were on most friendly terms with the leading clergy of the Established Church. Every consideration was shown to them by such men as Bishop Sanford, Dr. Morehead, Rev. Archibald Alison, Rev. Mr. Shannon, and others. There was always service in the Episcopal chapels on the National Church communion fast-days. No opposition or dislike to Episcopalian clergymen occupying Presbyterian pulpits was ever avowed as a great principle. Charles Simeon, of Cambridge, and others of the churches of England and Ireland, frequently so officiated, and it was considered as natural and suitable. The learning and high qualities of the Church of England's hierarchy, were, with few exceptions, held in profound respect. Indeed, during the last hundred years, and since the days when Episcopacy was attacked under the term of 'black prelaey,' I can truly say, the Episcopal order has received far more severe handling in Episcopal England than it has received in Presbyterian Scotland. I must think, that in the case of two Churches where the grounds of *resemblance* are on points of spiritual importance affecting great truths and doctrines of salvation, and where the points of *difference* affect questions more of government and external order than of salvation, there ought to be on both parts the desire at least to draw as closely as they can the bonds of Christian charity and mutual confidence. I believe it to be very painful to Scotchmen generally, whether of the Established or Episcopal Church, that the Presbyterian Church of Scotland should be spoken of in such terms as have lately been made use of. Scotchmen feel towards it as to the Church of the country established by law, just as the Anglican Church is established in England. They feel towards it as the Church whose ministrations are attended by our gracious Sovereign when

she resides in the northern portion of her deminions, and in which public thanksgiving was offered to God in the royal presence for her Majesty's recovery; and at a later date for the recovery of the Prince of Wales. But more important still, they feel towards it as a Church of which the members are behind no other communion in the tone and standard of their moral principle and integrity of conduct. They feel towards it as a Church which has nobly maintained her adherence to the principles of the Reformation, and which has been spared the humiliation of exhibiting any of her clergy, nominally members of a reformed Church, and at the same time virtually and at heart adherents to the opinions and practices of the Church of Rome.

The determination to exclude preaching that is not strictly according to our own forms seems to me quite inconsistent with the general teaching of Scripture, more particularly with the apostolic declaration. But I would bring this question to a practical issue, and we shall find enough in our own experience to confirm the view I have taken, and to sanction the arrangement I propose. To bring forward co-operation in the great and vitally important work of preaching God's Word, which has already been effected between persons holding on some points opinions different from each other, take first the case of revision of English translation of the Old and New Testament Scriptures, as it has been resolved upon by the authorities of the great Anglican Communion. They have had no difficulty in finding Non-conformist scholars and divines whose fitness to be associated with Anglican Churchmen in the great work of arranging and correcting an authorised version has been admitted by all. Thus we have Nonconformists and English and Scotch Episcopalians united in adjusting the terms of the sacred text—the text from which all preaching in the English tongue shall in future derive its authority, and by which all its teaching shall in future be guided and directed.

"No one, I believe, who is acquainted with my own views and opinions on religious subjects would say that I look with indifference on those points wherein we differ from the great body

of our fellow-country-men. I am confident that I should not gain in the estimation of Presbyterians themselves by showing a cold indifference, or a lukewarm attachment, to the principles and practice of my own Church. They would see that my own convictions in favor of Episcopal government in the Church, and of liturgical services in her worship, were quite compatible with the fullest exercise of candour and forbearance towards the opinions of others—I mean on questions not essential to salvation. I believe that there are persons amongst us coming round to this opinion, and who are ready to believe that it is quite possible for Christians to exercise very friendly mutual relations in spiritual matters which constitute the essential articles of a common faith, whilst they are in practice separated on points of ecclesiastical order and of church government. I am old and shall not see it; but I venture to hope that, under the divine blessing, the day will come when to Scotchmen it will be a matter of reminiscence that Episcopalians, or Presbyterians of any denominations, should set the interests of their own communion above the exercise of that charity that for a brother's faith 'hopeth all things and believeth all things.' Zeal in promoting our own Church views, and a determination to advance her interests and efficiency, need be no impediment to cultivating the most friendly feelings towards those who agree with us in matters which are essential to salvation, and who, in their difference from us, are, I am bound to believe, as conscientious as myself. Such days will come."

A. F. C. Missionary on the Brahmo Somaj Service.

The Rev. Mr. Beaumont of Chinsura lately visited the Church or Mandir in Calcutta in which the Brahmists hold their service, and writes concerning it as follows:—

"There were three hundred present in the handsome building, and of these not more than ten were boys." The hall is small, and many men stood during the two hours' service, which was conducted with the utmost decorum. There was

a solemn feeling pervading the audience; there was reverence, there was worship. One or two left during the service, and well they might, for the temperature could not have been lower than 105 degs. F. It was, in fact, dangerously hot. The preacher sat cross-legged-wise on a raised dais during the whole of the service. There were four hymns sung. The music was very good, both vocal and instrumental. The prayers were slightly intoned, and the whole bearing of the preacher was that of a man deeply moved. Save when announcing the hymn, he seemed never to open his eyes, during the entire service. Altogether he was exceedingly impressive. The prayers were in a liturgical form, short and easily remembered. In some parts of the liturgical service the whole congregation standing joined as one man, the preacher leading. It was a sort of creed. I confess I was greatly pleased with the way in which this part of the service was performed; but, perhaps, it was too long. On the ethical side the service was powerful and impressive, and bore on the conscience. The hymns selected, the prayers—one of them being the first Psalm—all were directed to the moral side of man's nature. There were no efforts at fine illustration, no prettiness, no rhapsody, no illustrations. There were no allusions to the opinions of other men, Christian or heathen; nothing of the polemical spirit was manifested throughout. In this respect the discourse was unique. There were no different aspects of the subjects treated of given, such as one often hears in a sermon at home. In the praise, in the prayers, and in the discourse, the whole bearing of both preacher and hearers was that of men "seeking after God," advancing along the line of their moral consciousness, on the high road of truth and holiness. The burden of the discourse was, "The Fatherhood of God;" "The Brotherhood of Man;" "There is Mercy with God;" "Man is a Sinner." And not a doubt is but such themes are grand themes. As to the theological side of the Keshub Somaj movement, allow me to say it is easy to condemn; it is easy to find fault. The theology of the followers of Keshub is far from complete, far from being sound. Let us ad-

mit that it is very defective and extremely dislocated. But if we look at it, as we ought, not from the platform of elaborate Western theology, but from the deep pit of seething Paganism, it is a grand advance. I have always deplored the antagonism which some good men are disposed to assume to the Brahmo Somaj movement. There is vitality in it; it will live and not die."

The minister on the occasion was Babu Mohender Nath Bose, and not Keshub Chunder Sen himself.

The Spanish Christian Church.

We give the following interesting extracts from an article written by Rev. J. M. Lang, brother of the minister of St. Andrew's Church, Montreal, for the Jan. No. of the Church of Scotland Home and Foreign Missionary Record:—

Who does not know that, until September 1868, of all lands closed to the Word of God—closed against all that is vitally Christian—Spain was the most "straitly shut up"? In 1852, some Christians in Edinburgh, whose hearts had been touched by the desire to send the Gospel to the benighted Spaniard, prevailed on a seaman, bound from Leith to Cadiz, to take charge of some Spanish Bibles. He told the captain of his vessel about the precious trust which had been committed to him. The captain, aware of the danger of arrest and imprisonment, would not distribute the books on shore. He merely "told one party and another in Cadiz that good books could be got on board his vessel by any who chose to go and take them." From this period, in clandestine ways, copies of the Gospels and tracts were circulated in the larger and more accessible towns.

* * * * *

And now, what do we see? At this moment there is an organized, "fitly-joined together and compacted" Spanish Christian Church. Already, between thirty or forty places of worship, attended by thousands of Spaniards! Pastors peacefully administering ordinances, ordaining elders and deacons, discharging every part of the ministerial work; "a great door and effectual" standing open in Andalusia especially. And all since September 1868! As Queen Isabella fled from Spain, some quiet humble men, who had waited the Lord's time on the rock of Gibraltar, entered Seville. Headed by Senor Cabrera, they lifted up their voice with strength. Free now to declare the word of God, the demonstration

of the Holy Spirit was with them. It is the language of strict and sober fact to say that a great excitement was raised in the minds of many; and although the intensity of this excitement has subsided, who that looks at the Spain of 1871, and compares it with the Spain of 1867, can do otherwise than exclaim—"This is the Lord's doing, and it is marvellous in our eyes?"

It may stir up the minds of those who peruse this hurried and most imperfect sketch to be reminded as to the *platform* of the Spanish Protestant Church. In the first days of the new movement, it seemed as if the enemy's work were to follow close on that of the house-holder who sows the good seed—as if the tares of division were very soon to appear amongst the wheat. Two small bodies were formed: the one, the *Reformed Church*, having its headquarters in Seville, and representing the Andalusian Churches; the other, the *Evangelical*, representing those in connection with Madrid. Thank God, however, last April, a General Assembly of the two bodies was held, and a thorough union was accomplished, under the comprehensive name, the *Spanish Christian Church*. Its constitution is Presbyterian. Provisionally—there being meanwhile no presbytery—all spiritual matters are subject to the cognisance of a Consistory, with the General Assembly as the supreme governing body. The Churches are declared to be composed of pastors, elders, deacons, and members; and each Church is at liberty to establish whatever they may deem most needful for the locality, provided that unity of faith and discipline be maintained. All places of prayer are forbidden from containing any thing but that which is indispensable for worship, images and crosses of any kind being prohibited. But it is recommended that the Decalogue, the Apostles' Creed, and the Lord's Prayer be printed in the upper part of the Church, and that on the walls there be printed such portions of Scripture as may be conducive to the faith, hope, and love of the brethren. No festivals are to be celebrated except Christmas Day and Good Friday. The Lord's Supper is enjoined to take place at least three times in the year.

Isaac Taylor has described the British people as standing among the nations, "the surviving trustee of Christianity." And, without accepting the whole statement, surely the hand of God may be seen in the wonderful interspersion of the British flag and British influence among all the ends of the earth. At present our interest turns to the Rock of Gibraltar. There, under the nurture of English faith and liberty, were spent the

first days of the Christian Church of Spain. There, on the fall of Espartero's Government, certain Spanish refugees settled; and to them the Word of God came with power. Some future Spanish D'Aubigné will enrich the pages of his history with graphic sketches of the little congregation of forty-seven members who were wont, during the reign of Isabella II., to assemble together for worship and instruction; and of the Assembly, five months before the revolution—when the prospect in Spain was dark as dark could be—at which five Spaniards and one Englishman, with sublime audacity, formed and proclaimed the Spanish Reformed Church. That Gibraltar should thus have been the first home of religious liberty in Spain; that, by means of its tenure, the English people have realized their trusteeship for the Spanish nation, is a circumstance which I, for one, account providential, and which links my heart the closer to the Church and people of Spain.

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What the Church's Foreign Correspondence Committee can give to the cause of Spanish Evangelization, is very little. Perhaps some of my readers will come to the rescue. I shall be most glad to receive, acknowledge, and forward all donations; and I am authorised to say that the Rev. Dr. Robertson of New Greyfriars', 29 Albany Street, a member of the Spanish Evangelisation Committee, will be most happy to perform the same offices.

JOHN MARSHALL LANG,
Convener of Foreign Correspondence Com.
MORINGSIDE, December 11, 1871.

English Bishops and Clergy Preaching in Scotch Churches.

Mr. William Caine, M. A., writes from Didsburg, near Manchester, to the *Manchester Courier*:—"Some months ago Archbishop Thomson and Bishop Wilberforce caused great excitement in England by preaching in the Presbyterian Kirk at Glengarry. The Archbishop of York was not the first archbishop who preached in Presbyterian Kirks. The great Usher, Archbishop of Armagh, did this. The Rev. Charles Simeon visited Scotland in 1796 and 1798. He says, in his autobiography—"In almost all the places that we went to I preached. Except when I preached in Episcopal chapels, I officiated precisely as they do in the Kirk of Scotland, and I did so on this principle:—Presbyterianism is as much the established religion in North Britain as Epis-

copacy is in the south, there being no difference between them except in Church government. As an Episcopalian, therefore, I preached in Episcopal chapels; and as a member of the Established Church, I preached in the Presbyterian churches; and I felt myself the more warranted to do this, because, if the king, who is the head of the Establishment in both countries, were in Scotland, he would of necessity attend a Presbyterian Church there, as he does at an Episcopalian here; and I look upon it as an incontrovertible position, that where the king must attend a clergyman may preach. I was informed, indeed, that Archbishop Usher had preached in the Kirk of Scotland; and I know that some *very high Churchmen* had done so; but without laying any stress on precedents, I repeat that where the king and his court must attend a clergyman may preach. And I believe many will bless God to all eternity that ever I did preach there. But I cannot help recording here, to the honour of the Church of England, that on all the three times that I have visited Scotland, and have attended almost entirely the Presbyterian churches, I have on my return to the use of our liturgy been perfectly astonished at the vast superiority of our mode of worship, and felt it an inestimable privilege that we possess a form of sound words, so adapted in every respect to the wants and desires of all who would worship God in spirit and in truth."

Letters to the Editor.

MANSE, HOPEWELL, Jan. 25, 1872.

Dear Mr. Editor,—It pleases you, I know, to hear of "tokens of regard," bestowed upon any of your brethren. Of such a token I was, this afternoon, the grateful recipient. It consisted—first, of a visit from quite a number of members of my East Branch congregation; who, secondly, spread my table with almost all possible materials for a thoroughly good country tea; and, thirdly, by the hands of one of their number, presented me with a most handsome number of dollars, with the following inscription, of still more value:—"A token of regard from friends residing

at Elmsville and Bridgeville, E. R.—to their beloved Pastor, the Rev. D. Macrae.

The insertion of the above, will oblige
Yours faithfully,
D. MACRAE.

MY DEAR SIR,—I perceive from an article in last month's *Record*, headed 'Pictou Presbytery Lay Association for year ending June 15th, 1871, that two congregations, Pictou and New Glasgow, are mentioned as having failed in this department of Church work during last year. But they have not failed, as your own columns time after time show. When this congregation (Pictou) was examined officially by Presbytery last April, the Lay Association was referred to, and the liberality of the collection throughout the congregation mentioned. It had not failed then, and that was within the year of the report; and if you look subsequently at the November number, you will find collections from town and country of Pictou amounting to \$102.62, N. S. currency. So who can say Pictou congregation has failed in the department of Church work? As to the report, I disclaim all connection with it, having never seen it, or known of its publication; but one thing I may say, it never received the imprimatur of the Presbytery, for it was never submitted to it—hence the omission, &c.

But my object in this note is not merely to put things right which a *suppressio veri* puts wrong, but to encourage and thank that numerous body of collectors, town and country, to whose unwearied and gratuitous services we are so much obliged for maintaining our Church schemes. I mind not an ephemeral article, but when, through silence, contributors might become discouraged, then I take up the pen and state things as they are.

Yours, &c.

A. W. H.

Manse, Pictou, Jan. 24, 1871.

News of the Church.

Presentations.

On Sabbath the 14th Jan., Messrs. W. D. Stewart and T. H. Duck presented the well known Superintendent of St. James' Sabbath School, Charlottetown, P. E. I., with one of the most handsome copies of the Bible we have seen. As the gift was quite unexpected, Mr. Kennedy's reply was of necessity

extempore, but was both appropriate and full of manly and Christian sentiment. May this, and such like gifts, be hallowed by the Master, to the advancement of brotherhood and sympathy in that labour, which carries with itself so gracious an incentive and reward!

THE congregation of St. James' Church have presented their Pastor, the Rev. Thomas Duncan, with a very handsome set of drawing-room furniture, and carpet, as a token of their esteem. No clergyman of the Church is more deserving the esteem and sympathy of his people than the Minister of St. James', Charlottetown.

We are pleased to learn that the Rev. James W. Fraser, M. A., minister of Roger's Hill, was lately presented with a handsome buffalo robe by a few of the parishioners in the neighbourhood of the manse. This is by no means a solitary instance of generosity on the part of the members of the congregation, for they have on many other occasions, by substantial favours, added much to the comfort of the inmates of the manse.

St. Andrew's Church, St. John, N.B.

On the evening of the first Sabbath of the year, the congregation in St. Andrew's Church made their usual annual collection on behalf of their "poor fund," which amounted to \$193. Last year the collection only amounted to \$129. The increase is creditable to the congregation. It was intimated, as a number of the members of the Church were absent in consequence of the severity of the weather, that an opportunity would be given them next Sabbath to contribute to the same object.

All the collections made by this congregation lately have shown a large increase on what they were formerly, so that they may be said now to be beginning to be worthy of old St. Andrew's. The collection made on behalf of our Home and Foreign Missions, in July last, at the Synod's Missionary meeting, amounted to \$156, the largest amount ever received at any Synodical meeting. Over \$100 were raised as a special effort for mission goods, when Mr. and Mrs. Robertson sailed for the South Seas in the Autumn. And we have

lately learned that the congregation has started Presbytery Home Mission collecting, and has got in about \$160. New St. Stephen's is also collecting for a Presbytery Home Mission, and has raised \$60. We hope that every congregation in the Presbytery will use the schedules or books sent for the purpose, and "do likewise."

Woodstock, and Northampton, New Brunswick.

THE Rev. Wm. P. Begg is doing good work in this field, and the people are most anxious that he should be settled among them. Their Church is not finished, but they expect to have it finished by May or June. In the meantime they meet in the large Session-room, which is always over-crowded. Six hundred dollars would be sufficient to finish the Church and to have it free of debt. This sum is small, but the little Congregation has already been heavily taxed. Who will help them? A few dollars now from friends would be most gratefully received. We hope that the Presbytery of St. John will make an effort to secure Mr. Begg's services for Woodstock. The Congregation has been vacant *too long*, and it is almost a wonder that it is still in existence.

Newcastle, N. B.

The Annual Festival of St. James Church Sabbath School took place in the Harkin's Seminary on Tuesday evening, 16th January. The rooms were tastefully decorated, and filled to repletion with Sabbath School scholars, their parents and friends. After all had done justice to an excellent tea, which was got up in a truly creditable style, and which evinced considerable preparation on the part of the "managing committee," the programme of the evening's entertainment was carried out. Rev. F. R. McDonald, Pastor of the congregation, in the Chair. Short addresses were delivered by Revds. Messrs. Sutcliffe, Stothard and Cruden, and Hon. Mr. Hutchison and Mr. Sevenright. Interspersed with speeches, several beautiful hymns were sung by the children in remarkably good time, their silvery voices doing justice to the sweet and soul-stirring melodies.

The views from the Magic Lantern, by Mr. Williams, (artist), was one of the most pleasing features of the evening, and

created outbursts of merriment from the children.

Several prizes were distributed for perfect attendance, and proficiency in the Shorter & Mother's Catechism. Special prizes were awarded by the S. S. Superintendent. The Sabbath School is in a very flourishing condition — having a large average attendance, and a strong staff of teachers.

After the national anthem had been sung, and cheers given by the scholars for the Queen, the Rev. Mr. McDonald, the lady committee who got up such a fine table for them, and the managing committee, the benediction was pronounced by the Rev. Mr. Sutcliffe, and all reluctantly retired, feeling that they had spent a most delightful evening, and looking forward with happy thoughts for the next pleasant gathering.—*Communicated.*

Fredericton, N. B.

THE Rev. Mr. Moffat, who arrived among us from Hexham, England, three or four months ago, and who has since been labouring within the bounds of the Presbytery of St. John, has, we learn, been appointed by the Rev. Dr. Brooke as his assistant. Mr. Moffat has had worthy predecessors in this post, and we can wish him nothing better than that he should be as successful in his labours as Mr. Murray, Mr. McDonald, or Mr. Melville. The Presbytery of St. John is 'looking up' in numbers; and a guarantee that it intends to keep the new men it has got and even to apply for more, is the fact that it is now working energetically a Presbytery Home Mission.

I presume most of the readers of the *Monthly Record* take an interest in the work of the Sabbath Schools connected with our church, and if they fully appreciate the immense influence that the School exerts on the congregation, they will not grudge the space devoted to the brief annual statement we have been in the habit of sending for the last few years. We have been accustomed to hold an annual gathering of scholars, teachers, parents and friends of our school; and at this meeting the children sing some of their best Hymns, the Superintendent gives a short report of the school, and the Minister addresses parents, teachers and children. A few

weeks ago our gathering took place. It was the first Sunday of the year, and unfortunately the weather was not favorable, and the number present was not so large as we desired. The children's singing was much admired, and every body present seemed anxious to have the re-union repeated, and promised us a larger attendance and a larger collection for our library fund. Accordingly last Sabbath we sent out an invitation to all our friends to come and see, hear and help us. They responded to the number of about 800. The church was full, the singing was excellent, the address patiently listened to, and a collection of \$29.31 taken up. Our excellent Superintendent, (Mr. Wilson), reported that he had a family of 310 to look after. Of these 27 are teachers, and 50 Bible class scholars. The average attendance is 200. The average collection one dollar and twelve cents. The annual expenditure for books about \$138. The school has greatly increased during the year, and promises well for 1872. The basement of our church has been partly finished. The school-room is 59 feet long by 45 feet wide, and is well ventilated, lighted, heated and seated; we have purchased and paid for \$80 worth of comfortable and very convenient forms, some of which have revolving back. Opening off the large room we hope soon to have finished two rooms about 20 by 30 feet each, with folding glass doors. By this means the whole three rooms can be thrown into one, and the Sabbath School, Bible Class and Infant Class can hear what is said, and see what is done without leaving their respective rooms. By this means we can accommodate about 550 teachers and scholars. I hope before we trouble you with another annual report these rooms, at present much needed, will be finished and filled every Sabbath. Not directly connected with the Sabbath School, but indirectly contributing to its usefulness, is an organization lately formed, and known as the Ladies' Benevolent Society of Stephen's Church. Any families in need of clothing in the town or city, whether they belong to the congregation or not, are cheerfully assisted, if found deserving. The ladies meet on Monday afternoons, and cut out and

make up clothing. The gentlemen have shown their interests in the ladies good work by sending donations of materials. Families connected with the congregations are invited to co-operate by giving notice of any persons in need of assistance. In this way much has been already done to help those who wish to help themselves, or to relieve the wants of those who are not able to help themselves. Of course we have here as elsewhere some who are poor from choice or through idleness, and these are the most difficult to deal with. To help them is often to pay a premium on beggary and indolence, and yet by refusing them, one feels that suffering may be forced home on those who have the misfortune to be dependent on idle and profligate parents. G. J. C.

St. Andrew's Working Society.

WE take the following from the St. Andrew's Church Female Benevolent Society for 1871 :—

The St. Andrew's Benevolent Society hereby presents to the Subscribers the forty-second annual statement of the work done and the money expended. The Society, in the providence of God, has reason to believe that much good has been done through the efforts of the ladies in charge of the various branches of the good work undertaken. Another year's experience has still further confirmed the Society in the belief that nothing, more than the exercise of benevolence in a mixed city community, requires wisdom and discretion, and, that indiscriminate charity, dispensed alike to all who make application for the same is certain to be abused. Therefore the Society has all along endeavoured to hold out a helping hand to those who are willing to help themselves, and thus, instead of giving money to the poor, work is given to be done at their own homes, and for which remuneration in money is given. The garments thus made are sold to the deserving poor at a reduced price, and thus again the wants of the poor are met. The Treasurer's Report shows the number of garments sold and the number given away and what is especially pleasing is that nearly five garments were sold for every one given away. This accounts for the

fact that the Society can begin the new year with a handsome balance on hand. For the condition of the Society, and for the work done the ladies who have the special care of the management have every reason to thank God and take courage. It is their special care to discharge the duties entrusted to them to the best of their ability, and they would simply refer those who desire to know what has been done to the following statement of accounts. And with the increased facilities which are afforded in the Basement of the new Church they would indulge the hope that in future much more may be accomplished by the Society than heretofore in the old Church, where accommodation was but meagre. They would hope also, in order to carry out this good wish, that many more of the ladies of the congregation would add their names to the subscription list, and thus enable the Society to widen and increase its usefulness.

In conclusion the ladies who have managed the Society for the past year would thus acknowledge the kindness of those in the Congregation who have been the means both directly and indirectly of furthering the best interests of the Society. May they be rewarded by Him who hath said—"He that giveth to the poor shall not lack."

TREASURER'S REPORT.

Received for garments sold.....	\$63 94
Garments sold.....	159
Garments given away.....	32

DR.

Paid to working women.....	\$26 52½
Discount allowed for selling.....	4 40½
To Balance.....	33 01

\$63 94

Garments made.....191

Balance on hand at the commencement of the year 1872, \$16.50½.

The "Presbyterian."

We are glad to see the *Presbyterian* in its new form and new management. For twenty-four years it was managed and published by the Lay Association of Montreal. Though not under the direct control of the Synod heretofore, it did good work for the Canada branch of the Church; but now that it is directly under the control of the Canada

Synod, it is nothing but natural that, in its close connection and nearer identification with the Church, will render it more useful as her Organ. We wish our friend a wide circulation and great success. Such a periodical as the January number at 25 cents per annum is a marvel. We shall at all times peruse its pages with interest, and we shall give, as largely as we can, Canada Church news to our readers from its columns.

It formerly cost one dollar to each subscriber, and its circulation was small, only about 1700 or 1800. It is now issued by a Committee of Synod, and, like "the Record," is under the authority of Synod. The price is wonderfully reduced, and the circulation as wonderfully increased. It is the aim of the Synod's Committee to get congregations and stations to take parcels of not fewer than 12 copies to be sent to one address; and hence while they charge 60 cents for single copies, the price of parcels of 12 copies and upwards to a single address is at the rate of \$3 per dozen, exclusive of postage, the payment in all cases strictly in advance. Under this arrangement, St. Andrew's Church, Montreal, takes 400 copies, St. Paul's 300, several other churches 250 and 200, and the total circulation will probably amount to 10,000. At the New Year, orders for 7043 had come in, and there were 30 sessions to hear from. The sessions will probably distribute them by putting them in the pews without addressing them, and the cost will amount to only 25 or 26 cents a year for each person. The total cost for each congregation will probably be defrayed by a single collection taken for the object.

When the old bell of St. Andrew's Church was overhauled previous to its being sent to Westville, the following inscription was found upon it:

Sit nomen Domini Benedictum.
(Let the name of the Lord be blessed.)
X Anacreon, London, 1800.
C. condem.
(Christ condemned.)

It had been a ship's bell, and the gift of the late Mr. Hatton of Pictou.

Intelligence.

Some 300 of the most eminent physicians and surgeons of London, among whom are the Presidents of the Colleges of Physicians and Surgeons; Sir Thos. Watson, Sir Henry Holland, Sir William Ferguson, Sir James Paget, Mr. Cæsar Hawkins, F. R. S., the Director General of the Army Medical Department, Sir J. Ranald Martin, and the heads of the various branches of the medical department of the army, have issued a very important manifesto respecting the inconsiderate prescriptions of alcoholic liquids by medical men. They also condemn the use of alcohol as an article of diet, and attribute to its use most of the great evils of the day.

Shanghai.

The Church in this district of country seems to be doing a good work. Numbers now meet for instruction in the Scriptures, and many seem aroused to the importance of doing something for Christ. An account is given of a convert in the region of Shanghai who walks 14 or 15 miles to hear the gospel, and sometimes brings a goodly number of his relatives with him. Let those whose lives have fallen with them in pleasant places ponder over this.

Fuchan.

This locality is situated in China, and, three years ago, there were not a dozen Christians to be found in it. Now 300 have given up all connection with idolatry and attend Christian worship, and nearly 150 have been admitted to the Church.

China.

A most remarkable case of a convert to Christianity has lately occurred in this land. A man named Ching Ting had been attending the services of the missionaries and was arrested by the Spirit of God. Becoming truly converted, he wished to go out and tell the people what Jesus had done for him. In one place they stoned him, and he at once proceeded to the next village. He was then arrested and put in prison. Being

brought before a magistrate on some charge, he was sentenced to receive 2000 lashes. This sentence he received all at one time, and whilst lying in agony preached the gospel to his unconverted friends. Upon his recovery, he again wished to labour where he had been so badly treated, and 400 now look to him, under God, as the instrument of their conversion. After, betimes, he went to the island of Lamyit and sowed the good seed, and, in six months' time, sixty persons connected themselves with the Church; and now there are 130 on that island professing Christianity, and the number is increasing. How wonderfully God overrules the wicked designs of men for the furtherance of his kingdom and glory.

Glasgow Presbytery.

The usual monthly meeting of this Presbytery was held on Wednesday, Jan. 3—Mr. Park, Cumbernauld, Moderator. It was unanimously agreed that addresses of sympathy in view of the illness of the Prince of Wales, and of gratitude in prospect of his recovery, should be forwarded to the Queen and the Princess of Wales. Dr. Macleod moved the transmission of both addresses. In doing so, he remarked that the Presbytery were only acting in sympathy with every member of the Court, as well as with the greater portion of the nation. No one in the Presbytery had at any time the slightest doubt as to the loyalty of the people to the Crown or person of the Queen; but it was interesting to notice that when an opportunity was given, in the Providence of God, for bringing the loyalty and disloyalty of the country into contact, the result had been to show how profound and loyal the feeling was, and how grateful the country was that the Prince of Wales should be spared to his mother, to his wife, to his family, and to the world. (Applause.) On the motion of Dr. Macleod, the Rev. Mr. Grant, late missionary in India, was appointed to the vacant charge of St. Mary's, Partick.

It will be remembered that Mr. Grant was on a visit to his friends and his native land last summer. After his return to Scotland he secured this appointment. His health having failed, he was compelled to quit the climate of India; but now in the new sphere of labour in which he is about to be placed, we wish him much prosperity and happiness. St. Mary's, Partick, is an important charge,

as most of our readers know, in the suburbs of Glasgow, and composed of the wealthiest people of the great Commercial Metropolis of Scotland. The Church is not yet endowed, but we understand that steps will be taken at once with a view thereto.

Circassian Mission.

As many as fifteen pious, enterprising Scotchmen, in different quarters, chiefly agriculturists and skilled workmen, with their families, besides several ladies, not without means, are in prospect, or have volunteered, to initiate an Industria Christiana Mission, upon the Moravian plan, in behalf of and among the Circassian refugees in Turkey, whenever becoming arrangements are made for them to go out, while many more are looked for to present themselves for the object. The mission will be under the immediate leadership of the Rev. Dr. William Wrightson, who expects as a coadjutor a Scottish gentleman familiar with all colonial and foreign work and requirements, while a committee in London of well-known ministers and others are engaged to take account of and favour the undertaking. No intoxicating liquors or narcotics, such as tobacco, will be allowed in the settlement.

Rome.

An Episcopalian Church is about to be erected in Rome. All Protestant denominations work together harmoniously.

Jamaica.

Some years ago a little boy only ten years of age, whose father was a slave, was taken from Jamaica to where slavery was unknown. He received an education. After his master's death he went to live in a wealthy family, and being prudent, saved money. He then went into the service of a clergyman and became a converted man. At his death he told his master that he wished to leave his money for the salvation of the heathen, of whom he had been one. No less a sum than £527 19s. 6d. was paid into the Church Missionary Society. When grace softens the heart, how freely men give to the cause of Christ.

North Carolina.

Presbyterianism seems to be flourishing here. Since last April, no less than 81 persons have been received into full communion at Rocky River Presbyterian Church.

Unitarianism.

A young lady was lately ordained over a Unitarian Church at Mansfield, Mass. This is the second young lady in the United States now labouring in the field in connection with the Unitarians.

Presbyterianism.

There are upwards of 500 ministers and churches in connection with Presbyterianism in the Dominion, and in the United States about 7,200 churches.

Washington.

A Congregational Church in Washington now comprises about 350 church members.

REV. JAMES B. DUNN, of Boston, has permission by vote of his Society to go abroad for four months, and they pay his salary and supply his pulpit. This is as it should be. The same laudable course is now largely followed in Scotland and Canada. Why should we not see something of the same thing in our own Church? Now, before summer comes round again, is the time to think the matter over. Why should our ministers, the hardest wrought men of the community, be the only ones who never enjoy a holiday? Salt Springs, Pictou, has taken a noble lead in this really good work. We hope the worthy Pastor will not be forgotten next summer.

ACKNOWLEDGMENTS.**TO AGENTS, SUBSCRIBERS, CONGREGATIONS, &c.**

We would remind all our friends that for the last two years we have published in our March issue lists giving the circulation of the *Record* in the different Presbyteries, Congregations, &c., of the Church. That no injustice be done to any locality, we would therefore urge all Agents to have their full lists for the year sent in before the end of this month; and we would be obliged to any minister who has an extended parish and thinks it probable that mistakes may be made, to send us a list of all the Agents and the number of *Records* taken by each of them in his congregation. ED. M. R.

YOUNG MEN'S NURSERY FUND.

Remitted to John McLean, Student,
Dalhousie College.....\$50 00
Check and Postage..... 0 10
JAMES HISLOP,
January 31st, 1872. *Treasurer*

PICTOU PRESBYTERY HOME MISSION.

Rev. J. W. Fraser, collected by Miss
Douling, River Inhabitants, C. B. . . \$ 34
Rev. Mr. Brodie, \$28, less \$4 paid for
missionary expenses. Being for mis-
sion services of Rev. Messrs Ander-
son and Brodie of the Falls River
Church, Tatamagouche, (part of
Earlton congregation).....\$24 00
JAMES HISLOP,
January 31st, 1872. *Treasurer.*

FOREIGN MISSION FUND.

Collection at Greenoch Church,
St. Andrew's, N. B.\$14 00
Less disc. on \$13, N.B. notes. 06
13 94
Additional from River John Congrega-
tion..... 1 00
Donation from Arch. McPhee, Sen., \$4,
and Arch. McPhee, Jr., \$4, S. R.,
Antigonish..... 8 60
\$22 94
JAMES J. BREMNER, *Treas.*
Halifax, N. S., Feb. 6, 1872.

PAYMENTS FOR MONTHLY RECORD.

Rev. J. Layton, Teviotdale.....\$2 50
W. Dobson, Tatamagouche..... 2 25
Charles Murray, Boston..... 0 63
John McLean, Mt. Tom (N. S. cur).....15 00
David Small, Charlottetown.....20 00
Rev. J. W. Fraser, Scotsburn.....13 48
Hugh McLean, West River Station.... 3 50
Rev. F. R. McDonald, Newcastle..... 5 00
H. McKenzie, Stellarton..... 1 50
W. Sutherland, Six Mile Brook..... 6 09
A. A. Davidson, Newcastle..... 7 50
Thos. A. Fraser, Pugwash River..... 2 50
H. McKenzie, Stellarton.....22 00
Geo. McNeill, Chatham.....17 00
Jas. A. Young, Upper Nashwaak..... 1 00
John Edwards, Fredericton.....21 00
Alex. Fraser, McLennan's Brook..... 4 50
Donald McNaughton, Black River.... 1 75
James Fitzpatrick, Westville.....10 00
David Munro, Woodstock.....10 00
Archibald B. Skinner, Port Hastings.. 4 00
James Archibald, Bedford..... 0 60
John McArthur, Pugwash..... 4 92
Hector McKenzie, Stellarton..... 1 50
Halifax—Mrs. Dilworth, Thomas Wier, Philip
Thompson, Mrs. Marshall, Mr. Jordan,
Woolen Hall, Mrs. Downs, 60 cents each; W.
Hood, Merchant's Bank, A. Sinclair, Mrs.
Allison, Mr. Carmichael, Rev. Geo. M.
Grant, Mrs. Munro, 54 Albany Street, Scot-
land, Rev. C. M. Grant, Partick, Scotland,
60 cents each for 1872. A. Brim, J. Sinclair,
Mrs. Lawson, Geo. McBain, 62 cents each.
Wm. Bickers 63 cents, Rev. J. F. Camp-
bell \$1.25.