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

### SERMON,

By the Rev. Alexander McLean, Belfast,  
P. E. Island.

"But as for me and my house, we will serve  
the Lord."—JOSHUA XXIV. 15.

THERE is scarcely any man so reckless and hardened as not to feel, to some extent, serious and solemnized while listening to the last words and the parting counsels of the dying. There is something in the position of the man who is standing on the confines of the eternal world, that is fitted to impress, with solemn awe, those who then stand near him. The dark clouds of death are thickening around his couch, and in their sable and dreary folds he will soon be hidden for ever from our view. We behold that countenance and we hear that voice for the last time. We cannot but attend. We cannot forget the feeble words which express the last thoughts and wishes of our dying brother. Such are the feelings with which we approach any of our neighbors, when the hand of death is visible; but these feelings must surely be strengthened in proportion to the love we cherish towards the individual thus about to be removed, the benefits we received at his hands, and the respect and reverence with which we have been long accustomed to regard him. Solemn, indeed, is the hour—it is one that shall never be forgotten—when the affectionate child stands by the dying couch of his beloved parent, and receives the parting advice and blessing. The words then spoken will retain their hold, and no length of time, nor recklessness of indulgence, can

entirely efface them. With feelings not unlike the emotions of the affectionate child, will the aged and tried veteran enter the chamber and hear the last words of his dying chief. The past is all vividly present to his thoughts. The renowned exploits, the many daring achievements, and the fatherly interest he felt in the safety and welfare of his followers, are all passing in review as the eye is fixed on that once stalwart and noble form, but now breaking down under the strokes of death. When the tried veterans are summoned to take one last look, and to hear, for the last time, the well-known voice that so often cheered them on as the foe advanced, O, what are the emotions which heave in every breast! Every ear is strained to catch the feeble utterances which convey the undying affection of the departing spirit. There is but one feeling:—sooner encounter the enemy on the bloodiest field, than miss one broken sentence, scarcely audible, from the dying lips. Apart from the feelings which the dearest ties of nature inspire, there are, perhaps, none stronger than those existing on the part of the old veteran soldier towards his valiant and victorious chief, excepting the feelings which subsist between the aged minister of God and those whom he has been the instrument of leading to Christ, and to the victories and triumphs of Faith. Place these two relations together, and then you have some idea of the solemn scene to be witnessed on the occasion to which the words of our text refer. The tribes of Israel were now summoned to hear the last counsels of Joshua, their divinely-appointed and great chief, under whose banner they crossed

the Jordan and triumphed over the many powerful nations that were leagued to oppose their possession of the Promised Land. Through one unbroken career of conquest he led their march, until now they and their families were rejoicing in their rich inheritance. But, not only as their great and valiant chief did they look up to him with the strong feelings of long-trying attachment and confidence; they knew him also as the man of God. With sincere affection, mingled with deep reverence, they recognized his divine commission as the distinguished servant of their Great King. Never could they forget that memorable day, when, in the holy attitude of prayer, they saw him raise his eyes to heaven, and, in the full confidence of faith, command the sun to stop in his course until the enemies of his God were destroyed. Far too deep and too strong for utterance must have been the emotions that filled every heart. They stood, for the last time, face to face with that aged and mighty warrior—that holy and honored man of God. He called them together to give them his parting counsel. He did much for them. They knew and felt it. For their welfare he labored. In their prosperity he rejoiced. But he can labor for them no longer. His days of service are ended; and all that remains is to leave them his solemn and dying charge.

Never was a multitude of people gathered in circumstances better fitted to dispose them seriously to listen; and we find these circumstances had the effect we would anticipate. Joshua, having reminded them of what the Lord had done for themselves and for their fathers, puts the solemn question, Were they willing and resolved to cleave to His worship, and serve Him as their own God? The effect of this earnest appeal was, that all the multitude exclaimed, "God forbid that we should forsake the Lord to serve other gods." They would express their horror at the very thought of the guilt, the ingratitude and the impiety of forsaking the God of their fathers, who showed, in their behalf, so many proofs and wonders of His might and love. They were ready to make any promises, and take the most solemn vows, to continue steadfast and true. But the aged servant of God knew them better than they knew themselves. He had reason to fear that many in that vast multitude spoke from the mere influence of excited feelings, and that, trusting in these feelings, they were liable to be deceived. He therefore admonishes them to be honest and faithful in this matter of life and death. They must count the cost. The service of the living God had its difficulties from which nature would shrink back, and its self-denials and hardships too, which would put their strength to many a painful trial. "The Lord is a jealous God." He would not overlook their transgressions. The least countenance given to other gods would incur His terrible displeasure. The emotions and the feelings

which the solemn occasion and the solemn address just delivered had called into exercise, prepared them, as they themselves imagined, to do and to endure whatever might be encountered; but, alas! while these emotions were, at the moment, very strong, they did not expel from the heart that leaning towards false gods with which, it seems, many of them were chargeable. We hear no grief expressed; we see no sorrow and anguish of spirit for the grievous sin of which they were already guilty, in rendering at least partial worship to other gods. All their resolutions, and all their zeal, point to services in the future. The present time and present duty are lost sight of. Ah! how fairly, in this, did they represent the conduct of multitudes of professing Christians. When the feelings are moved, and the thoughts of death overshadow the mind, promises and resolutions and vows are abundant, but the state of the heart is overlooked. The love of sin remains unmolested. Present duty—surrendering the heart now to God—is neglected, and, instead of being found, feebly, it may be, but yet sincerely, laboring to do the work of God, the whole strength of these religious feelings exhausts itself in giving utterance to the fair sounding, but generally deceptive and fatal words, "We will serve the Lord." We are going to do so. To the apparently sincere and earnest declaration of the assembled tribes, Joshua replied: "Ye cannot serve the Lord." Our surprise to hear language so discouraging from him, on so solemn an occasion, is removed when we discover that already many of them were serving another master. It was impossible to serve both. If desirous to engage acceptably in the service of the living God, the very first step required was to put away the strange gods that were among them. Otherwise, their profession and their promises would but aggravate their guilt. They must look this solemn fact in the face, and, in view of it, make up their minds. Divided affections are, in reality, always on the side of the world, and opposed to God. Joshua cannot command their decision. The movements and decisions of the heart are beyond the reach of human authority. He can only reason with and persuade, and give the testimony of his own life-long experience, and the conclusion to which that experience led him, "As for me and my house, we will serve the Lord." During his long and arduous labors, he found, in the living God, a place of refuge in every danger, and solace to his anxious soul in every trouble. He found His service reasonable and just and good.

In further speaking from these words, we will confine our remarks to two or three particulars to be noticed in the resolution here referred to; and

First, you will observe that this resolution has reference, especially, to himself personal.

ly: "As for me," I do not hesitate what course to pursue. It is, alas! too frequently the case, to find men apparently zealous in impressing on others duties and obligations to which they themselves are not much inclined to attend. It is undoubtedly too true, that even from the pulpit, which should ever be the seat of honesty and truth, advices are frequently given, and admonitions are urged, which, from the life and conversation, it is but too evident the speaker himself never experienced in their constraining power. Such appeals may be conveyed in the most choice and appropriate language, the reasoning may be forcible, and the arguments conclusive, and the eloquence of the man may excite the admiration and move the feelings, but, if there is wanting the honest and sincere sympathy of his own heart-felt experience, there is a defect which no charms of language, nor any apparent earnestness, can possibly supply. To reach the hearts of our fellow-men, God has made known the law, by following which alone we can hope to succeed. That law is—"From the heart to the heart;" and, like all the rest of God's established laws, it will not be set aside—it must not be ignored. Very foolish would be thought the individual who would put himself to much exertion and trouble and expense, under the idea of being able to overlook the law which determines that the stream shall not rise above the level of the source from which it flows. With as little reason can we expect, from the exhortations which proceed from the lips merely, the power required effectually to reach and influence the heart. It is true, God can bless even such exhortations as these. He can suspend His own laws, and effect His purposes, in ways contrary to the order established. At His command, the swollen torrents of the Jordan were turned backwards. But this manner of working we are not permitted to look for. We can hope for the blessing of God only in pursuance of the order and the means He has been pleased to reveal as His. And when men are directed to advise and persuade their fellow-men, if they would succeed it must be by spirit speaking to spirit. In other words, there must be sincere and living earnestness. If this be not so, while God may bless the effort, we have no promise to warrant us in expecting the blessing. There is a mysterious power connected with real earnestness of heart, which has often astonished the world. The most indifferent and thoughtless have frequently been constrained to observe this. When a man is truly in earnest, and known to be so, it is impossible to treat his admonitions with indifference. You may differ from his views; you may reject; you may be displeased: but, while listening to the appeals of the man who really believes and feels what he utters, you cannot make light of it. The most hardened scoffer will scarcely scoff at such a time. Would to God this truth were impressed on every heart, and that every teacher and every parent would earnestly seek to be thus prepared to exhort and counsel. How can we expect others to do, at our bidding, what we ourselves neglect, while the voice of God, enforced by all the eternal weight of promises and threatenings, commands our obedience. Changed, indeed, would soon be the whole aspect of the Christian world, were every professed Ambassador of Christ animated with those overpowering feelings of earnestness which having seen and felt the truth he utters would invariably produce, and thus be enabled honestly to say, "Knowing the terrors of the law, we persuade men." And need we say how different would be the state and character of the domestic circle, were the training given imbued with the deep, earnest anxiety for the salvation of the undying soul, that would render it daily more evident to the child that the parent knew what he spoke of, and felt its terrible solemnity. Thus was the distinguished servant of God, who speaks in our text, prepared to address the multitudes who stood around. He had seen and felt, and largely experienced, the wisdom and excellence of the choice he would persuade them to make. He would lead them in a path he had himself travelled. He knew the way. He found it a way of pleasantness and peace, and he was resolved to pursue it to the end. And while he could assure them of his present intentions, he could also point to the evidence of his past life, that his heart was decided in the service of God. Though exalted so highly, he never forgot, amid the triumphs of conquest and the plenitude of power, that he had an immortal soul to be saved. The multitude of his followers could not assist him in this. Alone he must labor in this work. Alone he must repair to the God of mercy for pardon, for grace, and for strength to overcome his spiritual enemies. Whatever others might do, he must not trifle with the interests of a coming world, nor relax his purpose, should he stand alone. He had seriously counted the cost, and his resolution was determined that no inducement would turn him aside. He would cleave to the Lord, not only while the multitudes of Israel worshipped with him, but, should they all unite and agree to forsake their God, he would, with the same confidence, pursue his way, and, with the same determination, adhere to the choice he had made. This is the language which religion, when truly embraced, must always speak. Every individual who has experienced the saving influence of the grace of God, is joined with Joshua in the holy resolution here avowed. He has felt that religion must be a personal matter in which he is concerned, and must engage and labor as if he alone were the object intended to be impressed and influenced by the truths revealed. We need scarcely say that when religion is really viewed in this light, the thoughts are turned away

from the customs and the opinions of men, to be engaged with the solemn question, What hath the Lord spoken, and what do the precepts and the teaching of His word enjoin?

Much, indeed, would Joshua be grieved, had the multitudes of Israel resisted the appeal he had made; but while this would sorely wound his spirit, it would not, in the least, change the resolution he formed for himself. Thus, while every true follower of Christ would wish that all others would embrace the faith and possess the hopes which sustain his own soul; and while it is his earnest prayer that they may be brought to the knowledge of the truth; yet, should they despise that truth, and turn its sacred obligations into mockery, he must not be discouraged, nor see in this any reason or any excuse for relaxing his diligence. It is not with men—it is with the God and the Judge of all the earth—he has to do. In His presence he must soon appear. If His favor is enjoyed, and if assured that death will have no terrors, what more can he desire? With his fellow-men, what has he to do? They cannot remove his fears. They cannot deliver from death; nor can they prepare him for it. When entering the dark valley, the whole multitude of them, even the dearest friends, will start back and forsake him. Wherever true religion exists, this solemn truth has been felt, and the soul that has experienced its influence will no longer look to men, nor be content by being and acting as others do. He will earnestly desire to do what good he can to all: but to secure the interests of his soul, he must consult and follow the Word of God; and as he advances in his journey, and as his years and experiences multiply, the more earnestly does the prayer ascend, "Lord, teach me thy statutes; incline my heart unto thy testimonies."

Dear brethren, the religion that is fashionable in the community, and among the class with whom you associate, may satisfy while in health and at your ease, and while death is regarded as in the far distance; but, ah! that distance deceives you. A few steps only, and death may meet you face to face. The religion that allowed you to rest satisfied with being like your neighbors, will then be of no profit. The cold blasts from the grave will rend in shreds every false robe. That alone received from Christ shall serve as a covering in the storms of death. Whatever else you may err in, make sure of it that your religion is the work of God's Holy Spirit, the gift of Christ, the robes which He prepared for the covering of your naked and perishing souls.

But, secondly, we observe that the resolution expressed in our text not only avowed the resolve to cleave to the worship of the living God, but, likewise, the determination to be actively engaged in His service. Whatever others might do, he and his would serve.

As his faith must not be received from men; nor modified and shaped, in any degree, by the opinions and sentiments held by the multitude, so with the same care must he guard that his services, and the degree of his obedience, be not measured by the standard which prevails around him. He would do what he could, whether they did much or little, or nothing. There cannot be a better proof that a man is truly in earnest, than to see him so anxious and diligent that he has no leisure nor inclination to notice or meddle with the doings of his neighbors. When you meet, in a community composed, for the most part, of professing Christians, a man whose religion consists in following, with formal reverence, the religious customs established, and in giving to every duty the amount of attention which respectability demands; when you meet there a man who is humble and earnest, attending not only to every duty which that community recognizes, but always alive to every object that seems intended to promote the interests of religion, and appears to be happy in being told of something additional he can do;—when you see a man thus situated unweariedly laboring, weak, but not discouraged,—not indulging in railing at his neighbors for their coldness and hypocrisy; but finding, in every proof of their indifference, a reason for increased zeal and diligence on his own part,—you may safely conclude of such a man, that, like Joshua, his resolution is decided. Equally certain it must be, that he is a stranger to the feelings which prompted the words of our text, who observes his neighbors to ascertain what amount of attention and self-denial and liberality is manifested by them; and is guided in his religious duties, his observance of the Sabbath, and in his support of the ordinances, by what he thus perceives to be the standard established. Surely nothing can be more unlike the spirit and the resolution of Joshua, than the disposition to derive satisfaction and think well of ourselves, from the fact that we are not behind others. And still more glaringly is that contrary spirit manifested, when it takes the form of an excuse for not doing more, that others do less than we. But, alas! is not this the kind of religion that extensively prevails among us? Is not the Bible, in most cases, read because we saw our fathers do so, and because custom demands it? Does it not require some careful labor to discover the individual who humbly and earnestly searches the truth to know the will of God for his own guidance, and to satisfy the cravings of a soul hungering and thirsting after righteousness? And how is the holy Sabbath observed? Is it not, in the case of the largest number, just as the voice of custom and of public opinion directs? How many will you meet with who can truly say they are thankful to God for this day of rest from worldly turmoil and care? There is a certain standard established among us,

and according to that we must keep the Sabbath. That standard requires that we refrain from working with our hands, and it enjoins on us, also, if we would be esteemed as consistent in our Christian profession, to attend the public worship of God in the sanctuary. If we attend to all this, it is sufficient. This is all that custom, at present, demands. But is this the observance by which religion demands that we sanctify the Sabbath and keep it holy? To rest satisfied by merely doing this, is to turn religion into solemn, but impious, mockery. There can be nothing more certain than that God forbids worldly conversation, as well as work, on that day; and that He intended its sacred hours should be employed in spiritual exercises. But where, and by whom, will you find the continued effort made to render obedience? In our Christian communities, every hand is at rest. Custom requires it to be so. But how is the tongue employed? Is it in praise? Is it regarding the interests of Christ's kingdom, and in prayer for its advancement? Go from house to house; listen to the crowds of worshippers as they approach the sanctuary; meet them as they return from the House of God; and what do you hear? Would you learn from the conversation that the Son of God ever lived on the earth and died on the cross for men? Would you suspect that those multitudes had any apprehension of being soon cut down by death, to render account before the tribunal of God? No. The conversation is worldly. It is business, the latest news, and, not infrequently, large portions of it of a character still more abhorrent to the God of the Sabbath. Is this honoring the Lord of the Sabbath, and shewing that, with grateful hearts, we commemorate the glorious event which saved our world? Most certainly it is not. And yet, in the face of the clearest evidence to the contrary, the influence of custom has succeeded in satisfying the largest number that no guilt is incurred by thus profaning the sacred hours of holy rest. And very ill, indeed, would they take it to be told that, while thus acting, they were not entitled to the Christian name. Dear brethren, if you love your own souls—if you would not, at death, be forsaken of heaven and earth—banish, O, banish this fatal error from your minds. It is no religion that will allow you thus to rest satisfied by attending to religious duties as the custom of the community requires. Wherever true religion exists, there is there an abiding earnestness of soul. There is a living and walking as seeing Him who is invisible. To that man it matters but little what the world may think of Him. He must bear the reproaches and ridicule, and, if need be, the hatred and persecution, of men. He will serve God and do what he can, should all his neighbors not only be indifferent, but do their utmost in opposing. O, with what glory and beauty would the Church of Christ stand forth before the world, were all who

profess to be within her fold thus animated. and with what vigor and success could she invade the strongholds of Satan! Speedily would the dark places of the earth become bright and happy, and would the bliss of Paradise be, in some measure, restored to our fallen and miserable world, were every professed follower of Christ inspired by the spirit and animated by the feelings which that profession implies. Were professing Christians truly in earnest, and resolved on serving God, the world would see and be obliged to own the power, the excellence, and the glory of the gospel of Christ. Any why is it not so? It is considered low and contemptible—not to speak of its being dishonest—for a man, in his dealings with his fellow-men, to pretend and say what he does not mean. The man who is known to profess friendship where no such feeling exists, and to make promises with no intention to fulfil them, is despised by all but the wretched crew who are as degraded as himself. Fallen as our world is, the majority of men have some regard to their promises, and would wish to make them good if difficulties, hard to be overcome, stand not in the way. But, were the case otherwise, and were men so lost to all honor and truth as to be indifferent regarding every obligation to a fellow-man, surely, in dealing with the Almighty God, the most reckless and hardened will be careful not to approach with false pretensions, and with a known lie on his lips. A fearful admission it is, but one that must be made by a great multitude of professing Christians, that they deal with God in a way they would not with any of their fellow-mortals. To the Great Sovereign of Heaven, before whom, in a few days, they must stand to receive the sentence of life or death, they feel no dread in making solemn promises which they make no serious effort to perform, nor feel much concern while conscious they are acting in direct and wilful opposition to the pledge deliberately given. O, brethren, you all bear the name of Christ, and, unless you would deal with God in a way you must admit would be base and dishonorable towards a fellow-man, make sure of it that you are sincere in your efforts to act up to what your profession demands. "Let every one that nameth the name of Christ depart from all iniquity." By calling yourselves Christians, you acknowledge that it is right and binding on you to obey and serve Him, and to do and be whatever He is pleased to command. If living in sin—if disregarding any of His known precepts, you cannot be ignorant that your profession is false and a mockery, and as certain you are there is no escape from the bar of the Eternal, where you must answer for the insult to God by these false pretensions. If you would not encounter all this, and, as condemned criminals, stand as a spectacle to men and angels, hasten, flee to Him who is willing to give you a new heart and a right spirit, and thus enable you, in

the face of an ungodly world, to say with Joshua, "As for us, we will serve the Lord."

In the third and last place, we observe that personal piety will and must lead to a sincere anxiety for the souls of others, and especially for those joined to us in the endearing ties of nature. "As for me and my house, we will serve the Lord." He was concerned for the well-being of every individual who composed that large assembly. He would advise and entreat them, with all earnestness, to choose that service which he knew and could assure them was reasonable and good, and certain to be crowned with a reward the most lasting and glorious; and sincerely did he pray that God would so dispose their hearts; but should they disregard his counsels, and turn away to other gods, he was determined that his family, so far as his authority and example and teaching could effect it, would be differently resolved. Whatever professions men may make, and however conspicuous may appear their zeal for the reformation of their fellow-men, it is impossible they can be sincerely interested until they have previously felt, in their own case, the fearful and perilous condition of the unrenewed and unpardoned sinner. When we see a man in the anguish of bodily sufferings, we feel for him, we pity, we deeply sympathize, and we would relieve, if it were possible; and we thus feel because we have experienced what bodily pains are. In the same way, in order truly to feel for our fellow-men whose souls are diseased and dying, we must ourselves have first felt the pains of that spiritual malady, and have seen the dread consequences, if not delivered from it and effectually healed. The man who experienced this in his own soul—who felt and groaned under the guilt of sin, and thus was made to cry out, "What shall I do to be saved?"—that man cannot witness his fellow-men pursue the path of sin but with grief and sorrow. He knows where this path leads, and where it must terminate. Knowing and believing this, all the feelings of his soul are urging him to pray and labor, and to employ every possible means to turn them from the fatal path. But, while the believer's heart is thus drawn forth towards his fellow-men, and embraces, in its prayers, the welfare of every one of his neighbors and every family of mankind, more especially does he feel anxious and concerned for the immortal souls that compose his own family and are placed in his own care. The ties which bind them to his heart are stronger, and proportionally stronger and more lively will be his anxiety; and while he must be influenced by this, he will be no less so by the thought that the responsibility arising from the relation sustained is of a heavier nature and more solemn. A man may be discouraged in his efforts to labor for others, from a sense of his weakness and inability, and from a fear that his advice may be scoffed at; but no man can plead

such excuses for neglecting to labor for the souls of his own family, who have been committed by God to his special charge. Every Christian parent is placed by God, as the head of his family, to teach, to guide, and to impress, by precept and example, in the minds of his children, the value of the Word of God and the preciousness of the Saviour there revealed. And while thus he must be diligent in imparting the knowledge of the Holy Scriptures, he must also continue in earnest prayer for the divine influence, which alone can render his efforts effectual. It is surely unnecessary to say that every parent who knows the value of the immortal soul, the character of its fallen condition, the doom impending over it, and the great change which must be effected in order to its salvation, will be animated with persevering diligence in thus laboring. His affection for his family; the danger to himself if he neglects the duties and makes light of the responsibilities of his position; the express command of God that he train up his children in the nurture and admonition of the Lord; and the gracious and sure promise attached to the diligent and prayerful obedience; all unite in urging to the most earnest diligence. The parent who is not impressed with this, and to whom the souls of his children are not a subject of deep anxiety and continued prayer, let him not deceive himself by imagining that he ever experienced the saving influence of the grace of God. While concerned for their worldly prosperity and comfort; and while everything that pertains to the welfare of the body is of lively interest, that makes him toil hard, but cheerfully; and while the least pain and suffering endured by them renders him anxious and unhappy, he yet feels no real solicitude for the interests of the undying spirit;—it is vain for him to speak of personal piety. Whatever his profession and his apparent zeal in many other things, while thus acting towards his own family, it is certainly evident he has not felt the soul to be more precious than the body, nor the interests of eternity more important than those of the present world. The parent who has seen these things under their true aspect, need we say wherein his anxiety shall be specially exercised? It is not in reference to this world, and the position which his family may attain. He will, indeed, be concerned about that. He will provide for their wants, and supply, as far as it is possible for him, every needful comfort; but, O, it is their future happiness that especially fills his heart with solicitude. It is, that God may be their God and Father; and to see them walk in the paths of holiness, it is this that gladdens his heart. When God condescended to give Abraham special marks of His favor, and to present him with assurances of the great things He was to do for him, the godly Patriarch, instead of dwelling on these things, was drawn with anxiety to the child already

given him, and cried out, in deepest earnestness of soul, "O, that Ishmael might live before thee!" He could not bear the thought that his dear child should be an outcast from the favor of God and the blessings of His grace. No favors to himself, no prospects of honor to his family, could compensate for the loss of this one soul. This language breathes the feelings of every truly pious parent. He goes to a throne of grace for his children, as well as for himself. Their burden is his burden, and he bears it in his heart in his intercourse and communion with God. Every such parent will be diligent, and will persevere, in the face of every discouragement, in the use of all the means for the salvation of them for whom he thus daily pleads with God. Whatever be the custom of the community, that man will have in his house an altar to God, around which he will assemble his family, morning and evening. It is not enough that he pray for his children; he will pray with them. The man whose own soul has been fed and strengthened and comforted with the Word of God, how can he deprive his family of the same heavenly nourishment? Day after day he will break, in the midst of them, that living Bread, and while doing so, his heart will ascend in earnest supplication to God for His blessing. Every man knows that the body requires its daily bread to fit and strengthen it for its work, and every renewed soul knows, as certainly, its need of spiritual nourishment, daily, to prepare for the labors and duties of its heavenly journey; and from many a sore-felt experience he knows, too, that if this is neglected, the vigor and strength of the spiritual life will grow weak, and languish. Cruel indeed would we consider the man who, while he had abundance in his possession, yet grudged his children the necessary food. Such conduct would be unnatural, and the individual guilty of so acting would be regarded as unfeeling and brutal; but far more cruel—unspeakably more wicked—is the conduct pursued by him who deprives his family of the Bread which alone can sustain the undying spirit, and preserve it from sinking into eternal death. Shall that man presume to speak of religion, and desire that men would regard him as a religious man, who will grudge the time required to read with his children, daily, a portion of God's message of love, and bend his knees with them in earnest prayer to the Father of mercies? What is religion? Is it not a revelation of eternal things, and an effectual bringing home of these things to the heart, that will displace the love of the world and establish the conviction that all the treasures of earth, and all the honors the world can bestow, are but worthless compared with the value and the bliss of a saving interest in Christ? And shall the man who will toil from morning till night—who will endure every fatigue, and expose himself to danger to secure abundance and heap up wealth for his

children, and yet grudge the small amount of time which even custom has set apart and claims for family devotion,—shall that man possibly deceive himself so effectually as to believe that religion has any influence in guiding the feelings which animate his heart? God has sent us the gracious message that He is willing to bless and dwell with us, and He adds the assurance, fitted to fill every parent's heart with gladness unspeakable, that He is desirous to bless our children, too. "I will be a God to you and to your children," was the promise which the blessing of Abraham contained, and that blessing, with all its rich promises and all its fullness of love, has come upon the Gentiles through faith. "The promise is to you and to your children." Such is the encouragement which every Christian parent has to labor and pray for the spiritual welfare of those dear to him. God is willing to bestow His blessing. He will dwell in the family. He will teach and guide old and young. He will comfort in affliction, shield in temptation, and crown the journey of life with the riches of His everlasting love. All this He is willing to do. He offers it freely. "Ask, and ye shall receive." What terms could be simpler? and the promise cannot fail. Never was the blessing of God asked in vain by the individual soul, or by the united family. Can it be, then, that under all these motives to urge, and this undoubted assurance that there is a faithful and covenant-keeping God, any truly Christian parent can be otherwise than earnest and persevering? The poor ignorant heathen had their family worship. Daily did every heathen family repair to their household gods, to thank them for their protection and to ask their guidance. In every house they had the images of the gods they served, and no hurry nor business prevented the daily worship. Sooner would they part with everything else, than be deprived of their gods. If obliged to flee from their homes, whatever was left behind, their family gods were sure to be carried with them. And O, shall they who know and profess to serve the living God—who know that His dear Son came from heaven and died to save and bless them—not do, at His command, and from gratitude and love, as much, at least, as the poor blinded nations do for their idols which never comforted, nor heard their cries when in distress? O, brethren, reflect, for a moment, on the position of the family in which God is not honoured. Can you look for His blessing, or can you expect to find happiness there? No. There His blessing is not asked for. What then? His dread wrath, as a black cloud, is impending over that miserable dwelling. Hear what God threatens: "I will pour out my wrath on the families that call not upon my name." What a scene for angels to witness! A prayerless family! A household retiring to rest at night without giving thanks to God for the mercies of the day, and entering on



that sleep from which they may never awake, without confessing their sins and earnestly pleading forgiveness. It will not do to say, We pray in private. If sincere in the secret closet, it will lead to the family altar. If truly serving God yourselves, you will have your children to join with you. Such was the religion which Joshua possessed, and the influence of which you will find in our text. If you teach not your children to join with you in serving the living God, be assured of it they will have gods of their own to serve. The parent who is content to see his family thus grow up around him, is bringing them up not to serve God—not to be useful in the cause of Christ, but to be obstacles in the progress of God's working—to be injurious and a curse to all who come within the reach of their influence. If your children see not God honored in the family, and His word and ordinances valued more than worldly things, how do you think they will act when they have families of their own? Of course you know that. Their families, too, will be prayerless. So far as your example goes, it tends to secure this; and thus your neglect may descend to generation after generation, rolling down, as a fearful curse, to multitudes yet unborn. Is not this a serious, a startling thought—that the blood not only of your own children, but the blood of your children's children, may be required at your hands? O, brethren, let the thought of this awaken you to earnest diligence. When you look and reflect on your past neglect and coldness, let it stimulate your efforts to increased earnestness for the future. Let the world see, and let the conviction be undoubted, on the minds of those who dwell with you, that your profession is sincere; and let them know that when giving advice and persuading them to choose the Lord for their portion, you are asking them to do as you yourselves have already done. When asking them to love and serve the Lord Jesus, let them be convinced that you believe He is worthy of their obedience and their love. How can you do so? Precisely in the same way you could shew your sincerity, if asking your children to respect and esteem, highly, any one of your neighbors. You would do this by speaking of, and treating with cordial esteem, that neighbor yourselves. If you acted otherwise, and were heard using his name disrespectfully, your advice would be evidently not sincere. When advising your children to avoid sin—to cleave to the precepts of the Bible—to love and reverence the name of God—to prize and keep holy the Sabbath—to rest all their hopes in the Lord Jesus Christ, and expect all real and lasting happiness in communion with Him, you can convince them of your sincerity only by shewing your own love to the Saviour, and your esteem and regard for all that He has revealed. If desirous to do anything for the benefit of your fellow-men—to reason with any neighbor who is

living in sin, and to exhort and persuade him to turn from the fatal path; if you feel it in your heart to pray for others; if really anxious to secure the welfare of your own family, and if that anxiety inclines you to labor, to exhort, and to pray with and for them;—O, let this be remembered, that you have no time to lose. Little as you think it, you may, like Joshua, be now enjoying the last opportunity. This conversation with your neighbor may be the last. The evening of this Sabbath, this season for family devotion, may, too, be the last which shall witness your family around you. "Whatsoever thy hand findeth to do, do it *with all thy might*; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

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### The Use of Instrumental Aid in Public Praise.

(Continued.)

THE capacity of receiving innocent enjoyment from sweet sounds arranged in a certain regular measure calculated to move the heart and lend a tenfold force to the sentiments or ideas which they convey, having been implanted by the hand of the Creator, and thus an essential part of our common nature, it is not surprising that the use of instruments of music should have been interwoven with the whole worship of the ancient church during a period of fifteen hundred years. As has already been noticed, they were used by Miriam before any Divine command to use them is recorded. There was one solemn and awful day on which they were employed to add impressiveness to the scene, when many would suppose that they might have been dispensed with:—when the law was proclaimed by the voice of God from Sinai. When a dark cloud had covered the mountain—when there were thunders and lightnings—when "mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace";—one would suppose that nothing more was needed to add impressiveness to the scene, and fill the minds of the people with awe, and that human aids would be an impertinence and a mockery. But what saith the Spirit? "When the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Use was made of the trumpet here by Divine command. Exodus xix. 13.

The people were summoned together on all important occasions by the sound of the trumpet. A certain annual feast was called the Feast of Trumpets, because of their frequent use during its continuance. The institution of the use of the trumpet is given in the tenth chapter of Numbers: "And the Lord spake unto Moses, saying: Make thee

two trumpets of silver, of a whole piece shalt thou make them; that thou mayest use them for the calling of assemblies, and for the journeying of the camps." And again: "The sons of Aaron, the priest, shall blow with the trumpets, and they shall be an ordinance to you for ever throughout your generations." Again: "Also, in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God." In the time of Solomon, the trumpeters increased to a hundred and twenty. Ezra and Nehemiah also restored this institution in all its ancient glory. The trumpeters joined with the other performers in praising God upon all manner of instruments in the temple worship. So that the institution of the trumpets is to be viewed as the commencement of an arrangement which expanded, under David, Solomon, and the reformer Ezra, into a vast choir of instrumental and vocal music.

The service of God seems to have been conducted without much instrumental aid except the trumpet, and probably the cymbal, for a period of about four hundred years. During this period, the dissensions among the tribes stood in the way of order and regularity in the service of song. As the history is very brief, however, we are not to infer that, though there is no express mention made of the use of instruments of music in the service of God, they were not used. Such a variety of performers as was introduced by David, could not have been procured without extensive previous cultivation. As proof of this, reference may be made to 1 Samuel x. 5, where Saul is told that when he should come to a certain city, he should meet "a company of prophets coming down from the high place with a psaltery and a tabret and a pipe and a harp before them, and they shall prophesy." It thus appears that they were habitually used in the "schools of the prophets," or those colleges where promising young men were taught by one or more prophets. In this instance, we are taught that prophecy, or the utterance of solemn and sacred truth in that poetic diction common to the prophets under the guidance of the Spirit of inspiration, was not considered as deprived of its force, and far less *polluted*, by the use of an instrumental accompaniment to aid the weak and variable voice.

The age of David and Solomon was evidently the golden period of poetry and song among the Hebrews, as it was the time of their greatest renown as a nation. The momentous incidents of that time—their wars and conquests—their sufferings and successes, produced deep impressions upon their minds, and called forth corresponding echoes in many grand historic poems and feeling odes, in which the devout mind gave utter-

ance to lamentation, hope or joy. Amid the turmoil of a life which was spent under persecution, in war, in victory, in banishments, and often in grievous straits, the great Psalmist David comforted his soul in the composition and use of odes which remain imperishable monuments of his piety, genius, and Divine inspiration, and form the prayer-book and hymn-book of the Church to the end of time. Were they only sung as he and the ancient church sung them, in the very words dictated by the Spirit, and not broken up into fragments, there would be no need of liturgies and hymn-books filled with pieces of questionable sentiment and still more doubtful taste. Be it remembered that the use of a good hymn of human composition in private, or in a Sabbath School, is a different matter from its use in the solemn service of a large congregation worshipping God.

Though the titles prefixed to the Psalms are not considered inspired, it would be mere affectation of scepticism to suppose that those to which his name is prefixed were not David's inspired compositions. It will thus appear that he is the author of a large part of the Psalter. There is abundant evidence, also, that he wrote and sang them with instrumental aid. It is not hard for us to believe this, if one whose skill in the use of the harp was so remarkable that, out of all Israel, he was the musician who was selected to soothe the disturbed mind of Saul. There is direct evidence of this in many of the Psalms themselves. As, for instance, "Awake psaltery and harp: I myself will awake early." There is, indeed, direct evidence that all the Psalms were written and sung in this way. The Hebrew word translated "Psalm" is "mismor," rendered in the Septuagint, "psalms," and means an ode sung with an instrument. The first meaning of the verbal form is to sing, and the second to play, according to Gesenius, the great Hebrew lexicographer, and hence, as the word is used only in the headings of the Psalms, it is natural to conclude that it means an ode so accompanied. That this was the opinion of the Septuagint translators, cannot be doubted for a moment. For the word "psallo," from which "psalmos" comes, and by which they translate "mismor," means to play upon an instrument, and nothing else. Let all who sing Psalms remember that, when employed for praise as at first, and as intended, they are most strictly and appropriately accompanied by an instrument.

The titles of the Psalms, which are mostly left untranslated, in our common version, indicate the extent to which instruments were employed in the singing of them. These titles are of great antiquity, as the Septuagint translators, in many cases, did not appear to know how to render them. Their historical accuracy is generally received. Many of these specify the instruments with which they were to be led, and the particular tune to be used. The Psalms were thus solemn odes,

joined to particular music, and intended to be sung from beginning to end, on particular occasions—showing how much better the Hebrews understood the laws of association, and managed matters, than we do. It must be remembered, at the same time, that these arrangements were made by inspired prophets, and owe their existence and perfection to Divine wisdom.

It is quite unnecessary to rehearse the arrangements made by David, "the sweet psalmist of Israel," Solomon, and the reformers Ezra and Nehemiah, for "the service of song." See 1 Chron. vi. 31: xv. 16: xvi. 4. These instruments are called, in the last quoted chapter, the "musical instruments of God." This expression ought to be well weighed by those who hold extreme unscriptural opinions against instrumental aid, as also the fact that, though the Lord slew Uzzah for thoughtlessly touching His ark, He did not smite that large company of players who led His praise with instruments of such number and variety that we now see the like only in oratorios. When one compares the immense advance of the Hebrews in this matter, compared with other ancient nations, it must be ascribed to the inspired guidance of God's prophets. It was directly the work of the Almighty. What a sublime service must the 24th Psalm have made, as they conducted it, when the one company of chorists cried: "Who is this King of glory?" and the other replied: "The Lord strong and mighty!"

The conducting of social praise in the manner indicated, is authorised by exhortations embodied in the Psalms themselves. While it was the idea upon which they were all planned, and which gave them the name of Psalms, it enters into their matter. The opponents of instrumental aid in social worship, in order to be consistent, should *discontinue* the use of such Psalms as the 57th, 68th, 81st, 87th, 92nd, 98th, 108th, 144th, 149th and 150th. We would direct their special attention to the last Psalm, which no opponent of instrumental aid can sing, till he abandons his principles. There is only one case in which the Jews felt that they could not comply with the instruction of this inspired Psalm book, and follow the customs of their fathers. This was when they were in Babylon, and hung their harps upon the willows that grew by the banks of the Euphrates. Speechless with grief, they could neither sing nor play in God's praise. In this respect, we have been much worse off than they; for our captivity has been of much longer duration (300 years), and, while our songs are either unsung or ill-sung, the devil has got our harps. Failing to use the aids introduced by inspired prophets, and probably invented owing to the power of religious ideas, piety has been robbed of its heritage by its own mistaken friends, and sinful pleasure has monopolized them, attracting the people of all classes to the temples of folly, and destroying souls.

There is a large body of evidence in the Old Testament, which we must leave to be followed out by such of our readers as may have become interested in this subject, and hasten to consider what light the New Testament affords. It must be premised that it would be unreasonable to expect much in the circumstances. (1.) Because the service of song in the ancient church was *not typical*, and therefore did not pass away with the abolition of the temple service, but remains valid to the end of the world—yea, forms part of the prophetic descriptions of the church in glory. (2.) Because the inspired history of the Christian Church is the short book of Acts, and that relates solely to the planting of a few churches and their subsequent persecution. (3.) Because, at the corresponding period of the ancient church, we find few traces of those arrangements for the praise of God that were subsequently made. And, (4), because our Lord and the apostles *instituted little*, leaving whatever was moral and of permanent validity under the ancient dispensation to be perpetuated in the new; and leaving, also, the great doctrines of the gospel to adapt themselves to the sympathies and peculiarities of all nations, and form a new humanity—a Church for mankind.

There are, however, some circumstances worth attention, even in the first days of the Christian Church. Our Lord and His disciples, at the Supper, "sang an hymn." All interpreters are agreed that they sang, on this occasion, the whole or part of the *Hallel*, i. e., the Psalms from the 111th to the 118th. So that it was one or more Psalms; and if it had been sung as in ancient times, it would have had a musical accompaniment; and we must not conclude, without evidence to the contrary, that some of the disciples were not qualified to lead the Psalm in this way. After the deliverance of Peter and John, related in Acts iv., the whole company of believers "lifted up their voice to God with one accord,"—in which, if we find no mention of instrumental aid, we find what is of more importance, a description of the way in which the primitive believers praised God well worth the consideration of silent congregations in modern times. That praise formed an indispensable part of the church service of primitive believers, we learn from allusions in the New Testament, and from the testimonies of the ancients. It was their great characteristic. 1 Cor. xiv. 26: "When ye come together, every one of you hath a psalm," &c. The apostle Paul enjoins us, in Eph. v. 19, which we translate as Alford does in his well known Greek Testament forming our highest critical and hermeneutical authority: "Speaking to one another in psalms, and hymns, and spiritual songs, singing and playing in your hearts," &c. He, as well as other interpreters, understands by "psalms," social songs with a musical accompaniment; by "lyrics," sacred songs without it; and by "spiritual

ongs," a generic term including both. The word rendered "playing" is the verb of which "psalms" is the noun. This injunction the apostle repeats in Colossians iii. 16, in almost identical terms. When we turn to the church of the future, as delineated by John in the Book of Revelation, we find that the four and twenty elders, representing the whole church, had "every one of them harps." The "new song" shall be sung before the throne by "harpers harping on their harps, and by the hundred and forty and four thousand that are redeemed from the earth." In heaven, they that have gotten the victory over the beast are represented as "standing on the sea of glass, having the harps of God, and singing the song of Moses, the servant of God, and the song of the Lamb." The song of Moses, celebrating a great deliverance, shall be outdone by this, not only in its matter and circumstances, but its musical accompaniments. While these are the symbols and evidences of a glorified church, it will be an evidence of the execution of God's judgments on Babylon that "the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee."

Having been compelled to condense our illustrations very much towards the close of this article, we shall consider the subject farther in next number, and treat of some objections that might be offered to the preceding exposition.

A. P.

(To be continued.)

### "Who shall roll away the Stone?"

"AND they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away."—MARK XVI., 3, 4.

WHAT poor weeping ones were saying,  
Eighteen hundred years ago,  
We, the same weak faith betraying,  
Say in our sad hours of woe;  
Looking at some trouble lying  
In the dark and dread unknown,  
We too often ask with sighing,  
Who shall roll away the stone?

Thus, with care our spirits crushing,  
When they might from care be free,  
And, in joyous song outgushing,  
Rise in rapture, Lord, to Thee.  
For, before the way was ended,  
Oft we've had with joy to own,  
Angels have from heaven descended,  
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,  
Never pours on us its rain;  
Many a grief we see before us,  
Never comes to cause us pain.  
Oftimes, in the feared "to-morrow,"  
Sunshine comes—the cloud has flown,  
Ask not, then, in foolish sorrow,  
"Who shall roll away the stone."

Burden not thy soul with sadness,  
Make a wiser, better choice,

Drink the wine of life with gladness,  
God doth bid thee, man, "Rejoice."  
In to-day's bright sunlight basking,  
Leave to-morrow's cares alone:  
Spoil not present joys by asking,  
"Who shall roll away the stone?"

—Christian Treasury.

## A PAGE FOR SABBATH SCHOLARS.

### The Two Apprentices.

Two boys were apprentices in a carpenter's shop. One determined to make himself a thorough workman, the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home reading. The other liked fun best. He often went with other boys to have a good time, "Come," he often said to his shopmate, "leave your old book; go with us. What's the use of all this reading?"

"If I waste these golden moments," was the boy's answer, "I shall lose what I can never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspapers for the best plan for a State-house, to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew out his plans and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought, "there is nothing like trying."

In about a week afterwards a gentleman arrived at the carpenter's shop, and inquired if an architect by the name of Washington Wilberforce lived there.

"No," said the carpenter, "no architect, but I've got an apprentice by that name."

"Let's see him," said the gentleman.

The young man was summoned, and informed that his plan had been accepted, and that the two thousand dollars were his! The gentleman then said that the boy must put up the building; and his employer was so proud of his success, that he willingly gave him his time and let him go.

This studious young carpenter became one of the first architects in our country. He made a fortune, and stands high in the esteem of everybody, while his fellow-apprentice can hardly earn food for himself and family by his daily labor.—Exchange.

### The Schemes of the Church.

#### THE "MONTHLY RECORD" AND THE LAY ASSOCIATION.

It may be difficult to determine which is the most important of the Schemes of our Church. Indeed, upon such a question as this, men must always have their own opinions.

and decide according to their own inclinations and judgments. And that there are some of our Schemes more popular than others, and consequently better supported, cannot be doubted. Whoever takes the trouble of reading the Accounts of Monies received by the Treasurers of our different Schemes in each No. of the *Record*, will soon discover that some of those Schemes do not meet with that amount of general support to which they seem to be entitled. Time after time we may notice the acknowledgment of a certain number of dollars which ought to have been at least as many pounds. Sometimes we can indeed reduce the number of \$ \$ to the good honest substantial £, s. d., but oftener it is an entire failure, and ending in 0 and all the rest "over." Now we don't wish to be considered as "greedy of filthy lucre," yet we must say, in all sobriety and moderation, that this should not be so. Surely there is no Christian congregation within the bounds of our Synod but could give at least two or three pounds to each of our Schemes. Yet, let us soberly ask what is the case at present? Certainly nothing very flattering to our zeal and self-denial. It is something like the following:—On a certain Sabbath, notice is given, from the pulpit, of a collection for one of our Schemes on the subsequent Sabbath. The object is said to be an "important" one, and it is "earnestly" (but often vainly) hoped that the collection "will be liberal." So, in due course the Sabbath comes round, and the worshippers go up to the sanctuary. The Church is very well filled, and the congregation very attentive, and apparently very devout. One and all are duly reminded that on this day, "according to the injunction of Synod, a collection is to be taken for this very important Scheme," and the pious hope is again expressed that "the collection will be liberal." And, as you look upon that large congregation, you feel that the hope is natural and apparently well grounded. You know that all those worshippers are professedly *Christian* men and *Christian* women, and that liberality and self-denial for the sake of others is a part of Christianity. Many of them appear really *devout*, and you cannot for a moment doubt but they, at least, will remember who has declared—"it is more blessed to give than to receive." The great majority of them seem to be "*well off*," or, at least, in *comfortable circumstances*. They *dress* well and look intelligent. As the Benediction is pronounced, and the congregation departs, you feel that those worshippers go to homes blessed with *plenty*, and you cannot help feeling at least some passing glow of gratitude to Him who has been so merciful to your country, and bountiful to your countrymen. If you worship in a town, you will find that your fellow-worshippers are, for the most part, wealthy merchants, prosperous mechanics, and well-paid laborers. As a rule, they have houses of their own—some of

them small palaces; others, neat cottages; and almost all apparently very comfortable. If you worship in the country, you will be astonished (particularly if you be a stranger) at the great number of horses and carriages that surround the place of worship. From every quarter they seem to come—here a troop of horsemen, and there a long line of "waggons;" and horsemen and waggons, too often, like Jehu of old, "driving furiously." Of one thing, at least, you will certainly be convinced, that the people of this country are anything but poor, and that they have much cause for thankfulness; and you look forward with hope to the result of this day's collection. You enter the vestry, and the thanks-offering is placed on the table, and forthwith accurately counted. "What is the amount?" you ask. The answer comes, but you don't wish to repeat it. One thing, however, we must say: it cannot be divided by 4, so it must go to the *Record* with the sign \$ before it. Yet you are apt to think, Well, can it be possible that this is the result of those fond hopes of "a liberal collection for an important Scheme?"—this the thanks-offering of a large and prosperous congregation?—this the self-denial (there is nothing of it in the case) of a Christian people?—this the measure of support given to one of the Synodical Schemes of the Church by the people who are under the jurisdiction of the Synod, and who profess themselves to be zealous members and sincere followers and well-wishers of the Church? And however unwelcome the answer may be, that answer must come—it is. By this time you have at least understood that your fellow-worshippers have been good enough to follow the example of "the poor widow," and were specially careful to cast but their *mite* into the treasury. Who can say that they gave their mite for a similar reason and because they could give no more? And what has been the reason or reasons of this strange result? Perhaps the following are among the most frequent:—

(a).—Some gave nothing; because they never gave to religious purposes, and consider money so given as lost or thrown away.

(b).—Some gave nothing; because they had quite forgotten all about the collection, and so came to Church unable to give.

(c).—Some gave something; but it was so small that it added but little to the general amount.

Now we don't wish to preach a sermon upon either of those classes; although it would be easy to find a suitable text for each and all of them. The "*wise man*," however, tells class (a) that "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Perhaps it would aid the memory of class (b) to remember what is said of those "who bring not the offering of the Lord in his appointed season;" while class (c) may think over, and then answer, the prophet's question,

"will a man rob God?" One word about "the small change" in our Church collections—the cents, and even half-cents. We have always regarded the change in the currency of the country with no friendly eye. If we can be brought to count in dollars and cents, it will be some time hence. One thing, at least, is certain, and perhaps that, in a measure, explains our dislike: the Schemes of the Church have *lost* by the change. Formerly we might at least count upon halfpence or "coppers," for farthings were *fortunately* very scarce. Now, however, if we can judge from Church collections, a great number of half-cents must have been coined, and they are sure to find their way into "the plate," as if they were carefully laid up and kept for the special purpose. Yet there is nothing so bad, but that it might have been worse, and we ought to feel thankful that the half-cent has not been subdivided; for if it had, who can doubt but many among us would be generous enough to give the Church the full benefit of the sub-division? A story is told of a popular and well known Scotch divine who announced a collection for some special purpose and expected a liberal one. He was disappointed, as such persons often are. After sermon he passed some pointed remarks on the miserable amount collected, and expressed his surprise that ladies and gentlemen would *soil their gloves* by handling pence and putting them into "the plate," when they could get plenty of pure silver and gold and paper money for the same purpose. What would the Dr. have said if his lot had been cast in a land of half-cents?

The above remarks do not, of course, apply in all cases. We have among us individuals as generous in proportion to their means as any Church or country can produce. All honor to such; they bring a blessing on themselves and upon others. We have also congregations that do their part well; but the best of us, we are convinced, could easily do more, and the worst more than *fourfold* what they do at present. We hope that such a result shall yet be witnessed.

With reference to the relative importance of our Schemes, we consider them all equally important in their own place, for they are all equally *necessary* to the prosperity of the Church. In a piece of machinery properly constructed, there is no unnecessary wheel or part. Remove the smallest wheel from a clock, and it *stops*; and remove the largest, and but the same thing happens. So, also, if any of our present Schemes, which the Synod wisely reduced to the smallest number possible, be discontinued or but feebly supported, the whole machinery of the Church is thrown into disorder, and her progress speedily arrested. It would be well to keep this in view when each stated collection is made throughout our congregations.

There are two of our Schemes upon which we would wish to say a few words,—the first of them Synodical and under the direction of

the whole Synod—the other Presbyterian, but supported by each Presbytery; we mean "the *Monthly Record*" and "the Lay Association." The latter of these is known in the Halifax Presbytery under the name of "the Home Mission Seneme," and is vigorously and efficiently supported. The former receives a certain amount of support from *each* Presbytery, but that amount of support to which we think it entitled from *neither*. And we certainly think that no other Scheme is more important, or serves a better purpose, than

#### (I.) THE MONTHLY RECORD.

The loss of our *Record*, if it were discontinued, could not be easily estimated. It would involve, among other disadvantages, the following:—

(a)—The loss, to our people, of excellent reading matter, at a cheap rate. Each No. contains a good sound sermon, and other excellent reading matter. Should the *Record* be discontinued, we do not know where they could get the same amount of interesting and instructive information at the same cost.

(b)—The loss of the *Record* would stop the channel of communication between our people and our Church Courts. The great body of our people would then be ignorant of all matters transacted at Presbytery and Synod. Such ignorance would soon beget indifference to our Schemes, and they would consequently languish, and become less and less liberally supported.

(c)—By losing our *Record*, we would lose our means of acknowledging all monies received for the different Schemes, and, consequently, all power of comparing what the different congregations are doing in their common work. That healthy rivalry which now exists, and which we hope is constantly growing, would then necessarily be impossible.

(d)—The loss of the *Record* would be, to the young men and women of our Church, the loss of a Teacher eminently suited for training them to become intelligent and useful members of the Church of Christ and the Kirk of Scotland. We are very hopeful as to the future of those who, in youth, are constant readers of the *Record*. That father who brings his Church paper into his family is doing much to make his children walk in his own footsteps. His children read the paper and become interested in all the Schemes of the Church. They form, betimes, a strong attachment to that Church, and in after life are prepared, by their youthful training, to take their places as active and intelligent Church members. No family should be contented without the *Record*; every father in our Church should strive to place it within the reach of one and all of his children who can read its pages, and sure we are he will never regret the act.

(e)—The loss of the *Record*, through our indifference, would not only be a *loss*, but a

lasting disgrace to us as a Church. We hope, indeed, that such a disgrace shall never overtake us. If it does, the fault shall be entirely our own.

The above are but a few of many reasons which might be produced, and which ought to arouse us to make a determined effort to promote the circulation of the *Record*. With such a determination, we would certainly succeed in rendering it completely self-sustaining. Yet in this, as in every other Scheme of the Church, the effort should be made by the *whole Church*. It is in vain to look for complete success if the matter be left entirely in the hands of Clergymen and Agents. Every man who takes the *Record*, we trust, will not only continue to take it, but convince his neighbors who have it not, to apply to the Agent for a copy. In doing so he will discharge an important duty to himself, his neighbor, and the Church. While the whole burden rests upon shoulders that are already over-laden, it cannot be carried on successfully or well. We consequently make our appeal to *all the friends of our Church* in this and the adjoining Provinces. We would say to each of them: The *success* of our little, but to us very *important*, periodical—nay, its very *existence* must depend, in some measure, upon your individual exertions. Can you honestly say that you can do nothing to advance its interests? As you love your Church and cherish the noble associations and the venerable traditions of our Zion, make a noble effort. Can you not add one other name to the list of subscribers? Know you none who ought to possess, but who does not own nor read the *Record*? Then, speak to him, and get his name and hand it to the nearest Agent, and you will do a favor both to your friend and to the *Record*. To those who are still in arrears, we would also appeal with confidence. Such arrears can be traced to a variety of causes, among which a *forgetfulness of the proper time of payment* is among the most prominent. Yet, much of the success and prosperity of the *Record* depends upon that which, to each individual, is a very small matter—the payment of 2s. 6d. or 3s. 1½d. at the proper time. Still, such small matters soon become a very great grievance which can be prevented only by every individual doing his own part manfully, honestly and well. We fondly hope that this year will enable the *Record* Committee to report favorably to next Synod, and, in the meantime, leave the matter, with much confidence, in the hands of our friends throughout the Church.

As our remarks have extended beyond our original intention, we reserve any comments upon the "Lay Association" until next No.

W. B. E. R. }  
Jan. 18, 1865 }

S.

## Trials of the Cape Breton Highlanders.

[NO. III.]

To labour to promote one's credit and success, by depreciating others, is neither wise policy, nor sound in principle, but rather indicates a sense of weakness and inferiority. Witness a man endeavouring to establish his business, by abusing all within the range of his sphere of labours. Were all engaged in mercantile affairs to pursue a similar course, there would at once be an end of all honourable business transactions. Think, again, of the sons and daughters of kind and indulgent parents, after having received the best support and the soundest education that they or any fond parent could bestow, on leaving the parental roof, vaunting their own superior wisdom, and exposing all the weaknesses and little foibles of the old family circle, picturing out all these in the darkest hues and most offensive colours, not only before known enemies, who would rejoice in seeing root and branch extinct, but also in the presence of the saddened hearts of all their loyal and attached offspring, at home and abroad. Should all children, even had they some freaks of wisdom which their parents could not appreciate, pursue such a course towards all parents, who can form any conception of the consequent disordered state of society? Nothing but "the reign of terror" in France could afford any fitting illustration of the human family. It were easy to show, at length, that to follow such a line of conduct would not only be ruinous to mercantile and social interests, but would likewise, if followed in the State, be most disastrous to the civil interests of a country.

But, here is an institution designed by God to possess the highest type of every excellency, to comprise the noblest souls engaged in lawful secular occupations, the most faithful and affectionate in the family circle, and those most willing to render to God and to Cæsar, the honour due—a Church instituted to accomplish the greatest and noblest of all purposes. Here is a Church, rescued by God from the trammels of superstition and error, and made a distinguished witness for the truth for centuries, in which many burning and shining lights were reared,—a Church which had proved a blessing to all her true sons and daughters, and the admiration of all the ends of the earth; whose constitution and principles were clearly taught, and should have been well understood by all who were pledged to sustain her well-defined principles. But, all at once, this noble and far-famed Church, whose constitution had undergone no change, whose standard and rule of discipline continue the same, her protection and support of the State the same, is abandoned by many who had pledged to maintain her constitution intact, and to use no divisive course from her

as established by law. Follow these dissentients now pursue a course in direct opposition to their own solemn vows, and indulge in the most bitter denunciations and revilings towards this Church, which had very recently received the highest commendation which their intelligence and talents could bestow. And, what was not least to be deplored and deprecated, was, that this system of the most rancorous abuse is pursued in distant lands, before English, Irish, French, &c., before papists, infidels and sundry, not only to the entire satisfaction of the enemies of all that is Scottish and Presbyterian, but to the saddening of her many attached and loving children. This course was pursued 'most religiously,' among the once happy, united and eminently attached friends of the Church of Scotland in Cape Breton, where they had nothing new to offer—no new constitution—no new form of Church government—no new doctrines to teach—no new form of admission to or administering the sacraments—no new places of worship to erect,—where, in reality, they had nothing to offer, different from what they had been taught from infancy, save a new name—"Free Church." And, after landing this new name for years, denouncing all who would not adopt it, and depreciating the privileges enjoyed in the parent Churches for ages, now, with one ecclesiastical and civil act, bury that name in the 'oblivion of the past.' Nowhere, in all Christendom, past or present, (and may there never be another of its kind), can an instance of such proceedings be found—so acrimonious, so causeless, so cruel and so rancorous, and, as a consequence, so injurious to all social and charitable feelings, in its beginning, its course, and in its continuance. And, truly, had the bitter spite created in families, in neighbourhoods, and in churches, for this new name, and the tyranny exercised while asserting its pre-eminent efficacy, been buried along with it, its funeral obsequies might have been observed in a more magnificent style.

On a calm review of the past, who can assign one sound reason which can serve, before the Judge of all, to justify the dissemination of such bitterness and such rapid strides for a mere name—a name, too, which can be renounced by its most zealous advocates, without any wailing, and without feeling that there is the least temporal or spiritual loss sustained thereby. Who can account for the ease with which men can renounce that to which they pledged themselves, by ecclesiastical and sacramental vows, as solemnly as they had formerly been pledged to sustain the Church of their fathers, but on the principle that when men can once make light of, and discard their vows to a noble and time-honoured Church, there is an easy and natural step in the same direction. But who can estimate the evils occasioned thereby to the children of the Church of Scotland in Cape Breton, and who can foresee the day when all

the bitter and uncharitable consequences shall be wiped away? Who can wonder, should there be many who could boldly resist being driven from their solemn vows with such rapid strides, unless they were prepared to be dealt with as mere Automaton, or with consciences which must have acquired indian rubber elasticity. Most assuredly, every good man must deplore the misgivings and mental agony which this state of things occasioned in many serious minds in Cape Breton.

To have had to endure, in the past, all the harsh railings that had been heaped upon us, was everything but pleasant: and now to review the past and the present, is far from being agreeable. We should willingly ignore their infantile revilings, and even overlook late attacks, could we see that our silence would serve to maintain anything but false peace and false friend-ship.—because, at the expense of truth and all true principles of honour. The evils already created by that unchristian bitterness, so zealously disseminated, are great and manifold. And how could that spirit, which is so opposed to the lessons of the Great Teacher and his inspired followers, prove otherwise. Were all who differ in opinion on matters of Church polity, within the bounds of Protestantism, to adopt a similar course of abuse and detraction towards one another, we should be reduced to a condition equal to the worst states of Romanism, or even Paganism.

And, when the heaviest storms would seem to have gone by, who, that wishes to hold the truth in love, can think of the recent bitter attacks on our Church, immediately after professions of friendship had been made, without experiencing unmingled sorrow? What can honest Presbyterians, of whatever distinctive name—what can any honest man think of ecclesiastical "greetings," if they are forthwith to be followed up with railery and abuse? For the sake of our common Christianity, it is most devoutly to be desired, that ample proof be given, that those professions were honest and sincere, on the part of the great bulk of those who made them. But a public disavowal of any sympathy with those who made these bitter attacks, is absolutely necessary, in vindication of their Christian integrity. But, if this system of railery be silently or openly countenanced, what can these expressions serve, but to encourage dishonesty of the worst kind—because practised where all that is fair and honourable should be inculcated, both by precept and example; whereas it is most desirable that honourable friendship should be maintained between us, on prudential, social and educational grounds, but "above all," for the manifestation of that "charity which is the bond of perfectness." But, if there is to be a course of clerical coquetry, playing "fast and loose" between churches, what can it serve, but to contaminate all who countenance or come under the sway of such proceedings. There may be some sincerity



and honesty in open abuse, and we should prefer even that to dishonourable approaches. But, if there is no honesty in denunciations or friendships, no wonder should they who practice such things, become "unstable in all their ways."

It ought to be regarded as no small amount of Christian forbearance, courteously to receive those who had so long displayed so much bitterness towards us, but it might well be considered imbecility, disregard for truth, and want of fidelity to our Church, to permit recent attacks to pass unnoticed and unopposed. As we believe that our Church has been maligned and misrepresented throughout—as our Church has adhered to her standards, and maintained the principles avowed and asserted for centuries—and, as we believe our Church has done so, in all Christian forbearance and charity, towards those who opposed us, and those who differed from us, we propose to show, very briefly, by comparing their history during the last twenty years, with that of our Church, and then to show the cause of the troubles in the Church during the "years of conflict," previous to the secession. And, surely those who set out, asserting their superiority to all other churches—taking this high stand, challenge the closest scrutiny; and all men have a legitimate right to test their history by comparison, contrast or otherwise. Nor should they feel the least ill-natured on this account, as we design, in our simple statements, not to render in any measure, or in the same spirit that has often been meted out to us. At the same time, we entertain faint hope of convincing or proselytising those who have so systematically reviled us on every convenient occasion, and so highly esteemed themselves; but we desire to show to those who will attend to us, that we hold our principles more rationally, and on more stable grounds, than those who would rob us of all that is dearest to us, in time and for eternity. And, ere we proceed, we recommend them to take a calm and considerate view of the results of their rallery, more especially in Cape Breton, in those regions where pursued in its keenest virulence by successor and predecessor.

We shall notice some of the charges brought against the Church of Scotland, and test our cruel judges by these. Our Church has been represented as in servile subjection to the State, and, as a consequence, denying the headship of Christ—as refusing her people a voice in the election of ministers—as entirely at the will of patrons. Her ministers have been assailed in character and ability to preach the gospel—her people as comprising only a fraction of the once united Church of Scotland—and totally wanting in the missionary spirit, &c.

In this paper we will only direct attention to the first oft-repeated charge—that our Church is in subjection to the civil power in things spiritual, in what properly and exclu-

sively belongs to those constituted to rule in the house of God. Facts, and not assertions, shall be our proof. Shortly after the secession of '43, cases of discipline occurred in our Church, which came up to the General Assembly. The first that was found guilty in this supreme Church Court, foolishly "crediting what had been so often said before and after the secession, "that a minister could not be deposed from the Church, however immoral," appealed to the Court of Sessions, and had his case tried there, but his cause was declared without one shadow of support. The five Scottish Judges declared individually and unitedly that they could not adjudicate in spiritual matters. They declared that the Church of Scotland was the highest authority in Scotland, in things spiritual; they affirmed, moreover, that the Church of Scotland might even pass an extremely severe sentence on one of their members or ministers, inflicting severer punishment than his conduct merited, but, even in such case, that no other Court could reverse or mitigate that sentence. And what greater power than this could be desired? Here, then, we have the highest civil authority in Scotland disavow all that had been ascribed to them. This broad declaration was made in the case of Dr. Lochart, of Fraser borough; and this case served to blast all hopes on similar grounds, in all time coming. (Let any one call this in question, and a copy of the judgment can be produced.) And this was amply confirmed in the history of the Scottish Church to this day. The Church, in every instance, when called upon to adjudicate, exercised unchallenged powers in Church discipline—no one attempting to seek reversal in the state or civil law. It will here be asked by some, How, then, did this occur before '43? This will be shown in its proper place hereafter.

But what has been the history of the Free Church of Scotland since the Secession, since they asserted absolute power and sovereignty in matters spiritual? It has actually and truly been, subjection to the State. In the case of McMillan of Cardross, this has been literally true, and must prove so in all similar cases. McMillan is declared guilty of immorality by one inferior Church Court, and declared innocent by the other, and when his case came up before their General Assembly, unheard and untried by the rules of that *Free* Assembly, he is simply asked whether he sought civil advice, and having honestly confessed to this supposed crime, he is, on this account, there and then deposed, and degraded from the office of the ministry. And what follows? he appeals to the civil law for redress, and now those who condemn him for asking civil council, now ask advice and seek protection of the same civil arm, and are, at length, compelled to "satisfy production," at the behest of the civil judges; and have to pay no small amount of expenses. Now, we challenge all men to point to any similar act

of tyranny in the Church of Scotland, or subjection to the civil law, since 1843.

(To be Continued.)

A. McK.

Sketches of Nova Scotia.

SUCH is the title of an unpretending little volume just published, which is not without merit, though it continually betrays itself as the work of a young hand in the literary guild. The brief preface concludes thus modestly:—"Not unconscious of many defects in her work, a daughter of Acadia offers it to the public as an effort, on her part, to direct the attention of our youths to the value of home." This almost disarms criticism—both the fact that the author is an authoress, and because the professed aim of the work is so slight and unpretending.

The first thing of interest that attracts our attention, is a number of extracts from a recently-found Diary or journal of the Rev. Mr. Murdoch, the first Presbyterian minister who came to Nova Scotia, and whose memory has most shamefully been forgotten in our midst. He landed in Halifax about a hundred years ago, and preached for a time in old St. Matthew's Church. It was then called Mather Church, after the celebrated New England divine, Cotton Mather, for a great many of the original congregation came from New England, and, as was to be expected in such a case, were Independents in Church Government. Mather Church was then known, too, as "the Protestant Dissenting Meeting-house," as the Church of England was established in the Province, and called itself "the Church." Mr. Murdoch did not remain long in Halifax. He was settled successively at Horton, Windsor, and Meagher's Grant,—at the last named of which places he spent the concluding ten or twelve years of his life, preaching up and down the Musquodoboit, the Shubenacadie, and the Stewiacke rivers. He was drowned in the Musquodoboit, in the fall of 1799. We are grateful to the writer of "Sketches of Nova Scotia" for having called our attention to the labors of this worthy old missionary.

Next we have an account of the Prince of Wales' reception in Halifax: glimpses of Truro, Maitland, and on to Pictou, where the travellers arrive when the old Presbyterian Church of Nova Scotia and the Free Church are formally consummating "the Union" of their Synods. From the gusto with which all the particulars are given, it is easy to infer the "denomination" of the writer, and we are glad that she has chronicled so interesting an event. Soon she is off again eastward to Antigonish and Louisburg; and the chapter concludes with two poems of unequal merit.

The next is the last and longest chapter. In it the story of the exiled Acadians is told,

which brings us back again to the west of the Province, and then the volume abruptly closes.

We have thus sketched the contents of this book, and what shall we say of it? We fear that the labor that has undoubtedly been bestowed upon it will not be appreciated by many, and yet we trust that the authoress will not be disappointed. At times the style of the narrative is excellent, and though it is easy to carp at mistakes that occur here and there, yet to do so is ungenerous and unfair, for there are few real blunders. The poetry of the book is better than what we usually get in such travellers' volumes, and, with a little pruning, might be made a great deal better, for very often a rough line or prosaic phrase mars the versification sadly. However, we can truly say that we have read the work through, and that is more than we did with the Governor of New Brunswick's. Try again, daughter of Acadia.

CHURCH AT HOME.

WHAT THE CHURCH IS DOING.

(Concluded.)

I come now to a few individual cases. A mission Church in a large city is set down in the *Record* for this year as contributing the sum of £5, 15s, for the Schemes of the Church. During the two years 1862 and 1863, there was raised in connection with that Church the sum of £787, 6s. 5½d.

A parish in the Highlands, with a population of not more than 600, is set down in the *Record* this year, as giving something less than £8 for the Schemes. For education the collection amounted to about 30s. While the annual sum raised by voluntary contributions towards the salaries of teachers in it is £62; and not long ago one parishioner made a present of a school to the parish at a cost of £500.

A parish in a small provincial town contributes to the Schemes, this year, under £45. What stranger would dream that, after building, a few years ago, a handsome chapel, and supporting it year by year, that parish raised last year the sum of £917, 19s. for charitable purposes?

A parish in a crowded town raised for the Schemes of the Church, for the year 1863, the sum of £77. In the *Record* for July I see that the sum is slightly increased. Its entire revenue for that year was £833, 9s. 9d. In that parish there are Sabbath schools, with 400 children; a day-school with 350; two mission stations, with two missionaries; a visiting association with nine visitors; a clothing society; a congregational library, and a parochial association. Besides all the ordinary work of the parish, the church, school, and mission stations have been extensively repaired, and the church windows filled with stained glass.

A parish in Ayrshire is represented by the *Record* as giving about £38 to the cause of Christianity during the year. For the last ten years the history of its herculean missionary labours would read like a romance.

Nor are such facts true only of the smaller parishes, or of those whose contributions to the Schemes of the Church are small. It is even more true of those which have given most largely. The collections from the presbytery of Glasgow were this year (per *Record*) £2376, 17s. It is a perfect libel on the presbytery of Glasgow to have it supposed that that is what is done by it for charitable purposes. Yet that is virtually what the Church is representing. I doubt whether there could be a better vindication of the Church against the calumnies which have from time to time been spoken concerning her, than a simple account of what she is doing and giving in the city of Glasgow. I have before me the statistics (in one case complete) of what is done by two of our churches there, and neither of these parishes on the old platform of the Church. They are both munificent contributors to the Schemes—they are the most munificent within the bounds of the Church. But to suppose that these gifts are the chief part of their work would be the grossest injustice to them. One of these congregations collected for the Schemes the sum of £384, 4s. 6d. For its congregational schemes it raised £324, 14s. 10d.; for the endowment of the Church, £3400—in all, with other items,—"independent of seat-rents and church-door collections,"—£4377, 12s. 6d.

The other congregation gives still more largely. For the Schemes of the Church it collected £502, 18s. 10d.; for its own congregational schemes, £420; for the endowment of the church, £4760. And the total amount—in this case including seat-rents and collections—was no less than £7323, 19s. 6d. In fact, these two churches in Glasgow—if to the former we add a sum of £1200 for collections and seat-rents—raised last year £12,900. And the *Record* represents the whole presbytery with its 58 churches, as raising the sum of £2376! Surely we have a right to demand that our official statistics should represent all that the Church is giving, or should represent none of it. At present we are but deceiving ourselves and misleading the public.

In connection with the general prosperity and vigor of the Church, it seems to me highly desirable that an effort should be made to ascertain the numbers who adhere to her. The most diverse statements have been and are still occasionally made upon this subject. In the House of Commons especially, it is not uncommon to hear it said that Churchmen hardly number a third of the population in Scotland; and no one seems to know better or to care to mention it. The

reports of the Registrar General state that from 46 to 48 per cent of the people in Scotland are married by the ministers of the Church.

Thirteen years ago, before she had recovered from the effects of the secession in 1843, and when the numbers attending the various churches were most unfairly taken (it is unnecessary now to explain how), the numbers attending the parish churches were—351,454

The Free churches, - - -	292,503
The U. P. churches, - - -	159,191

How the numbers stand now may be judged of from the fact that last year the number of baptisms in Scotland by ministers of the U. P. Church were 9512, or one-eleventh of the births registered for the year 1862; and the marriages performed by them (in the last year of the Registrar-General's detailed report) 2926, or one seventh of those registered for that year. And, at all events a return of the number of communicants in our churches, and of the number of baptisms performed by our ministers, would be of great importance. Those who know best the state of such large centres of population as Lanarkshire, Ayrshire, Aberdeenshire, and Perthshire, will be prepared to find that from 40 to 45 per cent of the population still adhere to the Church of Scotland.

I must not conclude my letter without saying something as to the non-contributing congregations in the Church. A very interesting tabular view of the collections made by all the churches and chapels in the various presbyteries, has been given in the September *Record* by An Elder. I know the trouble it must have cost him, and I think we are indebted to him for it. I had before drawn up a simple statement of the localities of the congregations which collected for none of the Schemes. I am not sure that it would not be well to publish the names of those parishes which have collected for none of the Schemes. The two reasons which are said to deter many of the clergy from making collections are—that the sums raised would not be worth sending, and that they would be ashamed to send sums that are so small. But the first reason overlooks the wonderful power of "many littles;" and surely the shame of sending nothing is greater than the shame of not sending enough. I find that 74 parishes and 55 chapels have contributed to none of the Schemes. The greatest offenders (as last year) are the Synod of Glenelg and the Synod of Glasgow and Ayr. In the former the parish churches, in the latter the chapels, are chiefly at fault. In the former 17 parishes and two chapels, in the latter 4 parishes and 24 chapels, have contributed nothing. Not a single Synod in the Church is free from this blame. The Synod nearest the mark is that of Merse and Teviotdale, where only one parish makes no collection. The subject is painful, and may become per-

sonal, but men have only themselves to blame.

In fine, we should be thankful that much is being done, and that the stimulus of publicity is not needed to do it; and, on the other hand, while humbled that we do so little, let us mark where and in what direction we may advance. I cannot doubt that the great exertions of the noble Convener of our India Mission will prove a great blessing to the Church. He may not, nay, he will not, accomplish all he wishes in a single year; but efforts like his, continued for two or three years, will undoubtedly bear their fruit. Let us thank him for his labours, and beg him to prolong them.

15th Nov., 1864. J. ELDER CUMMING.

**CAMPBELLTOWN—LOWLAND CHURCH.**—At a meeting of the Presbytery of Kintyre, held on Tuesday, 13th inst., a committee appointed by this congregation waited upon them, requesting that they would immediately present the Rev. John Cameron, Canada East, to this vacant charge. A requisition, signed by a few members of the congregation, was laid upon the table, wishing the Presbytery to grant a new lect. The Presbytery, on consideration, refused to accede to either request, and instructed Mr. Russell to call a meeting of the congregation, so as more fully to ascertain their mind upon the subject. At this meeting, which took place on Monday, Mr. Russell, having taken the chair, opened the proceedings with prayer. He then read the minutes of the Presbytery, and pressed the meeting very much, unanimously to give their voice in favour of Mr. Cameron. On asking all who wished the presentation issued to Mr. Cameron forthwith to say so, the whole meeting rose in a body—one only dissenting. Mr. Russell said he would represent to the Presbytery on Wednesday their unanimity for Mr. Cameron, so that a presentation will be immediately issued in his favor. It must be very gratifying to the rev. gentleman to know that he comes to this parish with the wishes of the whole congregation.

## THE CHURCH IN NOVA SCOTIA.

### Halifax.

**PLEASING RE-UNION.**—The children of St. Matthew's and St. Andrew's Sabbath-Schools, on Monday morning last, at 9½ o'clock, assembled in the basement of St. Matthew's Church, and were in a few minutes joined by the scholars of the District School at Richmond, who were conveyed to the city in omnibuses. The assemblage—now numbering some four hundred children—were appropriately addressed by the Revd's. Messrs. Boyd and Grant. Some singing by the youthful choristers followed, after which they were regaled with sundry good things, in the shape of "what children most do love."—A hand-

some Christmas tree was provided for the younger members of the schools by a kind hearted lady of the congregation, and we need not say that this novelty on such occasions was the object of much attention. The re-union is described as one of the most pleasing of the season.—*Hx. Recorder, 4th.*

**PRESENTATION TO REV. GEORGE BOYD.**—We understand that the Rev. Mr. Boyd, of St. Andrew's Church, Halifax, was, on New Year's day, presented, by the young ladies of his Sabbath-school class, with a handsome Annotated Paragraph Bible. The gift was accompanied with a note, expressive of gratitude for his valuable instruction, and of esteem for himself.

THE Sabbath School children of St. Matthew's Church, at the suggestion of the Superintendent, contributed of their pocket-money and Christmas presents sufficient to provide an excellent dinner to the children of the Ragged-school in Albermarle street, which was given them on Tuesday.—*Colonist, 5th.*

### Pictou.

**PRESENTATION TO MRS. STEWART.**—On Monday evening, December 26th, 1864, Miss McGillvray and Miss Fraser, in the name, and on the behalf of the ladies of St. John's Church, McLennan's Mountain, waited on Mrs. Stewart, and presented her with a valuable and handsome tea-service, of china, and an elegant paraffine lamp.—*Standard.*

**PRESENTATION TO REV. A. W. HERDMAN.**—The Rev. Mr. Herdman was presented with a purse containing Fifty-three Dollars, as a New Year's gift, by Messrs. McDonald and McLennan, in the name and on behalf of the members and adherents of his congregation, in appreciation of his labours among them as their pastor.—*Ib.*

**PRESENTATION TO WILLIAM JACK, ESQ.**—On New Year's day, a handsomely bound Reference Bible was presented to Mr. Jack, by his Sabbath-school pupils, "as a token of gratitude and respect for the deep interest he has manifested for their spiritual welfare."—*Ib.*

### Prince Edward Island.

#### Meeting of Presbytery.

AT BELFAST, 3D JANUARY, 1865.

On which day the Presbytery of P. E. Island met, and was constituted. *Securunt*—Rev'd Messrs. Duncan, McLean and McWilliam; and Messrs. McDougal and Moore, Elders.

The minutes of the former meeting having been read and sustained, the Missionary report that Georgetown paid in full the balance due for-missionary services to the 1st of October—the amount being £20; from Cardigan, he received £7 5s. The Presbytery expressed the extreme satisfaction with which they ascertained these proofs of the zeal and liberality of the adherents to the Church in these stations. At the commencement of the past year, these

were circumstances which tended very much to discourage these sections. When Mr. McWilliam began his labors, he found them—many despondent, and some in ill-humour. They had met a severe disappointment; they began a manse, which they could neither finish nor get rid of. But, with the blessing of God on the labours of His servant, the breach was soon repaired, and the Presbytery have the satisfaction to believe that, at no distant day, Georgetown may be prepared to welcome a settled pastor.

The Presbytery, painfully impressed with the destitute condition of so many stations within their bounds, and the urgent necessity for more labourers, resolved to make every possible effort to secure, either from Scotland or from Canada, at least one additional missionary.

The Rev. Mr. McWilliam reported that circumstances prevented from furnishing to this meeting a written report, but that he would forward one to the Clerk in a few days.

The Presbytery resolved that, under present circumstances, the missionary would continue his services between St. Peter's and Georgetown, as hitherto, until further arrangements could be made, and the Clerk was directed to give him the necessary certificate for balance of salary due.

It was then proposed and agreed to, that the sacrament of the Lord's Supper be dispensed at Georgetown, on the 3rd Sabbath of February.

The Presbytery then adjourned, to meet again at Charlottetown, on the 3rd Wednesday of May. Closed with prayer. A. McLEAN, P. CLK.

#### Death of Jas. Purdie, Esq., Charlottetown

We have to announce, this month, the death of James Purdie, Esq., of Charlottetown. For years—in fact, ever since his arrival on the Island—he has taken a deep interest in the affairs, both of the congregation and the Church. To our ministers and friends, his house was always open, and his welcome the most cordial. To the support of the Church, he was always ready—nay, forward. His duties as member of Kirk-session, and, at times, of representative Elder at Presbytery and Synod, we have never known him to shirk,—his other home and professional duties being apparently so regulated, that he could, without seeming inconvenience, attend to the meetings of the Court, of which he was always a welcome and a worthy member. In the family, his zeal and devotion to the Master's cause, and the conscientious fulfilment of every duty, were, if anything, still more striking. His public life was marked by the strictest honour and integrity. Altogether, we have much reason to deplore the loss of a tried and valued friend—one who has stood by the Church in her greatest need, and who is now, we doubt not, reaping the rewards of a Christian and well-spent life. D.

#### SCHEMES OF THE CHURCH.

1865	HOME MISSION.	
Jan.—	Collected, by Roderick Cameron, Esq., River Inhabitants, C.B.	£2 10 0
	Neil McDonald, Esq., Lake	
	Ainsley,	3 3 3
	Duncan Robertson, Esq., Elder,	0 9 4½
	(per Rev. Mr. Brodie.)	
Total,		£6 2 7½

1864	YOUNG MEN'S SCHEME.	
December.—	Victoria Settlement,	£0 5 8
Dec.'r 31,—	Cash from Mr. Daniel McGilvray, Canada.—Prin-	
	pal. £15; Interest. £1.	16 0 0
Total,		£16 5 8
W. GORDON, Treasurer.		
Pictou, Jan. 25th, 1865		

#### Statement of Monies Received by W. Gordon, for Professor's Salary, Dalhousie College.

1864		
June.—	From Rev. Mr. Stewart, Mc-	
	Leenan's Mountain,	£5 0 0
"	—River John Congregation,	4 0 0
"	—Wallace Congregation,	4 0 0
"	—Gairloch Congregation,	5 0 0
"	—West Branch River John,	3 0 0
July 1—	New Glasgow Congregation,	12 0 0
"	4—Cape John Congregation,	3 0 0
"	5—Saltsprings Congregation,	5 0 0
"	15—West Branch East River,	10 0 0
	—Pictou Congregation,	15 0 0
Sep. 29—	Cash from Rev. Mr. McGregor,	
	Collected in Charlottetown,	
	P. E. Island,	20 16 3
Oct. 7—	Cash from Rev. Mr. McWil-	
	liam, P. E. I.,	8 3 4
"	7—John Crerar,	2 0 0
"	7—W. Gordon,	4 0 0
"	—Cash Rev. Mr. McKay,	21 0 0
"	20—Cash Jas. Fraser, Esq., N.G.,	10 2 6
"	27—Cash Rev. Mr. McKay,	5 0 0
Nov 24—	Cash Rev. Mr. McKay,	1 5 0
		£138 7 1

1864		
July 6—	To Bank Check en-	
	closed J. Duff-	
	us, Esq.,	£75 0 0
Oct.'r.—	To Bank Check J.	
	Duffus, Esq.,	
	Halifax,	75 0 0
Due W. G.,		£11 12 11
Pictou, Jan. 4th, 1865		

#### Lay Association, W. B. East River.

#### CASH RECEIVED FROM COLLECTIONS.

Section No.		
1—	Miss Nancy McLeod and Miss Jane Gray,	0 9 7½
"	No. 2—Miss Isabel McDonald and Miss Sarah McLean,	0 5 7½
"	No. 3—Miss Annie J. Gordon and Miss Elizabeth McArthur,	1 13 6
"	No. 4—Miss Mary Fraser and Miss Isabel Fraser,	0 19 7½
"	No. 5—Miss Jane Chisholm and Miss Annie J. Gordon,	0 13 1½
"	No. 6—Miss Annie Dunbar and Miss Marg. J. Fraser,	1 3 1½
"	No. 7—Miss Marg. Fraser and Miss Annie Fraser,	0 13 1½
Total,		£5 17 9
DANIEL GRAY, Secretary.		
Hopewell, January 1865.		