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THE MONTHLY RECORD

OF THE
CHURCH OF SCOTLAND

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

JANUARY, 1868.



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IN the next issue a list containing the number of subscribers to the *Record* sent to the several agents, together with the amount of arrears due to date will be published. It is as well to say that the numbers of this journal remaining unpaid is not at all creditable, and unless they are promptly settled for, the committee must abandon the idea of publishing the *Record* at all. The clergymen are respectfully requested to direct the attention of their charges to this matter.

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OF THE

CHURCH OF SCOTLAND

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XIV.

JANUARY, 1868.

NO. 1.

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

Sermon.

FOR

Autumn Thanksgiving, 28th Nov. 1867.

"So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how &c."—Mark IV. 26, 27.

The autumn is a season favourable to thought. When men are busy in pursuit of one object they are not inclined to think of any other. Every nerve is then strung to the highest pitch. The soul is absorbed to the exclusion of every matter not bearing upon the point in pursuit. The eye is strained upon a certain prospect and can see nought else. But when once the end is gained one can pause and reflect upon his past course, recall his exertions, recount his dangers, and exult in his success. So in summer, all are busy in improving the season of growth. All nature is active,—a bright sun shines—a warm rain falls,—a genial soil teems with vital powers,—a lovely dew distils, and man, laboring while it is the proper time, postpones thought. But when once nature ceases its activity, contemplation again visits the scene, and sits aloft, asserting her native sway.

Perhaps also the aspect of surrounding nature provokes pensive reflections. Everywhere we behold the spectacle of decay. The beautiful flowers of summer have bloomed and died. Their lovely crowns have disappeared for ever. Their gemmed heads no longer nod to the passing traveller, nor shed

a sweetness on his path. The fields have exchanged their robes of bright green for the sober garments of yellow and grey. The tall tree wildly waving its bare arms in the breeze, proclaims its departed glories and the desolations of the year. The leafy bower that sheltered us in summer and whispered sweet music in our ears, responsive to the wandering winds of heaven, have perished. All these sights remind us of death. They preach of dissolution. All nature becomes a solemn and silent sermon. Every withered leaf bids us think upon our end. Let us then yield without murmur to the invitation, which has brought us together—an invitation which ought to be in unison with our own feelings.

Mark in this lovely little parable (1) a work of God in nature, (2) a work of God in grace.

I.—A work of God in nature. A most wonderful object is a single "seed" of corn. It is a small and insignificant looking thing, and yet in time it might grow to fields and provinces of grain, and feed the people of a continent. It has not the hardness of a particle of granite, nor the whiteness of a piece of marble, nor the gleam of gold, nor the glitter of silver, nor the sparkle of the diamond, but its intrinsic value is greater. It is useful, not ornamental. And it is vastly more curious and wonderful than these. God in His deep wisdom has hidden life there. You cannot see it—you cannot feel it—you cannot smell it; but it is there. The seed is not so beautiful as many other things, but it has what many brighter things have not—it has life. Life lurks in that little shell—that tiny

chamber, and when God says "come forth," it shall burst its tenement and appear. And yet the sower takes in his feeble hand thousands of these mysteries, which all the learning, power and genius of the world could not fabricate, and casts them upon the soil without much reflection. But when the time of reflection comes we should think of this.

And what is that mysterious bed of "ground" into which this thing with its hidden mystery is thrown? It is the growth of ages, when no eye roamed through the desolate waste but the eye of God. That soil was formed during a period so vast as to be to us an eternity. During these long processes God was the presiding artist and the winds the waves, the air and the fire—the fiery myriads, the shellfish, the roving behemoth, and the slimy monster—the forest and the flood were his ministers. What animal and vegetable life formed, the fire hardened, and what the fire hardened the waters and the air softened. And so on for myriads of years. Worlds grew and perished—epochs dawned, shone and waned away—forests sprang, bloomed and died—races of fish and flesh lived and disappeared, and all these have left a heritage to us in that soil upon which our food grows, which enters into our bodies, forms part of our material substance, and shelters the immortal part, destined to shine like the stars in the firmament, for ever and ever. O! how great is God! how mysterious his plans! how vast his operations, and how infinite his resources!

The "spring" of life into growth is as mysterious as life itself and its unpretending receptacle. No one ever discovered, no microscope ever detected it. When sitting in the cabin of a ship, you cannot tell the instant when she begins to move, or when lying upon the couch of rest, you cannot tell when wakefulness dissolves in sleep. So is it with the first movement in that little shell. In the seed there is not so much life as the capacity of life. It can grow, but it is not yet growing. It can move, but it is not yet moving. There is a moment when the mere capacity becomes life itself, when the movement starts that may cover a province with verdure. But who ever saw it? Who ever detected the great Spirit at work? Who ever saw the invisible God?

The progress of the germ, after it begins to "grow," demands a multitude of operations and precautions, of which it is sufficient to say: that the number which we do know gives a very indefinite idea of the vast number of those that we do not know. The season is controlled by distant orbs, rolling on in their journey through the void under the guidance of an Almighty pilot. A slight deviation will produce a shock destructive of life. Only conceive of two planets meeting in space or approaching nearer than they ought! Combined with effects flowing from *distant worlds* there are an infinite number in *our own*. The vapors ascending from the surface of the sea

float in light bubbles in the air, and, when the cloudy reservoir has become heavy, descend in rain upon the growing seed. Every field is watered—every blade is refreshed—every heart is gladdened. The Father of all in whom we live and move and have our being hears the cry of his countless souls, praying with parched tongues for rain. And no sooner is the sky clear of the overcloud than the air distills the pearls of dew that glisten upon every flower and sparkle upon every tree. When the air becomes unwholesome, the voice of God is heard:—"His fig trees he will lighten the world"—the savage crouches in his den—the sinner trembles; but anon the bow of mercy shines athwart a pale sky and reflects the beauty of a fresher and more fragrant world—symbolising the effect of redemption in purifying and adorning the corrupt race of men. If the Lord were for a moment to resign the reins of government—if the sleepless One were to slumber for a moment—if he were to cease to marshall the grub, the caterpillar, the locust and the fly; if he lost command of the zephyrs that sweetly blow, of the hoisterous South, the cold East or the frigid North; if he did not curb those forces that we cannot see, the air we breathe, or the electricity that dances in the evening sky and compasses the globe in an instant; then all life would perish in a moment like a torch plunged into the water. And, when he pleases, he can punish us with these. O, how wonderful is He! And these are but a part of his ways!

The *parts* of a single stalk of wheat are, as wonderful as the operations by which growth is perpetuated. First the tender "*blade*" appears above the clod—so small that at first you only detect its presence by a slight greenness diffused over the sombre soil. It is the swaddling band of the coming stalk. It becomes taller and stronger and effectually preserves the young seedling from injury. Waying its pendants in the wind, it catches the refreshing breeze and sucks in the watery supply. When the "*ear*" appears, beautifully elaborated in secret, orderly as a golden cornet for noble brows, and set together compactly with a view to firmness and beauty, it is sustained upon a long tube with a small aperture at each joint by which it is supplied with food from the soil and is shaken about in the wind and rain and sunshine, till its juicy hardens into the substance of grain and whitens into the bearded old age of a field that the Lord hath blessed. "wherewith the reaper may fill his band and the gatherer his bosom."

All this is the work of God. The husbandman prepares the soil, inserts the seed and does no more till harvest. He may sleep or wake, the work of God continues. His waking does not hasten it. His anxiety will not help it and, if God pleases, will not avert calamity. It is God's work altogether. True! man must work. He must work for his own sake. He would be miserable, mind and

body, without work. It is a blessing and not a curse that he has to work, and it is an honor, moreover, to be working under God. But man works only in such a way as to leave Him the glory of his operations, who will not give his glory to another. Man works *before* and *after* the seed is sown and the crop is perfect. No man dare look upon his ripe fields and say, "my hand hath wrought all this." "He knows it" not. To God belongs the sole praise.

II. God's work in *grace* remains to be noticed.

He prepares the *seed* of the *word*. The seed sown is the "word of the kingdom." It is the message concerning a Saviour for sinners. There is much in the bible that is not peculiarly the gospel. We can scarcely call many of the historical parts of Old Testament Scripture the gospel. Nor can we call the philosophical discussions in the book of Job the gospel. These serve an important purpose. They may form a chain of evidence sustaining the divine authority of the gospel, or may be useful for the edification of believers. They are accessories to the gospel. They are not the diamond but the setting—not the heroic Deliverer but the train and attendant splendors—not the fruit but the foliage. They are not the sun but the first rays of dawn or the last of twilight. The truth that saves—the seed that grows into spiritual life is centered in Christ. Mere descriptions are not the seed. Tales, however lively are not the seed. Philosophy is not the seed. Bible history is not the seed. Prophecy is not the seed. These alone never saved any man. But they are accessories to what saves—to the truth of a Saviour, and when that is lodged in the heart by the Spirit it does what nothing else will do, what man cannot do, what wealth cannot do. It humbles—it grieves—it condemns—it comforts—it blesses. To others it appears as dead as a grain of corn, but to them it possesses a mysterious charm—a hidden power. It has tamed the savage heart. It has softened the hard nature of a heathen or a world. It has rent the mountain of pride in pieces. It is fitted to grow in every heart in the world—in men of every nation and every clime. It has made the flowers of paradise blossom in beauty amid the snows of Greenland. It has softened the hearts of Indian warriors in snowy solitudes, once reddened with blood. Nothing will do it but the "wondrous story," the amazing love of God in Christ, the mystery of redemption, the song of angels, the theme of glorified spirits. It is often heard without effect, because it enters the ear only or is poisoned with error, or bedimmed with superstition or clogged with ceremonies; but once let it enter the heart and it rends it as the lightning rends the stern rock.

The soil in which the word is sown is the wonderful heart of man. The heart of man! what a soil is there! Who can tell what a

world dwells in a single human heart? The intellect is too often but the slave of the heart. The power of the heart is unspeakable. It can love with a power that absorbs every selfish emotion. It can desire with a fervour that expires not with the breath of life. It can hate with the gall and bitterness of a demon. It possesses a power of self torture which often destroys its own life. Could we look into a single heart we should find there all the burning life to be found in the great world. A city with its crowded streets, its shops, churches, sales, banks, ships, splendors, riots, jails, poverty and riches is but the heart on a large scale. It begins in the heart. And O! the corruption! "Who can know it!" This is the soil for the gospel, and, if man is to be saved, there it must go. If not there, it is nowhere. No outside trifling will do, be it music or mummery. God strikes the centre. The spirit puts the truth in the heart.

The "spring" of spiritual growth in the soil of the human heart is secret and mysterious. The seed of truth may be apparently dead for some time. But it can never lose its vitality or its power. As the breath of God in nature makes the grain to shoot in the heart of the clod, where no human eye beholds it, so the breath of the Holy Spirit makes the truth to start into life in the heart of man. How beautiful! how sublime! how true! the words of Jesus, when announcing to Nicodemus the commencement of his kingdom and the absolute need of regeneration. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth, so so is every one that is born of the Spirit." It may be in the dead hour of the night "when deep sleep falleth upon men"—it may be in sickness or in danger when the word dropt from pious lips—from father, or mother, or friend, or pastor, or Sunday School teacher strikes root and grows—founding a greater and more durable kingdom than ever shone upon the plains of Shinar.

The gospel seed forming the kingdom of grace, love, faith, purity and peace, grows under the care of Christ. Means are to be used by men. Ministers must preach the gospel. Churches must exercise a wholesome and temperate discipline. Sabbath Schools must flourish, especially in these times, when in the state schools religion is driven out into the cold. Friends must remonstrate with the erring and the unexperienced. But these things cannot ensure growth. The seed may grow without them, and it may not grow with them. Experience sadly proves this. Growth is the work of God. The first of all powers in its production is the Spirit of God. The pious soul must cry "awake O north wind and come thou south; blow upon my garden that the spices thereof may flow out." It is Pentecost power that must dwell in the church. But as in natural growth influences from the

other world, from the orbs of space, combine with our own elements—the powers of our own world—in producing and perpetuating growth; so the Almighty employs human labor, the planting of a Paul, and the watering of an Apollos; the thunder of a James, the consolation of a Barnabas. And he sends the famine and the plague, and the sword to excite remembrance and prevent his people settling on their corruptions. He gives to some a “thorn in the flesh” to buffet them, and to some a “sore disease” to cleave unto their bones—and to some the loss of wealth, place or reputation—and to some a grievous fall, as to Peter, and to some a bitter persecution as to Stephen, and even a martyr’s crown, and thus the plant of grace, sprung into life by divine power, sown by human hands—watched by heavenly care, watered by the Holy Spirit, stirred, and shaken, and cleansed and blown about by trials tribulations and sorrows, becomes strong, firm and hardy, its fruit pure and fit for transfer into the paradise, where shines an eternal light and flow unfailing waters.

The developments of spiritual growth, equally with those of natural growth show the presence of God. The “blade” appears in the simple faith of the child, who loves and confides in a Redeemer, the “ear” in the piety of middle age, having a firmer hold of the mind and a more notable profession; the “ripe corn in the ear” the piety of old age, when all previous gains have been solidified into ripeness for heaven. Or the “blade” may represent the faith of a new convert, young or old—the “ear” the love, and the “ripe corn” the full assurance of hope. Or again the blade may represent the bringing up of the truth in a particular place under the preaching of the gospel, the ear the formation of a Church with the uprise of a population, and the ripe corn the gathering of the fruits of righteousness in that community. Or again the blade may represent the first preaching of the gospel by the apostles—the ear its subsequent spread, and the ripe grain that future period, when the great reaper shall say “Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for the grapes are fully ripe,” Rev. 14.18.

All this is the work of God. The work begins and ends in Him. When His influence ceases, the work ceases. When He departs the work ends. When He returns, it begins again. Thus is it with these two kingdoms and so it shall continue till the harvest.

Let us praise God for his goodness to us in nature. Let us mark His hand. It is marvellous, and its marvels are only unperceived because of their very greatness. The wind has obeyed His commandment; the vapors have heard His work; He has opened the treasury of the rain and the dew. The springs have flowed out of the mountains into the valleys, and the living creatures have

drank of their waters. The blasting, the mildew and the hail have spared our fields. Let us lift up then our thankful and reverent eye, to that invisible throne, and cry: “Lord, thou preservest man and beast! how precious is thy grace!”

But what is the use of natural without spiritual life and growth. Our bodies will soon die. No corn, no flesh, no cordial, will preserve them for ever. No medicine will effectually tame the rage of disease. No care and vigilance will effectually bar entrance to death. The pursuer is at our heels, who will never cease till he fires his deadly arrow in our vitals, and closes over us the dark and deadly doors of his prison home. What is the use of natural life alone? Why preserve it! Why does the sun shine—why the moon beam—why the flowers bloom—why the fields wave with corn—why all this labor? Is it that we may secure an inheritance in the grave? No! It is that another growth may go on—that our souls be saved—that the truth may enter our hearts, that Jesus may reign there—that peace may supplant fear and that pardon may be inscribed upon our souls for ever. Have you the seed in your hearts? Or is it growing? Is it in the blade, or the ear, or the full corn in the ear? Time is on the wing. Death is busy. Never may we see another spring. The beauties of summer may never greet our eyes again. The visible decay of nature may presage our own. O let us amid the death struck and the dying seek a life which is imperishable. The plant of grace will flourish in all lands; and no blast, no sword, no tempest, no storm, no rage, no terror, no enemies can destroy it. It will spread its glory and shed its perfume throughout eternity. “who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”

Nay, in all these things we are more than conquerors through Him that loved us.”

—O—

Mission work in India.

The following interesting letter appears in the *Banner of the Covenant*, (Reformed Presbyterian, Philadelphia.)

HARDWAR NORTH INDIA, }
March, 30th, 1867. }

To the Editor of the *Banner of the Covenant*:—

DEAR BROTHER:—It is now a long time since I have sent you anything in the shape of a Journal. I have come here to attend the annual fair or Mela, held at this place, and as incidents worthy of record are constantly turning up, I have concluded to note a few of them as they occur, and send the record for perusal of friends in America, who take an interest in the work here. Most of the readers of the *Banner* are familiar with

the name of this place. Hardwar is the place where the sacred river of the Hindoos—the Ganges—leaves the Himmaleh, Mountains, and commences its long sluggish course towards the Ocean.

On the banks of the river at this spot, there is a straggling collection of houses and temples, extending a little over a mile; and at one place near the northern extremity of the village, is a bathing-place, access to which is had down a flight of stone steps. This is the “holy of holies” to all orthodox Hindoos. The bathing place itself is called the “Brahm Kund,” the fountain or pool of Brahm or the Supreme God. The steps down to this pool are called the “Hari Ke pairi,” or “steps of Vishnu.” Down these steps hundreds of thousands of poor infatuated idolaters have swarmed year after year into the sacred waters, in the expectation that their sins will be washed away, and their salvation secured. Their sacred books teach that not only will their own sins be washed away, but the sins of their descendants for ten generations. It is not to be wondered at, therefore, that the place should attain a character for sanctity unequalled by any other shrine in North India. To bathe in the Ganges at any point, and on any day, is meritorious; but to bathe at this particular point, at this particular season of the year, is especially so. The most propitious of all seasons, however, occurs once in twelve years, and the *summum bonum* of all blessedness is to be permitted to enter the Brahm Kund on the 11th day of April in *this particular year*. The year 1867 is one of these favoured seasons, and more than ordinary importance seems to have been attached to this year, from the numerous and conflicting rumours that have been in circulation regarding it. In anticipation of an immense concourse of from three to four millions of people, government had taken precaution, not only for the preservation of the peace as in former years, but also for the sanitation of the entire neighborhood in which these multitudes are expected to assemble. It is said that about \$20,000 have been already expended in this way, and certainly the arrangements for the accommodation and regulation of the people seem infinitely superior to any thing ever before attempted. We missionaries have also been looking forward with no little interest to this great assemblage of immortal beings.

As early as the 15th of this month our tents were on the ground, and on the 20th inst. the brethren Caldwell and Calderwood, accompanied by their native assistants, commenced the work of preaching to the pilgrims. On the 26th Dr. Morrison arrived, and on the 28th I arrived, bringing with me three assistants from Dehra. At the same time four other native Christians arrived from other parts of the Mission. So that on that day we had a preaching force of about 15

persons. This morning we were joined by two veteran laborers belonging to the English Baptist Church, so that we have a larger number able to preach the Gospel than I ever knew to be assembled at this place before. We expect more in a few days, so that, altogether, we may number about 20 persons, all engaged, day after day, in proclaiming the Gospel message to these poor idolaters. This is cause for heartfelt thanksgiving. It is not 50 years since the first missionary that ever came to this place was considered by the Government of the day an incendiary, for having presumed to speak a few words about Christ from the back of an elephant to the people near him! Now, blessed be God! we can preach from morning to night, any where and every where, except in the shrines of the Hindoos, and no one to make or meddle with us. Our plan of procedure is this: We proceed in the morning to various points, and continue our labors till breakfast time—10 o'clock. We then return to our dwelling tents, and spend the heat of the day in various avocations. At 4 o'clock, P. M., we again proceed to the preaching tent, and having assembled, engage in singing, reading and prayer, after which we go to our several preaching stations, and continue at work till dusk.

This morning my first audience consisted of some Sikhs from the Punjab, and a few Mahomedans. Of the latter, one was more loquacious than the rest, maintaining, in a loud voice, that Jesus was not the Son of God, and doing all in his power to prevent the others from listening. He represented himself as a Mullah or Sacred Teacher, though in the service of Government in a cavalry regiment. I tried several methods of making him keep quiet, but in vain. At last I directed attention to the pantaloons he wore, and asked the company if any orthodox Mullah would wear such. Mahomedan law prescribes that the “pyjama,” or pantaloons, shall not come down to the ankle, but merely cover the calf of the leg. Those who wear these garments flowing down to the ankle, are looked upon as having very loose principles! The appeal was conclusive. He tried to excuse himself on the ground that he was obliged to wear these, being in Government service, but it would not do. His companions raised a laugh against him, and he was silent. I was then allowed to proceed. My next audience was at the headquarters of Faquirs known as *Nagas*. The distinguishing principle of this sect is that they go *entirely naked*. They profess to have attained to that degree of sanctity, that they may dispense with all clothing. This they are not allowed to carry out to the letter here. They are obliged to be partially clothed. I was asked by the head man, or Mahant, to sit down, and was soon surrounded by a goodly number of his disciples. He told me he had come from Guzerat, on the west coast of In-

dia, and had about 350 of his followers with him. This number is very small, considering that in former years they used to come in thousands on such occasions as this.

The sect is said to be one of the wealthiest of all the religious fraternities in the country. An evidence of this is manifested in the fact that crowds of other Faquirs come to beg from these. I found those with whom I conversed more than usually intelligent. They propounded their usual theories regarding personal holiness, transmigration, and eventual absorption into the Deity, with less confidence than many others. They deny the individuality of man in a future state, and consequently reject all idea of separate personal responsibility. I continued conversing with them till the hour for their morning meal arrived, when they very politely asked me to leave, and invited me to come again in the evening, when they would be more at leisure.

On my way to the tent I was followed by a mendicant wanting money. I told him I had no money to give, but would share my breakfast with him if he would come to my tent. He said he could not eat with me, but insisted that I should give him money. He said a missionary at Sealkote had given him 8 annas. He said that Englishmen who wore full beards always gave to the poor, while those who shaved the beard on the center of the chin always "turned up the finger" i. e. refused to give. I had never heard this remarked before. I suppose he thought it an appeal that could not be withstood. On reaching our camp, I introduced him to the native brethren as a "Brother," he having all along claimed that relationship. They offered him something to eat, but he declined and went away.

My afternoon congregation was at the headquarters of another sect of Faquirs called Ingees, of these I formed about 500, under the leadership of two Mahants. They seemed a much simpler and less educated class than the Nogas. They listened with marked respect and attention to what we had to say, and when the assembly broke up, three of them accompanied us as far as the preaching tent, declaring their determination to come and hear more afterwards.

31st, Sabbath. The forenoon was spent at our tents, where some time was devoted to social prayer &c., having reference to the work now before us. In the afternoon we proceeded in a body to the preaching tent, attended a stated service conducted by a Baptist Missionary from Patna.

This gentleman, whose name is McCrabie, is one of the most remarkable men I have yet met with in India. He is a country-born—consequently he speaks the Hindoo language just like a native, and very few natives there are who can use their mother tongue as he can.

He has read much in the Hindoo Shasters and is perfectly at home in every branch of

Hindoo controversy. He spoke for more than an hour to an immense audience, who listened with almost undivided attention to what was said. At last the discourse merged into the usual controversial style of our ordinary preaching, and was continued by other brethren till dusk. I came away feeling satisfied that men born in the country will eventually be far more effective preachers in the Vernacular than foreign can ever hope to be. I could not but thank God for raising up such an instrumentality at this particular time, and prayed heartily that it might be greatly blessed.

Halfway Covenant.

A Scheme adopted by the Congregational Churches of New England, in 1657-1662, in order to extend the privileges of Church membership and infant baptism, beyond the fall of actual Communicants at the Lord's Table.

An opinion at this time began to prevail, that all persons baptized in infancy, not scandalous in life, nor formally excommunicated, ought to be considered members of the Church in all respects, except the right of partaking of the Lord's Supper, for which evidence of regeneration was still generally held to be a requisite qualification. The proposal of so great an innovation on the principles and practices of the First Settlers, as would be expected, met with a decided opposition, and a contest arose which occasioned great agitation, in all the New England Colonies, especially in Connecticut and Massachusetts. At length, in 1657, the Court of Massachusetts advised to a general council; and sent letters to the other Courts signifying their opinion. The general Court of Connecticut acceded to the proposal, and appointed four delegates to the proposed Council. These with the delegates from Massachusetts convened in Boston in June 1657. The questions submitted to this Council, were seventeen in number, most of them relating to Baptism, and Church membership. Their determination was in substance, that all baptized persons ought to be considered members of the Church, under its discipline, and to be admitted to all its privileges except a participation of the Communion.

The Churches were inflamed instead of being reconciled by this decision. The general Court of Massachusetts therefore, in 1662, appointed a Synod of all the members of that Colony, to deliberate and decide on two questions; of which the most deeply interesting was "who are the subjects of baptism?" Their answer to the question concerning Baptism, which, as they viewed it, involved that of Church membership was substantially the same as that given by the

Council in 1657. They were not unanimous however, several learned and pious men protesting against the decision which was drawn up in the following propositions:—

1.—They that according to Scripture are members of the visible Church, are the subjects of Baptism.

2.—The members of the visible church according to Scripture, are confederate, visible, believers in particular Churches, and their infant seed, i. e. children in minority whose next parents one or both are in covenant.

3.—The infant seed of confederate, visible, believers, are members of the same Church with their parents, and when grown up are personally under the watch, discipline and government of that Church.

4.—Those adult persons are not therefore to be admitted to full communion, merely because they are and continue members, without suitable qualifications, as the word of God requireth thereunto.

5.—Church members who were admitted in minority, understanding the doctrines of faith, and publicly professing their assent thereto, not scandalous of life, and solemnly owning the Covenant before the Church when they give themselves up and their children to the Lord, and subject themselves, to the government of Christ in the Church, their children are to be baptized, &c. See Mathers's *Magnalia*, Book 5, p. 64.

Most of the New England Churches after a time acquiesced in this decision. It has been called very commonly the Halfway Covenant; "a name which itself indicates" says D. Wisner, "that religion and the observance of its sacred rates were extensively becoming, in the estimation of the people, a sort of halfway business, and of course its energy and vitality dying away." According to the provisions of this arrangement, persons, who, confessedly, had not given their hearts to God, for the purpose of obtaining access to the, (in such a case) mere ceremony of baptism for their children, were permitted and encouraged to come and "profess before God, angels, and men, to give themselves up to God, the Father as their chief good; to the Son of God as their mediator, Head and Lord, relying upon Him as the Prophet, Priest and King of their Salvation; to the Holy Spirit of God as their Sanctifier, Guide and Comforter, to be temples for him to dwell in," were permitted and encouraged to come and make the most solemn of all professions, when they did not regard themselves, and those around did not regard them, as having at all in heart given themselves to God, and trusted in Christ and yielded themselves up to be temples of the Holy Ghost. And as to the promises which were annexed, of educating children in the fear of the Lord, and submitting to the discipline of the Church, on the one hand, and of watchful care on the other, they soon came to be alike disregarded both by those who exacted and those

who made them; parents did not, and soon were not expected to fulfil their engagements, in form so significant and solemn; and children did not, and were soon not expected to fulfil theirs. Thus the most solemn and impressive acts of religion came to be regarded as unmeaning ceremonies; the form only to be thought important, while the substance was overlooked and rapidly passing away.

And now another and still more fatal step was taken in this downward course. Why should such a difference be made between the two Christian Sacraments, which reason infers from the nature of the case, and the Scriptures clearly determine, require precisely the same qualifications? And why, if persons were qualified to make, in order to come to one ordinance, the very same profession, both in meaning and in terms, required to come to the other, why should they be excluded from that other. The practical result, every one sees would be, that if the innovation already made were not abandoned, another would speedily be introduced. And such was the fact. Correct moral deportment, with a profession of correct doctrinal opinions, and a desire for regeneration, came to be regarded as the only qualification for admission to the Communion. This innovation, though not as yet publicly advocated by any, there is conclusive proof had become quite extensive in practice previously to 1679. The Churches soon came to consist very considerably of unregenerate persons—of those who regarded themselves, and were regarded by others as unregenerate. Of all these things the consequence was, that within 30 years after the commencement of the 18th century, a large proportion of the clergy through the country, were either only speculatively correct, or to some extent actually erroneous, in their religious opinions, maintaining regularly the forms of religion, but in some instances having well nigh lost, and in others it is to be feared, having never felt its power.

Thus was abandoned by the New England Churches extensively that principle, viz: that particular Churches ought to consist of regenerate persons—the letting go of which soon after the apostolic ages, a distinguished writer (Dr. Owen,) has affirmed and proved was the occasion and means of introducing all that corruption, in doctrine worship, order, and rule, which ensued and ended in the great apostasy.

It should be added that the Halfway Covenant, is now universally abandoned, by the Evangelical Congregational Churches of New England, and that if retained at all, it is at present found only among the Unitarians.—*Religious Cyclopædia*. P. K.

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John B. Gough and his Work.

On the 30th day of October, 1842, John B. Gough, a bookbinder, residing in Wor-

cester, Massachusetts, and an habitual drunkard, signed the pledge of total abstinence. It was the turning-point of his life. That signature alone will forever justify the use of the pledge as an instrument of reform. Mr. Gough for seven long years had not entered a house of God for worship, had not perused an improving book, had been of little use to his fellow-men. He had disregarded those pious counsels which guided his childhood and early youth, had buried himself in imbruting pleasures, and was about to sink into a grave of ignominy and oblivion. But God gave him strength to say "*I will be free*," for God had a work for him to do. With a struggle, the anguish of which no one can know but through experience, he burst the hellish bonds and entered on a new and grand career; and to-day, after twenty-five years of magnificent toil, John B. Gough stands an idol of the public, the most popular of living lecturers, perhaps it is not too much to say, celebrated as an orator above all who use the English tongue.

Two months after he had signed the pledge, the Worcester *Waterfall*, under date of December 31, 1842, speaks thus of Mr. Gough. It is the first notice of him as a reformer that ever appeared in print; and gives, it must be confessed, a pretty just outline of the coming man.

"We understand that this talented and worthy young mechanic is about to commence the business of lecturer on temperance. We wish him success; and we have no doubt he will attain it. He possesses, we believe, most of the elements of a popular speaker. He expresses his views in plain and intelligent language, without effort; and what he says comes warm from the heart. With good powers of mind and a lively fancy, added to wit and humor, he cannot fail to please and instruct his hearers."

Three days subsequently to this notice, Mr. Gough delivered his first temperance lecture, by appointment, in the town of Leicester, Mass. The next evening, Jan. 4, 1843, he lectured in Upton. A reporter calls him "a young Washingtonian about 25 years of age," and says the lecture was one of the best ever given in town." At this period, Mr. Gough enlivened his lectures by singing songs, among which one especially popular was the "Rumseller's Lament."

A fortnight afterwards he lectured in Upton again, "in the Congregational Church, which was crowded above and below." It was in a style "still more eloquent and interesting," and at its close many signed the pledge. By April 20th of that year, more than 4,000 names had been obtained to the pledge of total abstinence, at his lectures. On the 20th of June the number had increased to 6,000, and in a year it reached 13,000. In October he spoke in Faneuil Hall, Boston, and in the Odeon. His reputation was now established, and his terms were \$5.00 a lec-

ture. But if it was not convenient to pay this sum, he refused not to speak. To reform his suffering fellow-men was his primary object, and to benefit others rather than himself is his rule of duty still. Had it been otherwise he would now be rich, while in fact he is only "in comfortable circumstances." The first place where Mr. Gough ever received anything for speaking on temperance was West Boylston, Mass., where was collected for him, by passing round a hat at the close of a speech, the sum of two dollars, in "four-pence ha'pennies and coppers." His stated price is now \$200 per lecture.

The years in which he secured the largest number of pledged abstainers were 1850-1, in the former of which 32,007, and in the latter 29,740 persons thus recorded themselves at his meetings. Up to 1852, a period of ten years, there were of signers to the pledge through his direct influence, as is shown by accurate records kept by himself, 130,952 persons. He has now in his possession three large books containing 70,000 signatures, with some of which are connected most interesting and thrilling histories.

In August, 1853, Mr. Gough visited England to lecture six weeks in the service of the British Temperance League. *Punch* characteristically announced his coming, but his ridicules only helped to fill up Exeter Hall, where, on the 2nd of August, Mr. Gough made his *debut* in that world-renowned place, and achieved a splendid success. He has since delivered *ninety-five* other addresses upon the same platform, on the same subject. Dr. Campbell, the giant of *The British Banner*, said of him after his first effort:

"Oratorically considered, he is never at fault. From first to last, it is nature acting in one of her favorite sons. His whole speaking was eminently true. . . . Nothing could exceed the unity of the impression, while nothing could be more multifarious than the means employed to effect it. It was a species of mortar-firing, in which old nails, broken bottles, chips of iron, and bits of metal, together with balls of lead,—anything, everything partaking of the nature of a missile,—was available. The compound mass was showered forth with resistless might and powerful execution."

Exeter Hall was not the only scene of his triumphs in the metropolis of the world. He spoke subsequently in Drury-Lane Theatre to 5,000, Lord Shaftesbury presiding, with twenty titled noblemen upon the stage. At this meeting *Soyer*, the famous London cuisinier was present. After lecture, he rushed frantically up to Mr. Gough, exclaiming "Oh, magnifique! I will give you little book to help you cook your vittels." In Surrey Gardens, he spoke to 17,600 people at once, it being the largest audience ever he addressed.

Mr. Gough has delivered on the subject of temperance mainly, above 5,300 speeches, to audiences who have been calculated to aver-

age over 1,000 persons each, and has had therefore not less than 5,300,000 hearers. He has given 265 addresses and lectures in the city of Boston. In the city of Glasgow, he addressed at once 3,300 ladies, no gentlemen being present, except Rev. Dr. Arnot, who presided, and three or four more upon the platform with him. "It was a splendid sight" (says the contemporaneous press), "and when they waved their handkerchiefs, it was like a flight of gulls from Ailsa Craig."

Previous to 1858, Mr. Gough had travelled in lecturing, in this country alone, 110,750 miles, more than four times the distance round the globe. He has spoken on his favorite theme under almost every variety of circumstances, and in all sorts of places; in prisons, almshouses, reform schools, ragged schools, colleges, academies, churches, institutions; seminaries, male and female; forts, arsenals, camps and ships of war, theatres and saloons, state-houses and court-rooms, at fairs and races, at conventions and camp-meetings in magnificent halls and in the open air. He is everywhere at home. Give him but access to the people, and he lays his hand upon their hearts. They called him Gavazzi abroad; the American Gavazzi might just possibly be called the Italian Gough, for the subject of our notice literally has no peer. When he speaks to the popular masses, we are more reminded of Whitefield and the sooty colliers with white tear-gutters streaking their cheeks, than of any other orator, living or dead.

For a long time it was believed that the power of this remarkable man was limited to the subject of temperance. This notion is now disproved, for he has during the last seven years lectured upon miscellaneous subjects before the best audiences in the land and enhanced his reputation thereby. Who has not heard with delight his "Night side of London," "Eloquence and Orators," "Peculiar People," "Curiosity," and other lectures? A choice pleasure is in reserve for the person who has not.

Mr. Gough celebrated, last month, his 50th birthday, and is in the full possession of well-matured powers, both of body and of mind. From the beginning of October, until the end of May, he lectures five nights a week, extraordinaries excepted, and has already filled the list of 168 lectures for the coming season. Last year he declined 1,028 applications. Lecture committees have discovered that the people will hear him, and therefore that his services are the cheapest they can engage.

To describe Mr. Gough, is simply impossible, but the world knows that he has a great heart, a great conscience, a warm, Christian "atmosphere," and the true ring of a man. We are grateful for his personal friendship; and, in the work of blessing mankind, we joyfully recognize him as a power scarcely equalled, and surely not excelled among living men.—*Congregationalist*.

Installation of Professor Jardine, University of New Brunswick.

The appointment of Professor Jardine was noticed in our last. We have now the pleasure of publishing the latter half of his admirable Inaugural Address, which has been circulated in a printed form. A *Fredericton* paper, in noticing the installation, says:

"Dr. Jardine is quite a young man, young certainly to possess such credentials as had been presented to the Senate prior to his appointment, with a pleasing address, and with that development of brow which phrenologists tell us denotes great mental activity and power.

"The address itself was an admirable effort, a fine, scholarly production, which gives in itself the very best endorsement of the action of the Senate in making this appointment. We need not speak further in praise of the address, we publish it in our issue to-day, and to all educated minds it will speak richly and abundantly for itself."

ADDRESS.

The method which we think it best to adopt, at the commencement at least of our future investigations, is the historical. Before attempting to decide upon the merits of any particular system of philosophical doctrines, it will be well for us to take a retrospective survey of the attempts which have already been made by those who have gone before us to establish the foundations of truth. We shall find it interesting to observe how the philosophical spirit of modern times, which was first aroused to activity in France, has been transmitted from one generation to another, and from one country to another, until it has reached our own day and generation. It will be a profitable task to examine carefully the conclusions at which the French Cartesian school ultimately arrived, and the reaction which they produced in our own England. We may watch, also, the progress of reaction, until through various stages, it terminated in the absolute scepticism of the first and greatest metaphysical thinker of Scotland,—David Hume. The fearful conclusions at which that illustrious man arrived, communicated a thrill of dismay through the thinking mind of Europe, and we cannot be more profitably or agreeably employed than in watching the vigorous and earnest minds who were inspired, by the scepticism of the Scottish thinker, with an enthusiastic zeal to vindicate, for the principles of goodness and truth, the positions to which they were rightfully entitled.

The movement which was then commenced has gone on with increasing vigor to the present day. One strong mind has risen up after another, each one contributing its quota to the ever increasing volume of philosophical speculations. Opposing schools of thinkers have risen up in hostile positions, con-

tending valiantly for what they believe to be the truth. The result of this opposition, which otherwise might be deplored, has been substantial progress. Men have not, indeed, become reconciled in their views of truth, nor have we the slightest reason to expect that they ever will be. But, while we lament the fact that a great number, in the present day, have taken a position of hostility to those principles of truth which we cherish as our most sacred and invaluable possessions, we must admit, also, that the hostility displayed has been in many ways beneficial.

It will be our part to examine carefully the positions which have been assumed, and the arguments advanced by the thinkers who are at the head of the opposing tendencies, as by so doing, we shall be able to obtain a comprehensive view of the present condition of philosophical science.

The true spirit of philosophy requires that we should accept of truth from whatever source it may emanate; while the productions of a strong, earnest, sincere mind, whether they coincide with our own views of truth or not, must always deserve careful study.

It will be well for us, in advancing to our future investigations, to cultivate in ourselves the spirit which will conduce, in the highest degree, to success in our search after truth. One of the most important elements of a genuine philosophical spirit is the sincere love of truth for its own sake. The true philosopher will strive to rid himself of the numerous prejudices and prepossessions which have been the result of his education or circumstances. Casting aside every obstacle to his progress, and neglecting so far as possible the temporary pleasure and advantages which spring up in his course, he will press forward to the golden prize of truth which is the ultimate goal of his career.

Another most important element of a genuine philosophical spirit is humility. There is no character more contemptible than that of a man who has acquired a slight smattering of knowledge accompanied with the belief that he knows everything. He who would wish to make true and steady progress in knowledge, must be willing to confess that there are many things which he does not comprehend; and he who has made the most extensive conquests in the great empire of truth, will always be the most ready to acknowledge that after all he has passed but a very short distance beyond the boundaries, and there is a host of things which he does not and cannot know.

The last element of a philosophical spirit, to which we shall at present refer, is generous candor towards the doctrines and arguments of others. All who are worthy of the name of philosophers, are striving towards the same great end, and this unity of aim should produce at least harmony of feeling. The *odium theologicum* which has so frequently brought disgrace upon the different branches

of the Christian church, has in too many cases been equalled by a similar spirit of rancor and hostility between opposing schools of philosophers. And perhaps the greatest blemish which is to be found in the writings of the last bright luminary who has but recently departed from the firmament of the British philosophical world, Sir William Hamilton, is the ungenerous spirit of intolerance which he displays towards all who choose to differ from him. Those who are possessed of adequate notions regarding the vastness and importance of the questions at issue, will always be willing to acknowledge that others may possibly have taken a more just and accurate view of the truth than themselves.

We shall now turn our attention to some of the advantages which we may expect to result from the prosecution of the studies upon which we are now entering. In this eminently utilitarian age, the question *cui bono?* is asked perhaps more frequently than any other, and he who would wish to enlist the sympathies of others in any new undertaking must be able to answer it. With the spirit in which this question is generally asked, I confess that I have exceedingly little sympathy. In this new country of ours, which has but recently been hewn out from the midst of the primeval forests, and of which we are in so many respects so justly proud, the majority of persons who ask the question, *cui bono?* mean by that question—what sum will be added to their stores of material wealth? And I confess that, when I hear the question asked in this sense with reference to the pursuit of any branch of useful and elevating knowledge, I feel myself compelled to entertain towards the person who asks it, sentiments of the most unutterable contempt. The man who cannot appreciate and admire truth, apart from the material pleasures and advantages which it brings to him, is unworthy of the name of man. And the country or the province which is actuated by this mean utilitarian spirit, in the aid which it gives to its institutions of learning, will soon discover to its sorrow that it has been neglecting its best and highest interests, and overlooking those elements which are most essential to national prosperity.

There is, however, a sense in which it is perfectly proper and legitimate to ask the question, *cui bono?* It is right that before entering upon any course of activity, we should have some idea of the results after which we are striving, and advantages which, we should hope, will accrue to us. We think it appropriate, therefore, to point out some of these advantages upon the present occasion.

We may remark, first, that the study of philosophy is fitted to instruct man in the proper use of the faculties of his mind. All men are born philosophers of one kind or another. Lives there a man with soul so dead, who has never looked around him upon

the wonders and beauties of the material universe, and enquired into the origin, and causes, and ends of the marvellous things which he beheld? who has never looked within him at the strange thoughts, and feelings, and principles, of which every man must be conscious, and sought to discover the nature and design of that mysterious being which he calls himself; or who has never turned his earnest gaze from nature and man upwards to some Being whom he must think of as superior to both, and groped with lame hands of faith after the unseen God? All men, we repeat, are by nature, to a greater or less degree, endowed with all the faculties, and principles, and desires which have constituted the genius of Plato and Aristotle, Descartes and Locke, Kant and Hamilton. These faculties and desires are given to us for a wise and important end; upon the employment which we make of them depend our usefulness in life and the degree of perfection to which we shall attain; it is, therefore, a matter of the highest importance, that they should be so disciplined and instructed as to perform most perfectly their proper functions. Objects of thought and reflection, every day and every hour, are presented to your minds; it is by the power of thought and reflection, chiefly, that you are separated from the brute creation; learn, therefore, to think well and properly; learn to think of those things which are of the highest importance, and which will fit you best for fulfilling the great end of your existence: and, as a means of doing this, make yourself familiar with the problems and questions which have occupied the thoughts of the best and wisest thinkers who have appeared amongst men.

We should ever bear in mind the end which we ought to keep in view, in the acquirement of a liberal, as distinguished from a professional education. The latter is designed to fit a person specially for the practice of some particular calling or profession; the former is intended to develop and bring to perfection his faculties as a man, and without reference to any particular sphere of duty. And it is not difficult to decide which is the more important of the two. Next to the glory of God, the perfection and harmonious development of all the faculties of our nature constitute the highest end after which we should strive. And we claim for philosophy one of the highest positions amongst the circle of the sciences, when considered with reference to the influence which it is fitted to exert in training and developing the noblest faculties of the mind. There is no science which presents before the mind problems of greater interest, or objects of superior dignity; none which is better fitted to train the faculties of the mind to perform their functions with greater energy or precision; none which is more likely to elevate the moral tone of the whole nature, and free it from degrading and vicious tendencies.

The next advantage which we would point out as accruing from the study of philosophy, is its utility in enabling us to understand the principles of the various scientific and social movements of our own day. The present age of the world is preeminently one of change and progress. In every department of social, and political, and scientific life, the old landmarks are being gradually pulled up, and a new condition of things inaugurated. The minds of men, in their investigations of truth, are not now so completely trammelled by conventional opinions and long-standing prejudices as they were in former days. There is an increasing desire, on the part of scientific men, to seek for and attain to the truth, without any regard to the social, or religious, or sectarian prejudices, which the knowledge of the truth might have the effect of overthrowing. The geologist examines the structure of the rocks and the various fossil remains which are found in them, and proceeds to draw the inevitable conclusions, with reference to the age and history of the earth, without having the slightest regard to any theories which are supposed to be founded upon other authority. The comparative ethnologist, aided by the comparative anatomist, pays close attention to the character and circumstances of different races of men, compares them in their description and history with one another, and with other races of animals, and is not prevented, by any doctrines of supposed superior authority, from deducing those conclusions to which the principles of his science lead him. Throughout the whole circle of the sciences in the present day, a spirit of freedom from authority of every kind is manifested; men refuse to be trammelled, in their investigations of truth, by dogmas of church or political power, or scientific coterie, and claim the right of pursuing, to their legitimate conclusions, the premises which they have assumed. In social and theological science, as in all the others, the same spirit prevails. Doctrines which were supposed to have been established upon an immovable foundation centuries ago, are now in process of being overthrown and superseded. Men are thinking over again more carefully, and it is to be hoped in a more liberal spirit, the problems which agitated the minds of our ancestors, and which they thought they had finally settled. Now, at the bottom of all this commotion, and change, and progress in the thinking world, there must be some grand underlying principles. Nothing takes place arbitrarily, or without a sufficient reason. Men do not follow one another merely for the sake of being imitators; they must have some common ground upon which they work.

There are great philosophical principles at the foundation of every science, and consequently, of every movement which is made in the scientific world. It is by the force of these underlying principles that any true progress can be made, and every system of know-

ledge, worthy of the name, must be founded upon them. And, if we would desire to understand the commotions and upheavals which are at present going on in the world of thought, we must penetrate beneath the surface, and endeavor to grasp the philosophical principles which lie at the foundation. If we succeed in accomplishing this, we shall be able to perceive order and regularity in the conflicts and commotions which we behold; if we do not, everything will present the appearance of confusion and senseless strife.

There is yet another motive which I would desire to present to you as an incentive to the careful study of philosophy. It is within the sphere of philosophical science chiefly, that the conflict in the interests of truth, and virtue, and religion in the present day must be carried on. And if you would wish to do service in that cause which ought to be dearest to every true-hearted man—the cause of truth, you must make yourselves familiar with the principles which are at stake and the consequences which flow from them.

Putting aside minor differences and peculiarities, we may say generally that the world of philosophical thinkers has ranged itself in two different and opposing hosts, and under two different banners. On the one hand we have the advocates of what has been called the Transcendental Philosophy, claiming for man and for the principles of his nature, an origin and dignity higher than earthly. They look upon him as drawing the first beginning of his existence from some glorious spiritual nature, infinitely perfect in its powers and eternal in its duration. They regard him as being possessed of principles of truth, and beauty, and goodness, which confer upon his nature, and enhance its worth. These principles they cannot regard as springing from the earth, as being in any way the product of mere sense or feeling. They are universal; they are necessary; they are immutable; they are the most sacred endowment of our nature; and those who desire to vindicate for them their proper dignity and value will refer them to the nature of the great first cause of our being who has made us what we are.

On the other hand, we have the supporters of what has been denominated the positive philosophy, who refuse to recognise any such thing as power or cause in the universe; who cannot perceive anything in the nature of man which does not originate in sense; who detract from the dignity and value of our principles of truth and virtue by denying to them any superior origin or universal authority; and who are so intent upon examining the mere phenomena of nature, to the exclusion of objects which do not and cannot belong to nature, that they never elevate their thought to the Great Supreme who is our all. Those thinkers who take this position, or one approaching to it, are at present numerous and influential. They are busily engaged in every field of scientific research; they are in-

defatigable in their exertions to extend and consolidate the cause to which they have devoted their energies; they bring into the field extensive learning, talents of a high order, devotion to their cause, minds well equipped with everything which is fitted to ensure success in the contest, and unmixed animosity and contempt for those principles which, by their opponents, are held most sacred.

The contest which is at present going on between these two opposing parties ought to awaken the most intense interest in our minds, inasmuch as there is involved in it the cause of truth, and morality, and religion. It is necessary that all who would desire to do service in the sacred cause of truth should make themselves familiar with the position, principles, and aim of those who are engaged in the struggle. And as a necessary means of doing so, they must become acquainted with the great philosophical principles which are involved in every movement of the thinking world. Time would fail me, upon the present occasion, to enlarge upon this subject to such an extent as its importance demands. I trust enough has been said to awaken in your mind an interest in the subjects to which we are henceforth to devote a large share of our attention.

There is just one word of counsel which I would desire to address to you before concluding. Always endeavor to keep a high aim before you in the prosecution of your studies. You are possessed of faculties and talents, for the proper improvement of which you must be held responsible. The perfection of your nature, by the harmonious development of all its faculties and powers, is the highest end of a liberal education. This end can never be attained, by making random, spasmodic efforts, or performing your duties in a careless, perfunctory manner. Let your motto ever be "Excelsior"; let your labors be conducted upon a systematic principle and with some definite and worthy end in view. And when you have sought after truth for its own sake, when you have educated and disciplined the faculties of your minds to their greatest capacity, you will have discovered also that you have been fulfilling another great end of your being, in providing yourselves with the most ample means of personal enjoyment, of benefitting your fellow men, and of serving the cause of truth.

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A DELIGHTFUL LEGEND.—There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been owned in common by two brothers; one of whom had a family; the other had none. On the spot was sown a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in separate shocks, the elder brother said unto his wife: "My younger

brother is unable to bear the burden and heat of the day; I will arise, take of my shocks and place them with his, without his knowledge." The younger brother, being actuated by the same benovolent motives, said within himself: "My elder brother has a family, and I have none; I will contribute to their support: I will arise, take of my shocks, and place them with his without his knowledge." Judge of their mutual astonishment, when, on the following morning they found their shocks undiminished. This course of events transpired for several nights, when each resolved, in his mind to stand guard and solve this mystery. They did so, when, on the following night, they met each other, half-way between their respective shocks, with arms full. Upon ground hallowed with such associations as these was the Temple of Solomon erected,—so spacious and magnificent, the admiration and wonder of the world. Alas! in these days how many would sooner steal their brother's whole stock than add to it a single sheaf.

The Monthly Record.

JANUARY, 1868.

The Presbytery of Pictou has taken up in earnest the work of reviving and re-organizing Lay Associations throughout all the Congregations within their bounds. During the present quarter, each Congregation will be visited by a Deputation of Presbytery, charged with this special work. Probably the Presbytery of Halifax already does all that is to be desired in this matter. Whether the Island Presbytery has attended to the injunctions of Synod on the point we have not heard. Doubtless, if they have not already, they will shortly do so. Looking at the Church as a whole, there is certainly room for improvement in the direction of becoming self-sustaining. No doubt, in one view, we do wonders in the way of self-support. We are comparatively poor as a Church. Our city congregations are called upon to give, and they give liberally, to the purposes of general charity, in addition to their efforts within their own denomination. Many of our Country Congregations, again, raise, for Church and Manse building and other purposes, ten times as much money, in proportion to their wealth, as their City brethren. On the whole, therefore, we may be said to do well. But the standard to which we should aim, is not, simply, doing well, but, doing *what we can*. "She hath done what

she could" was the testimony of our Lord regarding the woman of whose deed of kindness it was farther affirmed:—"Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Certainly we should not rest satisfied with anything short of the same limit. We should not stop till we have done what we can. Now let us see what we *can* do by this simple machinery called variously Lay Association and Home Mission Association. The name is different in Pictou and in Halifax—the thing is the same,—the principle is the same, viz. this, to raise by small but regular and all-embracing collections, a sum towards refunding the Colonial Committee to as large an extent as possible for what, they so generously expend in our behalf. Let us take 20 Congregations; on an average each Congregation can send forth, quarterly, collectors for, say, 6 districts; on an average each of these districts will send in, without difficulty, and without missing it, 20 half-dollars in the year, that is, from each Congregation 6 × \$10 = \$60, and from the 20 Congregations \$1200 will be realized at the end of the year. According to the plan of the Lay Association, the contribution is small, 12½ cents per quarter—let it be also regular and all-embracing and the above result can be attained with the utmost ease.

One word more. Is the organization to be in reality, and not only in name, a *Lay Association*? The Presbytery should have nothing more to do than simply set the thing a-going, and not even that, but merely see that it is set a-going. Let it be, everywhere, a Lay Association in reality, that is to say, conducted and carried on by Laymen. Of course it is from Laymen that all the money collected will come; and why should not Laymen also have the honor of working the machinery by which the money is raised.

The chief thing to be done is to get two young ladies as collectors for each district and give them a small eight-page pass-book, with something like the following written on the fly-leaf:

Lay Association in connection with the Presbytery of—

Object :—To raise funds in all our Congregations towards lessening our obligations to the Colonial Committee.

Method :—50 cents a year, or 12½ cents a

quarter, forms the uniform subscription, the principle adopted being that a small sum, regularly paid, is not much missed, and when this is done over the whole Presbytery, a large amount can be raised.

Reasons for Contributing:—*First*—Gratitude for the liberality of the Home Church so long enjoyed by us. *Secondly*—Justice, inasmuch as we should seek to help ourselves as far as we are able to do so.

Rev. Mr. Herdman was, on Christmas day, presented by the young men of his Sabbath school class with an elegant *Escripioire* which he acknowledged in becoming terms.—Mr. and Mrs. Herdman desire to acknowledge with sincere gratitude the useful and elegant present bestowed by the Sabbath school and others of the congregation on New Year's week, and to express their deep interest in the welfare of the school and their prayers for its continued prosperity.

MANY of our readers must already have been made aware, through notices in the newspapers, of the loss sustained by the Rev. Mr. Anderson of Wallace, the house in which he resided having been burnt on the morning of the 6th Dec. We are glad to learn that Mr. and Mrs. Anderson have by this time got into a new *nest*, for which the good people of Wallace and neighborhood gladly and frankly assisted in gathering *feathers*.

THE Rev. Mr. Pollok, New Glasgow, has recently, we observe from the *Standard*, been presented by the young men of his congregation with a valuable silver-mounted set of *urns*.

REV. Mr. McGregor has recently been presented with a Sealskin Coat and Gloves, as a mark of affection and esteem on the part of his people.

"Union of Presbyterians," "Address to and Reply from Rev. A. McKay," and other matter received too late for insertion this month. "Ebeneser" crowded out this issue.

Presbytery of Pictou.

The quarterly meeting of the Pictou Presbytery, took place in Pictou on the 4th December. There was a good attendance. Messrs. Philip, Herdman, Pollok, Woodwill, McGregor, McCunn, Brodie and McMillan, and W. Gordon, Esq., D. Robertson and Alex. Murray, Elders. The business was chiefly routine. Members who received appointments at last meeting reported their fulfilment of them.

A memorial from St. John's congregation Abnion Mines was read, from which it appeared that the depression in the coal trade during the past summer, has injuriously affected

the financial affairs of said congregation, (most of them being miners,) laying them under the necessity of requesting the Presbytery to apply to the Colonial Committee to continue their supplement for another year, when it is to be hoped that a revival in the coal trade will enable them to become self-sustaining. The prayer of the petition was granted, and the clerk instructed to correspond with the Colonial Committee on their behalf.

There appeared representatives from the vacant congregations, soliciting occasional supply, which was granted, and appointments made accordingly. The Rev. Mr. Brodie our missionary in Cape Breton, notwithstanding the distance, the inclemency of the weather, and the difficulty of travelling, was present at the meeting in the interest of that important mission field.

In order to carry out the injunctions of Syrod on Presbyteries, with reference to organizing the Lay Association in congregations where it has not hitherto been in operation, and reviving it where its operation has become languid, it was resolved that committees of Presbytery be appointed to visit the several congregations within their bounds, to lay the matter before them, and give them all the needed assistance.

As the Colonial Committee will in future be governed in their disbursements of monies by the efforts made by Colonial Churches, it will be necessary to get our Home Mission Scheme and Lay Association into vigorous operation, before we can be considered entitled to anything like adequate supplements for our weak congregations. It is hoped that the congregations will, as much as possible, facilitate the work of the committees.

W. MCM.

Two days in Musquodoboit.

(Continued.)

I mentioned at the close of my first instalment in a previous month, that I felt interested to hear of Mr. McMillan and his work. It happened, unfortunately, that on this particular Sabbath Mr. McMillan was absent somewhere in Pictou County, and his pulpit was occupied by one of the Pictou County ministers. I had several conversations, however, with parties belonging to the congregation, and was delighted to find that the congregation considered themselves fortunate in having secured the services of their new pastor. I hear that quite recently they have purchased a house and farm as a manse and glebe for their minister. Among my other *Saturday evening* musings I mused much on the happy effects of a warm feeling of affection between pastor and people, and the evil effects of the opposite. I was reading lately in a Theological Review, an essay on the

"Laws of Moral Influence," in which the writer strongly insists on the necessity of conforming to these laws in all efforts to do good. Among other things he insisted on the desirableness of securing on the part of those whom the public teacher aims to influence "a confidence that will beget affection, disarm prejudice, open the mind and heart to conviction, and render appropriate instruction resistless." The writer proceeds to describe an error into which many are apt to fall, in these terms:

"It follows, that in his efforts to do good, a writer or speaker cannot rely on the mere *power of truth*. Much has been said as to the efficacy of light and the resistless power of truth. 'Great is the truth and it shall prevail.' Only let an individual publish truth, and persevere in the publication of it, and he need have no apprehension as to consequences. But let those who reason in this way remember, that truth alone is not sufficient to control the minds and hearts of men. The rays of the sun may harden as well as melt; and it depends altogether upon the circumstances under which they strike, whether they shall do the one or the other. So truth may harden the heart as well as soften it. It may render it more obdurate and obstinate, as well as more yielding. And it depends very materially on the circumstances under which it is dispensed, whether it shall accomplish the one or the other. He who attempts to persuade by the mere presentation of truth (on supposition that he presents the truth,) conforms to but one of the established laws of persuasion. There are others to which he must conform, or his presentations of truth will in all probability be unsuccessful."—To which hints we call the attention of all whom it may concern.

Very recently, on a second visit to Musquodoboit, we had a long conversation with the minister himself, and in the course of that conversation he gave us the following facts:

"I.—*Situation, size, &c., of the congregation.*—The central Church at Little River is about 37 miles from Dartmouth, and 17 from the nearest station of the Railway at Shubenacadie. About 14 miles, mostly barren, rocky and uninhabited lie between this and the Atlantic. Most of the congregation is settled along the Musquodoboit River. The farms generally are very valuable, most of them being meadow and intervalle land. Little River flows into Musquodoboit a short way below the Church, and hence the Church being on the Road that leads up Little River, was called "The Little River Church," and so the name "Little River" extended to the whole settlement, although most of it lies along the larger River—a fact which shows the influence in more ways than one a church has on any settlement.

Taking Little River as the starting point, for it is about the centre of the congregation, there are two "stations," one on each side

of the Little River Church, distant each about 5 miles, viz: New Antrim and South School House, so called. The two extreme families connected with the congregation are distant from each other about 23 miles, but by far the greater number, *nearly all*, lie within 13 miles by 4. There are about 100 families closely connected with the congregation and Church, and about 45 more who pay a little, and attend pretty regularly, but do not connect themselves any more closely with us. As they at present raise only £100 of the salary, it will be seen that on an average the payment will be scarcely four dollars each. The fact is, however, that some pay, (I believe on hearsay,) *eleven dollars*, so that many must come exceedingly low. The worst of the matter is that very often those who pay least for Church matters, are the best able to pay. We have not been free from emigration since my settlement here. Besides young people, no fewer than five families have moved away—one of them was an active elder in the congregation. This is felt to be a great loss, specially as only two have come in place of the five, and they not formerly belonging to the Church.

There are at present 115 communicants on the Roll, of these 39 have been added since my settlement in February 1866. There have been in all 7 deaths in the congregation since that time. I have baptized 40 children since my settlement. My hope is almost altogether in the young. Even where the parents cannot be got to take an interest in the Church, I find the young *can* and *do*. There is a large rising population. This can be judged of from the large Sabbath School of last summer. At the Little River Church alone, there were 133 children's names on the roll. I have not made up the average attendance, but this I know a goodly number have never been absent at all, and the average daily attendance cannot fall below 90."

"II.—*New Church at New Antrim.*—There are only 30 families at New Antrim. Still they have begun and about finished a nice new Church, capable of holding at least 200 people. The whole cost will be about £220, besides gratuitous work. The people have not received any external aid, and yet when the seats will be paid for they will be out of debt. They expect to sell every seat. As it is they will have only about £50 to wait for to be collected from unsold seats or seats not fully paid for.

III.—*Manse and Glebe.*—It is a grand thing for a congregation to put forth such efforts. You cannot believe how much more interested the people are now in the Church. The Glebe is in all about 70 acres, 25 of which is beautiful low land, cutting at present about 15 tons of hay, but if wholly cleared capable of cutting 30 tons. The upland is very good also, excellent for oats, roots, &c. I will soon have a grand orchard—there being about 50 apple trees, just beginning to bear,

and about 10 bearing beautiful apples already, I have also abundance of gooseberry and currant bushes, as also any amount of rhubarb, all very useful things in their place. I have good outhouses, not forgetting a carriage house.

The dwelling-house is old fashioned with an old fashioned chimney, which is really very cheerful. On the ground flat, there are 3 bed rooms, a sitting room, a dining room and a kitchen. The bed rooms are small; the other rooms are very large in proportion. The cost of house and farm was £200, of this £150 were borrowed on interest for two years. By that time the congregation hope to be able to pay the note. Nothing could be more heartily entered into than this purchase.

These details may not be interesting to all, but they will interest some of your readers, and as the Synod has repeatedly expressed the desire to secure items of information of *local interest* from the various congregations, I trust they may be found suitable for your pages.

Yours, &c.

A DWELLER IN THE CITY.

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How to Conduct a Prayer Meeting.

The ministers of St. Andrew's and of St. Matthew's, Halifax, resolved lately to devote one of the Wednesday evening prayer meetings each month to a discussion of, or rather general conversation on some question of practical religion. Each speaker is limited to five minutes. On the first night I took a few notes of what was said by the five laymen who spoke. A dozen others were ready to speak, but there was not time. I send these notes to you, as they may be interesting in themselves, and as showing how ready our people are to bear the burden with the ministers. Next month I will write on the subject of prayer meetings generally.

G. M. G.

The question proposed was:—"how can a minister and his people best co-operate in doing the work of the Church." Five brief addresses were given, of which we give the following verbatim notes.

I.—L.—The subject is not the broad general one of duty, but the special one of our duty as members of a congregation. It is good that our attention be called to this, for people are apt to think that to join the Church means to make a profession of religion; whereas the uniform tone and spirit of the Bible is that the Gospel of Christ is a Gospel of work; and that any profession is a delusion unless we carry out our views by working them out. Coming to the question, a necessary condition of co-operation was, that there be full confidence between pastor and people. Without this, nothing could be

done. If then any member of the congregation felt that there was something existing between him and his minister that prevented cordiality of feeling, he should have the manliness and honesty to go to him at once and endeavour to have it righted.

As to the outward work generally undertaken by congregations, it might be divided into four departments, in all of which there should be co-working. 1st.—The sick and poor must be visited. In a large congregation it is utterly impossible that the minister can do more than take a general superintendence of this. 2ndly.—The teaching of the ignorant. 3rdly.—The teaching of the young in Sunday Schools. Any layman with ordinary intelligence can aspire to do a portion of this work. Yet how often is the 2nd ignored wholly, and in how many congregations is there a difficulty in getting those best qualified to take their share. 4thly.—The duty of sending to the minister means to enable him to meet the calls that are made on him if he visits the poor. And this should be esteemed a duty by the man who can spare only a shilling as well as by the richest.

II.—A.—One of the most important duties we owe to our Pastor, and the best way of helping him in his work is to pray for him. If the people were more given to this there would be less of hasty fault finding with him. If the minister felt that all his people were actuated by such a spirit, how much more free would he feel to preach the whole Gospel to them. St. Paul again and again asks the prayers of those that he wrote his Epistles unto. In Eph. 6.19, and Col. 4.3, he asks for their prayers that he may have boldness of utterance. And in 2 Thes. 3.2 he again asks for their prayers that he may be delivered from unreasonable and wicked men. This points out another duty incumbent on us connected with the above; that we ought to feel interested in the honor of our minister, and so if we hear accusations brought against him without proof by busy bodies, that he himself has not the opportunity of answering, we should indignantly rebut them. Another duty was to pray for one another. We would never otherwise feel the unity and brotherhood of the Church.

III.—D.—A man's life should be made up of praying and working. Every member of a congregation should be a working Christian. The Church does not need drones. Christ's word to all is "work in my vineyard." In his own life He set the example. As to what each should do, let him ask at once his Master the question Paul asked on his conversion. "Lord, what wilt thou have me to do?" And we should ask ourselves *daily*, "did I do anything to-day for Christ." Attending Church or prayer meeting was not religious work. It was feasting ourselves; and if the food we got did not fit us for work, it was wasted. As to the special work to be done by each, that would easily be found, if there

was more earnestness and honesty among us, and if each one realized his individual responsibility.

IV.—M.—The duties of pastor and people are relative. Let us have a clear idea of what those of the one are, and then we can readily infer those of the other. There is no duty incumbent on the pastor that does not imply a corresponding obligation on the individual member. So too the duties of a congregation—taken as a whole—are relative. We have a right to expect more varied and abundant fruit from a large and wealthy congregation in the city, than from a weak one in the backwoods.

Proceeding from the truth first stated let us ask what do we expect from our minister. And first, in the work of the Sanctuary. We expect him to be a man who has spent the best years of his life, who has devoted more time than any other profession requires, to prepare for his position. We expect him to come on each Sabbath carefully prepared to speak on some subject. And on these points the people are exacting enough. They are wide-awake to every shortcoming. What then is their duty? not to come late, nor with minds unprepared to profit by the teaching, nor when in their pews to sit listlessly as if they did not care, and did not intend to care. Good listeners are apt to make good preachers. There is a magnetic influence extending from an intelligent, keen, eager audience, to the speaker that influences him wonderfully. What then is required? Previous preparation of mind and thought, before going to Church. Spend some time privately with God, or engage with your family in some religious exercise. A celebrated British Judge said that he never went on the bench without first demonstrating a proposition of Euclid to tone up his mind, and prepare it for the evidence and arguments that would be submitted to him. Many of the difficulties that are felt, many of the objections urged against the statements made from the pulpit, arise from the laziness or carelessness of the listener. He awakens from a reverie, hears something startling, does not know its connection with the argument, and straightway begins to make a noise about it.

So much as to the sermon. In all the other parts of the service, the people have still more to do, and are more directly interested. Especially does this apply to the praise. Bad singing tells heavily on the minister, and good singing enables him to preach with increased life and freshness. The congregation must take this matter in hand, as if there be bad singing it is wholly their fault. So we might go over all the other duties of the pastor, and we would find that those of the people correspond to them.

V.—B.—The duty of spreading the Gospel devolves on the whole Church. Christ's parting command was addressed to the whole Church as it then existed, the 500 disciples.

It is the duty of the Christian to be as true to Christ in his sphere, as it is for the minister in his, and to take a part personally in the direct work of the Church. I was once connected with a Church in the U. S. When the minister came to it there were only 100 members connected with it. He went on the principle that all must be workers. He started a central prayer meeting. The men who assisted in it were set to organize in their neighborhood other such meetings and Sabbath Schools. In 7 years there were 13 schools and prayer meetings conducted by elders and members of the church, and their own number had increased tenfold—and in that time, 50 young men of the congregation entered on a course of preparation for the ministry. So with a case well known in Germany, the Church of the Revd. Mr. Quaken of Hamburg.

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NOTES OF THE MONTH.

The close of the past eventful year indicates as much activity as ever in the general movements of the world. Whether we be festively inclined or melancholy, the great wheels of time are revolving, none the less swiftly that they are invisible—none the less powerfully, that we feebly attempt to arrest them.

Yes, the year is growing old,
And his eye is pale and bleared,
Death, with frosty hand and cold,
Plucks the old man by the beard,
Sorely, sorely.

Perhaps the best that we can do now is to welcome all the innocent amusements and congratulations of the present hour; make wise resolutions for the future and strive after improvement.

Fenianism continues to give great annoyance to the people and authorities of Great Britain, the plot being not so formidable as vexatious. The authorities intend to suspend the Habeas Corpus Act, and thus reinforce themselves with more ample powers to deal with all and sundry aspirants to the honors of political martyrdom. Mock funerals are the demonstrations agreed upon as the most expressive of Fenian sentiments. There is something savage and cruel in selecting the sad symbols of mortality as the emblem of a political creed and purpose, but it is characteristic of a party who are better at murdering, scorching faces and exploding prison walls than fighting in open day. One effect of Fenianism is just what might be looked for. Irishmen are losing employment in Britain by which honest men may suffer.

One of the interesting questions that arises to men's minds in connection with Fenianism is the sympathy between it and the Roman Catholic religion. It is to be admitted on the one hand, that many Roman Catholic Bishops and Priests have denounced Fenianism; fur-

her that the Church of Rome as a Church opposes all secret societies; and lastly that one of the Fenian principles, namely, that Priests have nothing to do with the people's politics, is highly distasteful to the principles of the priesthood and quite contrary to its practice in past times. On the other hand, it is certain, that the Roman priesthood have often been hostile to the British Government—that Fenianism is simply the fruit of their perpetual influence and agitation—that Priests have marched in the mock funerals in some cases, and lastly, that masses were said in all the Roman Catholic Churches in Dublin for the souls of the men executed in Manchester. If they are sorry for past agitation and its effects, still they cannot claim equal merit with those who have always been loyal. Why express sympathy for these murderers more than others, as the Marchioness of Londonderry and the Dublin Roman Catholic Churches have done, if it were not because of sympathy for the cause in which they suffered? We hope that our governments at home and abroad will cease favoring that Church by giving them more money than other religious bodies. They may receive as much favor, but certainly upon no principle should they receive more. If there be a grand difference between them and other bodies, it is a difference that entitles them to less and not to more. Upon what principle do they in this Province receive £750 a year for education and the Church of Scotland not one farthing? We require to be earnest and watchful, and *now more than ever*, under a Dominion where nearly one half of the population are Roman Catholics. Let us be well assured that not one stone will be left unturned to secure the peculiar ends of Roman Catholic ambition.

One of the absurdities of the Anglican convention was an address to the Greek Church, which retains all the peculiar corruptions of Pöpery. A correspondence of this kind took place more than a century ago. The nonjuring bishops in Scotland attempted a union between themselves and the Eastern Church in 1723, but were at last grandly told by the Eastern Bishop that they must submit to Eastern doctrine without qualification ere such union could take place, so that this is an old story and a very silly one. Meanwhile the Ritualists persevere with their ceremonies and threaten the disruption of the English Church, if they are not tolerated—a catastrophe which it will be very difficult now to avert. Such are the evils which have sprung from sacerdotalism. Under the New Testament every man is his own priest and the clergy "servants for Christ's sake." The cry for "short sermons" has an undoubted connection with ritualism on the one hand and infidelity on the other—it is the joint offspring of irreligion and superstition. Is religious instruction not necessary—is not the preaching of the gospel a Divine appointment? And when is it to be done? Religion is now driven out of the schools into the cold. What is a creature that can merely read, write

and cypher? Is a thing of that description a man? You might construct a speaking, printing and calculating machine by steam, and drive it by steam faster than any Yankee could guess or spit tobacco, but would that be an educated human being. We require men that fear God, hate evil and love their neighbor, and what but religious instruction will give such—combined with prayer for God's help, for a Christian must be *created*, not made. The necessity of religious instruction being admitted, how long is that part of, it commonly called the "sermon" to be? Archdeacon Denison says "ten minutes" and similar journals say the same or less. But Dennison being at the very head of the ritualist party, wants ceremony and not teaching, and infidels oppose the gospel. How would the press like to be thus tied down? Some say ten minutes—some twenty and some a half hour. Others say "condense." But if you "condense" you will not be listened to or understood, and if you *dilate*, as every teacher of the people must do, how are you to do that in ten minutes? So that the clergy have a hard time of it among many counsellors, who have so kindly taken their interests in hand. There cannot be one time for all men, all topics and all occasions. Any man with half an ounce of sense must see that. It would be as reasonable to say that all dinners must bestow the same quantity of food, or all journeys must be the same length. Topics must be taken up and thoroughly discussed in the pulpit, whatever time it takes, if that mode of instruction is to remain useful to the public. The "word" must be made a "goad" to pierce and a "nail" to stick. The first process requires explanation and the second hammering, and the nail must be struck again and again—driven home and then rivetted, if necessary, and all this requires time. Sermon literature has nothing to fear by a comparison with that of the periodical press. It has contributed much more valuable and durable material to the classics of our nation. Let us beware then how we ignorantly join in a cry, which has for its object either crushing the truth or obscuring it. A rapid homily of ten minutes length, in which nothing is discussed, in which truth is neither explained nor applied, or where, if it is explained it is not applied, or if it is applied it is without having been explained, and prefaced with incense and outflared with red and white garments, and songs and candles may just suit many people; but it will have no more effect than a gun having powder without ball or ball without powder, or perhaps the snap and momentary mist of the cap on a gun that has neither.

Public attention has of late been much directed to national education. The state of matters is very bad in England, where about a third of the people married make a mark on the register instead of signing their names. Mr. Lowe advocated in Edinburgh a thorough reform and a purely national system, severed from all sectarian control. This is perfectly

right, but, on the other hand, centralization is bad and parents should pay a little—so as to preserve intact the relation between parent and child. With his sweeping condemnations of ancient classical studies we cannot sympathise: but the slavish study of their grammatical niceties has been carried too far. He says, that since the working classes have now the political power, we must educate "our masters," and he tells us how we can teach them their letters: but how are we to make them honest and loyal and high-principled? Mr. Lowe does not tell us that, and surely it is the mightier question, and one which will require abler men than he to solve. It is the question of our degenerate age.

In the union question now pending between the Free and United Presbyterian Churches, some very ugly features have made their appearance. They shew the determination of a certain party in the Free Church to oppose union to the last and by all means. At the meeting of the Free Church Commission Dr. Begg selected an opportunity at the close, when all the leading members had left, to move some resolutions against union, which were carried. Dr. Candlish wrote an indignant letter in the papers next morning—a letter dated, as the *Scotsman* tells its readers two or three times with evident pleasure, on *Sunday*. He spoke of the conduct of two laymen in the matter as so ungentlemanly, that, if they were guilty of it in a club of gentlemen, they would be expelled. They wrote demanding a retraction and threatening prosecution. Dr. Candlish withdrew the expressions, but stated that he continued to hold his own opinion. He further said in his letter, that he was concerned for the matter, not so much on account of the union, but as an indication of a dissension and insubordination, that would disturb the Church and intimate that the elements at work were such that he felt that, at his time of life, he could no longer control them. It must be confessed, that the vote in question seems to have been the result of a secret and pre-arranged plan. If so, it was very unworthy of a church court. It seems, Begg, who never was notorious for scrupulousness, gave notice of a motion, but in such terms that it was not understood to what it referred. On the other hand, for aught that we know, the union party may have been guilty of a *finesse* which does not justify the conduct of their opponents, but would place them no higher. There are elements in both parties both acceptable and unacceptable to us. Among the unionists are many who seek union from a hostility to the Established Church and a desire for pre-eminence. With them we do not sympathise. There are many of them who desire union from principles of christian brotherhood and a sense of duty, and with them we sympathise most cordially. We wish there were more of them. Again, among the anti-union party are many, who having been

the most bitter revilers of the Established Church and dissenters, finding that the are about to be united to the latter, seek refuge in preference with the former. With them we do not sympathise. Their spirit is bitter and their souls are narrow. There are others, who, like Dr. Fraser, of Inverness, who has written a pamphlet advocating that view, with a national church—a church, with or without endowment, that could claim from the liberality and comprehensiveness of its principles and the vast proportion of the population belonging to its communion, to be national, and who denigrate a union that means hostility to the Established Church, with which they have more real sympathy than with those with whom it is proposed to unite them, and with such we thoroughly sympathise.

The Presbyterian Church of England has lost a distinguished pillar in the death of Dr. Hamilton, of Regent Square, London, in his fifty-second year. Dr. Candlish, in preaching his funeral sermon said: "I have a message to his people from Dr. Hamilton." "If any enquire the ground of my confidence, it is not that I am a minister of the gospel, or have been kept from some sins, for I feel utterly unworthy; my hope is in the mercy of God through Christ, and in that blood which cleanseth from all sin; I wish to go into God's presence as all the rest have done—a sinner saved by grace—a sinner saved by grace." May such words be preached by us all, especially in these days when popery or ritualism or fashionable refinements or negative indifference or dreamy nonsense, would obscure the pure and blessed gospel, whose promises are the only staff with which we can traverse the inevitable valley of the shadow of death. In these days of short sermons I am reminded that it is time for me to stop. Wishing the readers of the *Record* all the compliments of the season I subscribe myself as before their sincere friend.

A. P.

Scheme of Lessons for Sabbath Schools, published by the Halifax, S. S. Association in connection with the Church of Scotland.

Three years ago our Synod appointed a Committee on Sabbath Schools, and one of its first recommendations was that the above Scheme of lessons should be used as generally as possible. Our largest congregations do as a rule use them now, but we think that all might avail themselves of them with advantage. The price has now been reduced to seventy-five cents per hundred for the whole year, postage included; so that a school of 100 pupils in any part of the Dominion can put a table of carefully compiled lessons, for every Sunday of the year into the hand of every pupil for less than one cent per scholar. The advantages of having a uniform table of lessons, and a table on which the lessons for each Sunday in the year are specified, are very great. Without

such a Scheme, there is no common topic on which the thoughts of all are engaged; there is no continuity in the lessons taught; and if a scholar is absent on Sunday, he comes back on the next without the slightest notion of what is to be read, and pleads that as an excuse for want of mind, and indifference to the whole work of the School for that Sunday too. The Scheme of lessons of the Halifax Association for 1868 is before us, and will commend itself to every one who studies the plan. It begins at the beginning both of the Old and New Testaments, giving an equal number of Sundays to each, so that now is the time for those Schools to order it which have not as yet used it. The Old Testament lessons are all taken from the Book of Genesis, and the New Testament ones aim at giving a connected life of our Lord, and indirectly a harmony of the four Gospels. There are besides Psalms or Paraphrases suitable to the passages read; the most striking lesson that each passage of Scripture teaches; a verse, bearing on the lesson, to be committed to memory; and questions in order from the shorter catechism.

Any of our ministers or superintendents of Sabbath Schools can get any number of copies of the Scheme at once, and at the reduced rate mentioned above, by writing a note to "Mr. John Fraser, Railway Commissioner's Office, Halifax." They can enclose the money for their order in stamps when they write.

G. M. GRANT.

SCHEMES OF THE CHURCH.

1867. YOUNG MEN'S SCHEME.

Dec. 4.—Cash per A. Fraser from Cape John.	£1 4 4½
do 5.—Cash per Rev. Mr. McMillan from Earlton.	1 3 9
Cash per Rev. Mr. McMillan from West Branch River John.	1 6 6
Cash per do. from Tatamagouche River.	0 5 8
do per do. Belfast. P. E. I for 1866 '67.	1 14 7
Dec 27.—Cash from James J. Bremner, Esq. Halifax, received by him as follows	
Aug 11.—St Matthew's Halifax.	\$21 10
Sept 4.—Musquodoboit per Rev Mr McMillan.	6 00
Oct 23.—St Andrew's Halifax.	6 00
Dec 20.—Truro per Mr A. McKay.	1 50

\$34 60

Less for P O Order 30

\$34 30 £9 11 6

1867. HOME MISSION.

Dec 5.—Cash per Rev Mr McMillan Belfast. P E I for 1866 and 1867.	3 5 5
Dec 21.—Cash per Mr A. McKay Truro.	2 1 6
Dec 27.—Cash per James J. Bremner Esq Halifax received by him July 8th 1867	
St. Matthew's Church Halifax.	5 0 0
Roderick McKenzie Treasurer. Pictou, December 31st 1867.	

1867 FOREIGN MISSION SCHEME.

Nov 29.—St Andrew's Pictou per Wm Gordon, Esq.	\$33 20
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Dec 7.—McLen Mt per Rev W Stewart 12 28
Dec 19.—Albion Mines per W Gordon Esq 11 55

\$57 03

JAMES J BREMNER Treasurer.
Halifax Dec. 26th 1867.

List of Sums received for Lay Association from Collectors of St. Andrew's Church, N. G., for 9 months ending 31st Oct., 1867.

FIRST QUARTER.

Miss Sarah Fraser and Miss Jessie McKay North End N Glasgow	\$5 00
Miss Maggie McDonald and Miss Jessie A. Hunter South End N G	8 30
Miss Catherine Fraser W Side N G	2 00
Miss Christina Fraser Fraser's Mt	1 00 \$16 30

SECOND QUARTER.

Miss Fraser and Miss McKay	5 00
Miss McDonald and Miss Hunter	3 27½
Miss Christina Fraser	0 62½ 8 90

THIRD QUARTER.

Miss Fraser and Miss McKay	5 25
Miss McDonald and Miss Hunter	3 76
Miss Christina Fraser	0 37½ 9 38

\$34 58

A FRASER, Downe, Secretary.
New Glasgow, Dec 20th 1867.

Account of Monies received for the Lay Association between August 8th, and October 31st, and paid to James Fraser, Junr., Esq., New Glasgow.

1867

Aug 6.—Cash recd from Master W Gordon. col by Miss Fraser Loading Ground	£0 12 0
Aug 28.—Cash col by Miss Jessie Ferguson, Fisher's Grant	1 0 0
Sept 9.—Cash col by Miss Carson and Miss McDonald, Pictou town	1 1 2
Oct 31.—Cash recd from Master W Gordon, col by Miss Fraser, Fraser's Point	0 8 1½
	£3 24½

1867

Dr	
Dec 31.—To Cheque on the Agency of the Bank of Nova Scotia	\$12 48 3 24½
E & O E	
JOHN CRERAR, Treasurer, Pictou Branch Lay Association.	
Pictou, Dec 31 1867.	

Lay Association, River John Congregation.

Sec 1.—Miss Jane Chisholm and Miss Henrietta McKenzie, Collectors	£0 8 1½
Sec 2.—Miss Angelina Melville and Miss Margaret McDonald, Collectors	0 17 8
Sec 3.—Miss Annie Holmes and Miss Sarah Holmes, Collectors	0 8 6
Sec 4.—Miss Jane Sutherland and Miss Flora McLeod, Collectors	0 18 1½

Total £2 12 5

Forwarded this date to John Crerar, Esq. R. McCUNN.

River John, Dec 31. 1867.

The above sum of £2 12 5 received from the Rev R McCunn, collected at River John for the Lay Association, has been paid into James Fraser, Junr., Esq., New Glasgow.

JOHN CRERAR, Treasurer.
Pictou Branch, Lay Association.
January, 2, 1868.

ACKNOWLEDGEMENTS.

W. H. Neal, Esq., Halifax for River John Manse \$5 00
Rev Jno Goodwill, for Musquodoboit manse \$4 00.