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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XIX.

MAY, 1873.

No. 5.

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

MEETING OF SYNOD.

The Synod will meet this year (D.V.) at St. Andrew's Church, Pictou, N. S., on the evening of the last Tuesday, being the 24th day, of June, 1873, at 7 P. M. The opening sermon will be preached by the Rev. James Murray, Pictou, N. B., Moderator. It is specially requested that Presbytery Clerks shall have prepared their Presbytery Rolls—that Congregational and Session Treasurers shall have their books made up, and that the Reports of all Standing Committees be also prepared before the Synod meets, that the business may be arranged and despatched without unnecessary delay.

Congregations and local Treasurers are reminded that the Synod's financial year ends on the 15th of June. All collections must be forwarded to the Central Treasurers before that date, otherwise they cannot appear in this year's accounts.

The collection for the Synod Fund to be paid, as on former occasions, to the Convener, Rev. G. J. Caie, when the Synod meets.

The Ex-Moderators are respectfully reminded that on them devolves the duty of selecting a Moderator for the ensuing year.

PETER KEAY, *Synod Clerk.*

ANNUAL COLLECTION FOR SYNOD'S HOME MISSION.

This collection was appointed to be taken up on the last Sunday in January: but, as the Treasurer has received only a few collections so far, a word is needed "by way of remembrance." Probably the collections by schedules, cards or books, for Presbytery Home Missions, which the Synod last year *enjoined* all congregations to use for that object, have hitherto interfered with this church-door collection for the Synod's Mission; but it ought now to be made and remitted to the Treasurer, G. P. Mitchell, Esq., Halifax, if it is to be acknowledged in the Annual Report submitted to Synod.

The various objects for which this fund is required, are detailed in the report that is to be found in the *Record* of last August, in the Appendix to the

Minutes of Synod. \$1,000 are required, or an average of over \$30 per congregation. The great object for which both this fund and the Presbytery Home Mission are in existence is, that we may be self-supporting as a church, and also that we may extend our bounds. It must be gratifying to our people who have this object at heart, to know that we are drawing rapidly near to the consummation desired. I have now before me the first Report of the Pictou Lay Association, organized nearly 20 years ago, with this object in view. Its authors point to the fact that Nova Scotia was then receiving £1,200 a year from the Colonial Committee, and they asked if anything like that sum was really needed by us. New Brunswick, at the same time, was drawing largely from the same source. When our two Synods in the Maritime Provinces were united a few years ago, they received between them about £1,500. A pleasing contrast to such a state of affairs is afforded by the single fact that, for the last half year, we drew from the Colonial Committee only £88. At present, the Presbyteries of Restigouche, Prince Edward Island and Halifax, are self-supporting. Pictou, St. John, Miramichi and Cape Breton are not, but self-respect will not suffer them to lag behind long. All that is needed on their part is united effort, for in Pictou Presbytery is our great strength as a church, and nowhere have we more real and able friends than in St. John and Miramichi.

For the convenience of those who cannot make their collection till June, and cannot remit it to the Treasurer before the 15th of the month, but who wish it to appear in the Annual Report, the following offer is again made:—If the Treasurer or Minister of any congregation writes to the Convener, stating the amount collected for this Mission,

the Convener will pay in the amount to the Central Treasurer on their behalf and receive it from them at the meeting of Synod.

G. M. GRANT,
Convener H. M. B.

Articles Contributed.

The Expense of a General Assembly in the Dominion.

A good deal of stress has been laid upon "the expense" of a General Assembly by some of those who are opposed to what is called "the larger," and in favour of "the smaller union" of Presbyterians. The plea seems to me singularly weak, from whatever point of view it be looked at. It is true, that unless the larger Union takes place, there will be no General Assembly at all; as a General Assembly for the Maritime Provinces would be a farce; and thus we would be saved the expense, at the price of an incomplete development of our Presbyterianism. But what would the average annual cost be?

In answering this question, we must remember that the territory proposed to be embraced is practically only the Lower Provinces, Quebec and Ontario. There are half a dozen ministers in Manitoba, and two in British Columbia; but these may be left out of consideration, as the Assembly wouldn't go to them; and if they wished to attend the Assembly, it would make little difference whether the place of meeting was Toronto or Halifax. Taking Montreal as a central point, we find that, this summer, a traveller will be able to go there in comfort, from Pictou or Halifax, in two days for about \$20: in a day and a half, for \$15, when the Intercolonial is opened. The basis of representation for the Assembly will be probably one in five, giving a house of nearly 120 ministers, and, according to the usual proportion, less than 80 elders. Two hundred members, at a cost of \$15 each, involves thus a total expense of \$3,000; that is, \$5 each from our six hundred congregations. What a heavy tax! Of course some members' travelling expenses will be more than \$15, but others must be

less. When the Assembly is in Toronto, the Nova Scotians will pay more for their railway tickets, and the Ontarians less; and *vice versa*, when it is in Halifax, Pictou or Charlottetown; but the average burden on congregations for the common fund, will be at the rate of \$5 per member. This calculation assumes that the usual practice of travelling to and fro for one fare, and of hospitality extended to the members by the churchmen of the place honored by the Assembly's presence, shall be continued.

It is a little disheartening to see such visionary obstacles set up against the proposed union—set up, too, by those who have clamoured for union most loudly, and assumed much credit for liberality, in former years. Before Dr. Ormiston's letter was written to the four Supreme Church Courts now negotiating for Union, had not the Presbyterian Church of the Lower Provinces a Committee on "Union with other Presbyterian Churches," and was not the Canada Presbyterian Church at any rate included in the range permitted to that Committee? And was it not declared, as if authoritatively, once and again, that, whether they united with the contiguous Kirk or not, there was no doubt that they soon would with the Canada Presbyterian Church? Was not the expense greater then than it would be now?

Is the expense of attending Synods in former days forgotten? What used it to cost Cape Breton members to attend? What even to go from Cornwallis or Halifax to Pictou? What from Restigouche to St. John, or from Fredericton to Miramichi? The advantage of attending a small Synod in those days was thought sufficiently great to warrant a man in spending \$20, \$30 or \$40 rather than be absent. Now it is too much to spend a much smaller sum to meet the representative men of six hundred congregations, to influence and be influenced by the larger life of a great church, to hear men of great and varied ability discourse on our common Christian life and work, and to "crown the edifice" of Canada Presbyterianism.

It is even doubtful if the total expense of our organizations, as compared with the past and the present, would be a single dollar more in the event of Union.

For the bounds of Presbyteries and Synods would of course be very much contracted, and, therefore, the expense of attending less than it is now.

Besides argument on the subject, we have illustration. The United States does not find itself too large for one church. Their ministers, on the average, and all things considered, are not paid any better than ours. Yet, instead of an unwillingness to attend the Assembly, there is so much eagerness to be there that the Assembly is almost too big for the convenience of itself and the citizens of the places in which it meets. The United States is a small enough country for one Presbyterian Church, but the Dominion is so large that it must have two Presbyterian Churches—to be divided only geographically;—is that what is meant in sober earnest?

UNIONIST.

Hints on the Cultivation of Religion in Families.

This is the title of a tractate, printed for private circulation, by Dr. Jenkins, of Montreal; and, we would infer from its tone, first preached by him as a sermon. The subject is so important, and the duty, we fear, so neglected nowadays, that the Dr. deserves general thanks for adverting to it in so judicious and loving style.

He first points out in how many places in Scripture the duty is enjoined on Christian parents of striving after religiousness in their children, and then speaks at greater length of the two means necessary to be used to secure so important an end.

1. First and chiefly, a religious *tone* will most truly achieve in the family the triumph of Christian principles. In the absence of such a tone, instruction in the doctrines of the Christian religion, and an enforcement of its principles, will be of little avail. Under this head, he defines *the tone of Sabbath keeping* as "not so much a rigid insistence upon certain forms and postures, or upon the reading of a certain class of books; not *formal* restrictiveness in either this direction or that; but thankfulness of spirit to the Giver of all good; a spirit of repose—of restful severance from earthly thoughts and things—a spirit of

quiet, unobtrusive devotion, the existence of which the members of a household are constrained, without almost a single demonstration by either word or deed, to recognize and admire;" *the tone of church-going* as "the so deporting one's self, as that the whole household feels, without the saying it, that we really love the habitation of God's House, . . . and that it is our greatest joy to appear there with our children; *the tone of charity* as a "living, all-pervading spirit, the refusal to listen to evil, the suggestion of possible good where wrong was thought to exist; the kindly temper at all times, especially when the absent, and yet more the dead, are spoken of."

2. But "a Christian tone will take form; the spirit of religion can scarcely live unless it be 'incarnated' in an active body." There will be set up in the family an *altar of worship*. The advantages, indirect and direct, of this practice are admitted; but the excuse for not practising it is "a supposed want of capacity for conducting the exercises with profit." Dr. Jenkins suggests a simple method to all such. "There is not one of us, either father or mother, either elder brother or sister, who cannot open God's word and read a portion of Scripture reverently, and afterwards, on bended knee, read some of the many and suitable prayers contained in the Book of Psalms. Here you have a household liturgy which no humanly-composed form can equal. There is the 51st Psalm for confession of sin, and supplication for forgiveness; the 103rd, for thanksgiving; and the 67th, a prayer for God's blessing upon all people. Then, there is our blessed Lord's Prayer, with which to close the service."

A religious tone will also take another form—that of *respect for and a household study of the Holy Scriptures*. The way is not "by beginning at the beginning and going on to the end, without reference to the capacities of children,—not by laying down a cast-iron rule that so many chapters, neither more nor fewer, shall be read at a particular hour,—but by selecting some historical or parabolic portion—not too long, often very short,—and letting each child in the family circle read it, so that the lesson may be repeated twice or thrice. Then let it be talked over and explained, not in a for-

mal preaching tone, but in a conversational style, and, as it were, on the spur of the moment. It may be, God's favour to the young shepherd David; or the regard of Jesus for little children; or the stoning of Stephen; or the death upon the cross of the loving Saviour. 'From a child,' says Paul to Timothy, 'thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus.' The faith which dwelt in Timothy's mother and grandmother they transmitted to him. Faithful women of the household in which this youth was brought up! Blessed Timothy, to have been so greatly favoured! These women were the chief instruments in preparing him for that ministry in which he took so distinguished a part!"

With regard to Catechetical instruction, he advises parents to take their own share in the recitations of the household, as in Scotland in the old time. "One Question and Answer on a Sabbath Day, would usually accomplish more towards the end we have in view, than the repetition of twenty." "Gladly," he says, "would I substitute home services of this character, for those of the public worship of God in the evening of the Lord's Day; believing that the practice would strengthen Christian principles in the community, and beget reverence for religion, for God's word, for Sabbath ordinances, and for Christ's ministry."

The Home is God's own institution, as much as the Church is; and church religion will always be a feeble plant, unless it strike its roots deep in the family life, and breathe the atmosphere of a Christian home. G.

The work of the Joint Committee on Union in St. John.

We have not the minutes of the St. John meeting before us, and our only information, as to what was done, is from conversations with some who were present, and from a lengthy article in the *Presbyterian Advocate* of date April 9. The impression made on our mind is, that little was done, simply because a Joint Committee can do little except ascertain facts. And all the facts that have been ascertained at the four meet-

ings—three of them held at Montreal and this last one at St. John, go to show that the more negotiations are protracted the more unnecessary were they, the colder does love grow, and the more unlikely is union to take place. The example of the negotiating churches in Scotland proves this in one way. There, they have been protocolling on the subject for ten years or more; and the end of it all is, that the idea of an incorporating union is avowedly abandoned, and a puny knock-kneed thing called "Mutual Eligibility" is offered as a substitute and accepted only by a majority. The example of the United States Old and New School Churches proves the same thing in another way. There, they acted as if they meant union from the first, as if they trusted one another, and trusted to their own common sense, their good Presbyterian Church government, and their Christian love, to dispose of all difficulties after they had united. So they did not argue long. They rushed into each other's arms. It was a marriage of love; and, like such marriages, it has turned out well.

When our Joint Committee met first in Montreal in 1870, the harmony that characterized the proceedings astonished every one. At the first sitting, everything that was necessary to be found out, or necessary to be done previous to union, was clearly shown and arranged. A simple basis was agreed upon, and the Committee might then and there have stopped. But, Scotchmen-like, as there was no difficulty, they had to make one. The College question was taken up. Had they reflected, they would have seen that the only deliverance possible on such a question was one similar to what was adopted with regard to modes of worship; that is, take in the Colleges as they were, with their different practices, modes of government, support, &c., and trust to the wisdom of the United Body to make such re-arrangements as might afterwards be found necessary. A large church must be more tolerant, more comprehensive, than a small one. If there is to be a union at all, it must be by the inclusion, and not at the sacrifice, of the peculiar features of each of the parts. After days of discussion, this dawned upon the minds of the Committee, and a resolu-

tion affirming this—though in language capable of misinterpretation,—was passed.

The matter was then referred to the Supreme Church Courts. Three of them acted more wisely than the Committee; that is, seeing that there was a unanimity in doctrine and a general desire for union, and that the diversities in practice were inconsiderable, they accepted the basis. Had they desired to make difficulties, the wording of the resolution on Colleges afforded them opportunity. But they accepted the verbal explanations that were given, knowing that the difficulties would cease when the United Body looked upon all the Colleges as their own. Unfortunately, the fourth Court, the General Assembly of the Canada Presbyterian Church, was not so wise: and at its door lies the blame of all the delays that have since occurred. The C. P's changed the doctrinal basis; they were suspicious of the finding on Colleges, and they re-committed the whole matter to a larger Committee. Had it not been for this action, the congregations could have been consulted in the autumn of 1871; and had there been general agreement, as we believe there would have been then, the great union would have taken place immediately.

One delay led to another. The meeting in Montreal of the larger Joint Committee, in Sept., 1871, was by no means so satisfactory as the meeting in 1870. The spirit was not so good. There was less disposition to make concessions. And they attempted the impossible. They proposed a plan, excellent in itself, for fusing the Colleges into one: that was too fair to please any party, and that was rejected by each and every party concerned as a betrayal of its own dearest interests. Then, as if to make matters worse, the C. P. Assembly of 1872 instructed their Committee, in its future negotiations, to endeavour to secure in some way, in the basis, a recognition of the Headship of Christ over His Church!

The prospects of Union looked very dark in the summer of 1872. Some regretted that the question had ever been mooted, for they felt that if it failed now, after we had all found that there was no good reason for, and many good rea-

sons against, keeping separate, and perpetuating the old feuds and dead warcries, there could be no blessing on us as churches, and that we would be discredited in the face of the universal Church of Christ. But the darkest hour is nearest the dawn. The people in the Upper Provinces were in earnest for union, and they felt indignant that it should be stopped by cob-webs. Accordingly, at a meeting of the two Committees in the autumn of 1872, both the College question and the Headship question were speedily relegated to the limbo of things on which no new deliverance was needed; and a meeting of the four Committees was arranged to take place in St. John.

At St. John it seems that the irrepressible College question cropped up again; not, however, in connection with the Colleges in Ontario, or Quebec, but, strange to say, in connection with Dalhousie College. Our Churches in the Lower Provinces having endowed three Chairs in it, have the right to nominate three Governors, and they have no wish to give up the right as long as they pay the Professors. Very good; but as no one would ever ask them to abandon such right, all mention of Dalhousie was really unnecessary, though technically those who brought this matter up were justifiable, because the Committee in Montreal had come to a general finding that the United Church should not be required to elect Trustees in the Arts' Departments of Colleges. This and the Manitoba College question having been settled, the mode of supporting the various Colleges of the United Church was discussed, and it was finally resolved to let this matter also lie over, and allow the various institutions to enter the union with their present means of support.

The following resolution respecting rights of property belonging to individual congregations and corporate bodies entering into the Union, was passed:—

“That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and at the same time not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of cor-

porate bodies which may find it to be expedient to discontinue wholly or partially their corporate existence.”

And also the following recommendation:—

“That steps be taken at the first meeting of the General Assembly of the United Church for the equitable establishment and administration of an efficient fund for the benefit of the widows and orphans of ministers.”

And with regard to Home and Foreign Missions, with a view to making more use of district Synods than is done in Scotland, the following:—

This Committee does now express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign missionary and benevolent operations of the several churches, according to their respective claims, and that with regard to the practical work of the Church, and the prosecution of its schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church, yet the Committee recommends that the United Church shall have due regard to such arrangements, through Synods and local committees, as shall tend most effectually to unite in Christian love and sympathy the several sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world.”

All questions that could be brought up having been thus disposed of, the resolutions forming the doctrinal basis of union were read and re-adopted by the Committee, and again recommended by it to the favorable consideration of the supreme courts of the negotiating Churches. It was finally agreed that the finding of the Committee should consist of these four resolutions, and the resolutions respecting State grants, modes of worship, the College question, Widows' and Orphans' Fund, Rights of Property, Temporalities Fund, and Home and Foreign Missions, these to be embodied by a sub-committee in a single document to be presented to the several supreme courts. Other resolutions not here enumerated, such, for instance, as that on the Headship of Christ, not being intended to satisfy all, can be transmitted to the Church or Churches particularly interested by means of the

minutes of the Committee's proceedings.

We cannot close, says the *Advocate*, without a single remark on the unanimity which characterized all the Committee's actions, and the greatest credit is certainly due to its members not only for business talents of a high order, but also for the rarer qualities of tact, patience and Christian forbearance, qualities sure to render the movement ultimately successful.

We are certainly rejoiced that such harmony and unanimity prevailed. It is now for their respective Supreme Church Courts to accept or reject the results of their labours. Let there be no more tinkering at these. Let them be submitted to Congregations through Presbyteries, and we shall then see whether our people are prepared for so grand a stride in advance, or whether they have allowed their representatives to negotiate for Union for years while they were opposed to it, intending at the last moment to refuse to "go forward."

Celebrities of the U. S. Pulpit.

In a letter lately received by me from "a Nova Scotian abroad," are some brief pen-and-ink sketches of leading preachers in New York and New England, so graphic and interesting that I cannot resist the temptation of extracting them, without asking the writer's leave, for the benefit of the readers of the *Record*. He commences with Henry Ward Beecher, concerning whom he says:—

"Any one who has formed an idea of Mr. Beecher from a photograph, has a very poor notion of his appearance. I expected to see an ascetic and severe-looking personage. On the contrary, he looks the kindest of men, whole-souled and benignant. I could not help feeling that there was something gigantic about him. His whole appearance is indicative of power—his physique massive, and there is a real grandeur about the features. They speak of a mighty intellect and a great depth of feeling. The night I heard him was very stormy, but the church was full. I want to say just a word about the singing. They have a large choir of—say forty, and the music is nearly all of the

simplest kind, so that the whole congregation can join, and do join, in that part of the service. I don't think I can imagine Mr. Beecher tolerating the 'performing quartette.' He wants all to sing: and 'if they can't sing, they can make a joyful noise,' and they did make as joyful a noise as I ever heard in any church. It was inspiring. His sermon was conversational in its style, easy without any effort, and seldom breaking into an excited passage. He plays with thought and words like a cat with a mouse: often seems to have two or three ideas in advance of what he is saying, and his expressive face betrays each new conception. Now and then the index denotes another and another fancy, as though they came after each other rapidly, and were clamouring for expression; but he is easy and masterly, and keeps them all 'in hand.' Now his face lights up, and those who know him smile a knowing sort of smile, for something funny is coming; and, in another moment, the audience is thrilled by a flash of wit or a drollish expression. He seems unable to withstand the inclination now and then to put a thing in a ridiculous light.

"Mr. Murray, of Boston, is a man of about thirty, medium height, ruggedly strong and muscular; looks as though he spent most of his time in the open air, and even at hard work. He is, I think, less like a minister in appearance than any minister I have ever seen. He might pass for an engineer or a railway conductor, or a stage driver, in his Sunday clothes, but never for a clergyman. He is one of the self-made. Born on a farm, and obliged to work his way against great difficulties, he is evidently a man of great determination and endurance. He is an enthusiastic lover of nature; has a farm in Rhode Island, where he raises choice horses and cattle, and where he ploughs and makes hay in earnest. Like all the clergymen here, he has his regular vacations, and these he spends in 'roughing it.' As a fruit of one of his trips, he has published a little volume called 'A Guide to the Adirondacks,' which, I am told, is very interesting. Perhaps he has fairly earned his 'nom' of 'the Park Street Beecher,' but apparently the men have not a great deal in common. Both are

wonderfully gifted, and there the similarity ends. His text was the verse in which Pilate asks the Jews, 'What shall I do with Jesus which is called Christ?' And he urged his hearers to put this question to themselves. It was such a sermon as one does not often hear from a New England pulpit; there was none of that sensationalism which is so prevalent here now, but there was real eloquence and power.

"Mr. Hepworth, in New York, owes his celebrity, perhaps altogether, to the fact that he has left the Unitarians, and is about founding an Orthodox Church, partly from his former flock, and partly from any outsiders who may join his new standard. He left a wealthy congregation with whom he was most comfortably settled, and began again with a small band, holding services in Steinway Hall, until in a position to build a church. His sermon, on the day I heard him, was as shallow a piece of trumpery as one can imagine—a succession of gilded metaphors and artificial effects—tricks of rhetoric, and exhibitions of dramatic attainments, which he is said to have acquired as an ardent student of the famous Edwin Booth. Apparently he was the most earnest and evangelic of men, but it looked like a religious performance. I suppose there are persons who are more readily awakened by that kind of preaching than by any other.

"Of Dr. McCosh I had better say nothing. He was beyond my criticism. Every word was weighty with the meaning of a master mind, trained as a master mind should be trained. 'Preach ye that which is sound doctrine,' was one of the two texts of his discourse; and it was indeed refreshing to hear the rugged, noble-looking old Scotchman, after the multifarious nonsense one hears continually in this place. You will not wonder at my speaking so, when you think of the state of religion in New England. We all know of the outrages of Spiritualists, Free Thinkers, Free Lovers, and what not. There are thousands of such about Boston. The Music Hall, the finest public room in the city, is used every Sunday afternoon for their blasphemies; and the Saturday papers are full of notices of their meetings, circles and seances. But you would be surprised indeed if I could tell you of a

sermon which I heard on last Sunday evening. I went to the Presbyterian Church about a mile from my room. The sermon certainly made me doubt the 'Presbyterianism.' The preacher, or perhaps I should say the lecturer, was a talented young man. His subject was 'Common sense and theology'; but, as I have already written so much, I must postpone saying more, at least for the present. You will have some idea of it, when I tell you that the doctrines of total depravity, of the atonement, of earth being our only state of probation, and of eternal punishment, were rejected as not to be entertained by any reasonable being, and utterly unworthy of the loving father that God was.

"Mr. Dunn, of Beach St. Church, Boston, I have not heard yet. He has lately challenged the sceptical world of New England to a public discussion.

"So general is the spirit of scepticism here, that I am feeling very strongly that the battle now should not be between the churches, or even between Roman Catholics and Protestants, but between Christians and Unbelievers.

"As to the power of preachers here over the heart and will, I have heard more powerful preaching, I think, at home. Beecher and others 'draw' crowded houses. They are entertaining, and the Yankees are fond of a sensation; but are the men who 'draw,' the men who do the most good?"

HALIFAX.

Home Training.

"Train up a child in the way he should go," is Heaven's injunction, and one meriting the solemn consideration of every parent. In training the child, it should ever be remembered that it is the possessor of a three-fold nature. It is a physical, an intellectual and a moral being. Thus endowed, and thus sent into the world, it is important that this three-fold nature be cultivated, in order that there may be proper growth. Carefully must the health of the child be watched over. Proper food must be administered, adapted to the growth of the intellect. And, above all, the moral nature, which assimilates us to the Deity, must be tenderly nurtured.

Now, in order that the lambs may be properly fed, there must be right training and nurturing at home. There the work must commence. Just as the potter has the clay placed in his hands, which he moulds and fashions into brick; so parents have placed in their hands the material from which, by Divine help, they are to fashion and mould the future men and women of the church and world. And upon mothers (though not wholly) devolves this moulding process, the nurturing and upbringing of the lambs at home. To render them successful in this work, the Scriptures present us with a beautiful example of a devout, modest home-life of a godly woman, well worthy of imitation. Eunice was indeed a successful mother, of whose history little is known. Married to a heathen, an ungodly husband, an offence for which she probably suffered both at the hands of God and man, her work in training and feeding the young Timothy must indeed have been arduous, and performed oftentimes amid great difficulty. Still she persevered, and all parents may well be encouraged by her brilliant success to copy her example of devout faithfulness. Now, there are just two points in her history to which Paul calls attention—her own unfeigned faith, and the training of her boy in the familiar knowledge of the Holy Scriptures. Here, then, is the grand secret of success in feeding the lambs. If you wish to nourish and strengthen your children to faith in God, then there must be a cultivation of faith unfeigned within your own hearts. No other method will serve the purpose, for a half-believing parent cannot train a child to a whole-hearted faith. And possessing this faith, the work is commenced at the right end as well as at the right time. Eunice did this. From a child, literally an infant, she spoke to Timothy of the Holy Scriptures. When but a child carried in her arms, the unfeigned faith of that mother led her to operate upon his spiritual nature, long before he was able to understand the words that fell upon his ears. By her government, her prayers, her example, her plain and simple instruction, the character of Timothy was moulded, and he became an eminent disciple of Christ. Thus did this godly woman succeed in

the home-training of her boy, and accomplish her arduous task, leaning on the arm of Divine strength.

The whole duty of parents in this matter may, then, be summed up or stated in few words. If you wish the lambs to be cared for and fed, then you must teach well, rule well, live well, and pray well. Teach your children the truths that God has taught us in his word, stooping down until you become a very little child beside your little children. Act not the tyrant, yet be master and mistress in your own house. Live well, setting a good example in all things, remembering that children are the most imitative creatures in the world. Pray well in your closets, for you need all the strength from on high that you can obtain. And forget not your family altars, making the worship a short, sweet exercise, and allowing the children that can read to take part. Thus living, teaching, ruling and praying, you are nurturing and feeding the lambs, and making your households Christian homes. Then shall your sons be as plants grown up in their youth, and your daughters as corner stones polished after the similitude of a palace.

Thoughts on Topics of the Day.— Prayer in reference to Temporal Affairs.

The age in which we live is an incredible one; and the higher its attainments in science, the farther it wanders from God. Here is a fresh instance in the matter of prayer. Learned Professors deny that there is an answer to prayer, particularly in temporal affairs. Some ministers write that prayer cannot affect the dominion of God, whose laws are fixed, and that, consequently, there is no use in praying for rain or for earthly good. Both hold that the benefit of prayer is the comfort of the exercise, but not the blessings it obtains from above. Now, in answer to these unbelieving views, the Bible represents prayer as moving the Hand that controls the world. All things are open to it; things temporal as well as things spiritual may be prayed for, as, in fact, our Lord has taught by the fourth petition of the Lord's Prayer. And prayers for earthly good have been answered, as

well as for spiritual. Of the former were Jacob's prayer for the reconciliation of Esau, Hezekiah's for recovery, Elijah's for rain, and the Church's for the recovery of Peter from prison. "But these were *miraculous* interpositions!" And what are any prayers, but asking help above human, and the operation of a higher law than the natural; in other words, they imply supernatural agency. The Prince of Wales was sick unto death; believing men prayed, and his life was given him as a prey. The nation met and kept a solemn thanksgiving. What was all this but acknowledging the interposition and the efficacy of the great Physician? The Bible does not stop to tell us how God works, and never puts His laws as an obstacle to His working, but represents Him as doing what seemeth Him good in heaven and in earth, uncontrolled by law and unconfined by fate; but pledged to hear the cry of His children, and promising them deliverance. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened." If prayer obtain no answers, then these texts are mockery, and the sinews of exertion are cut; the child drifts away from its father, and the earth recognizes not God. But experience as well as Scripture speak a different language.

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

Thus, if we have a sick child, or if we fear for the approaching spring, we are as warranted to pray for health and the weather as truly as for grace and peace, only with the accompaniment, "nevertheless, not as I will, but as thou wilt;" for, as we are but poor judges, we must, in things temporal, exercise submission. With this limitation, there is nothing in the whole domain of nature that we may not pray for, provided we find any precedent or warrant in the Scriptures. And any other view is at once unbelieving, and cuts the sinews of all prayer. Not long will persons pray, if there be nothing but the comfort of the exercise; but it is the answers to prayer that make the party say, "Blessed be God, who hath not turned away my prayer from Him, nor denied His Grace to me."

H.

Eachdraidh Eaglais na H-Alba.

AN DARA RÉ.—II.

§ 9. 'Se ainm Ninian a' cheud aon a thàinig thugainn o na linntean dorcha mar soisgeulach Albannach. Rugadh e ann an Albainn, far an robh 'athair na cheann-fheadhna. Cha-n aithne e' aite an d'fhuair e còlas air an fhirinn; dh'fhaodadh gur ann aig a' bhaile ann an Albainn. Ach tha fhios againne gun robh e, air son aobhar no choreigin, 'san Roinn. Bha saor mahtart eadar gach cearn dhe an Iompaireachd Roinn ach agus an Roinn, agus is tric leinn 's na eachdraidhean na linntean ud bhì 'teughadh mu Bhreatainnich 'bhì 'sa bhaile mhòr sin. Fhuair easbuig na Roinn fios air Ninian 'nuair bha e ann a 'sùl, agus bha e cho toilichte le cho math 'sa thàinig e air aghairt 'san fhirinn, 's gum do thagh e e mar mhinistear an t-soisgeul agus chur e nall e d'a dhuthcha féin. Rinn an teachdair na dhìchioll air son a luchd-dlainh agus a luchd-dhuthcha a thoirt chum còlas na firinn; agus do bhrìgh 's gu bheil e air a sgrìobhadh: "Cha phill m' fhoceals a m' ionnsuidh gun tairbhe; ach co-lionaidh e an ni a's àill leam, agus bheir e gu buil an ni mu 'n do chur mi mach e"—cha-n 'eil teagamh nach d'fhuair e toraidhean dhe shaothair uile. Thog e eaglais—a' cheud aon an air fonn Albainn—ann am baile araidh ann an Gallabhaigh.

Chuir easbuig na Roinn duine eile d' am b'ainm Paladius do dh' Eirinn mu an àm a thàinig Ninian. An deigh dha sud 'bhì ann an Eirinn air son uime thàinig e gu Albainn agus shaoraidh e ann an sin gu àm a bhais. Bha sìth aig an eaglais 's bha i saor o gheur-leanmhuinn, agus ann an sin tha aobhar againn bhì 'creidsinn gun do "ruith focal an Tighearna agus gun robh e air a ghloraichadh."

§ 10. Mu chiad gu leth bliana an deigh do Ninian agus Paladius a thighinn thàinig an duine ro-ainneil agus dileas, Callum-Cille. Tha Beate a toirt an cunntas a leanas air a theachdaireachd: 'Sa bhliana Chrìosd 563 'nuair bha Iompaireachd na Roinn fo riaghladh Iustin a b'oise, thàinig Callum-Cille, a bha na Phreasbatair agus na Abba, agus a bha ro-chliuiteach airson a shaothair agus a ghiulan 's sin gu fughal, à Eirinn

gu Bhreathuinn. B' e a rùn ann a bhith teachd, focal Dhé a shearmonachadh ann an dutbehanna na Pictich tuathach, oir bha an sluagh a bha mu dheas dhiu sin, air an iompachadh a chum a chreidimh le Ninian uine fhada roimh an àm ud. Thàinig Callum-Cille do Bhreathuinn 'nuair bha Bride, prionna ro-chumbhadh a riaghladh oiseann na Pictich; agus rinn cumhadh teagaisg an duine naomh, agus buaidh eiseimplir, an Cinneach sin iompachadh a chum a chreidimh."

Rugadh Callum-Cille ann an Eirinn, far an d' fhuair e a foghlaim Thàinig da fhear dheug maille ris o Eirinn— aon din d' am b'ainm Mochonna, mac Rìgh Ulster. Thug Callum comhairle dha gun a dhuthaich agus a luchd-mhuinntir fhàgail; ach 'sann fhreagair an òganach: "Is tusa m' athair, 's i an Eaglais mo mhatthair, agus an àite anns an crùinnich mi an toradh a's mò do Chrìost, sinn mo dhuthaich." Sheol iad o Eirinn 'sa bhliana a tha air ainmeachadh le Bede agus ràinig iad tìr ann an Eilean d' am b'ainm I ach anis d' an ainm I Callum-Cille. Fhuair e an eilean seo dha féin 's da 'dheisciobluibh o Conal, Rìgh nan Sgaothaich, agus dhaingnich Bìde a choir. Cho math 's a chuir Callum na nithe saoghalta air rian ghabh e turus a shealltuinn air Bìde, agus tha e air a radh gun do bhaist e an rìgh; ach biodh sin mar dh' fhaodadh, tha fhios againne gun d' fhuair e làn-chead o 'n rìgh 'bhi searmonachadh an t-soisgeul 's na riogh-aich. Agus bhà Callum cho glie ri Iain Nocs: ghabh e an cothrom mar an b'fhèarr a dh' fhaodadh; agus cha-n e sin mhàin ach chummaic e nach urrainnear eaglais glan a chumail n-aireid gun ministrealachd foghlumte. Thog e olthigh (*no Collaist*) air an aobhar sin, agus theagaisg e féin agus a dha dheisciobuil deug, na muinntir le 'm ' aill a teachd chum an eilean I air a bhith foghlum sligh na naomhachd agus a bheatha. S. L. G.

Articles Selected.

Family Reading for the Lord's Day.

AN ACTION SERMON.

PREACHED BY THE REV. DONALD ROSS
IN ZION CHURCH, DUNDEE, 12TH
JANUARY, 1873.

Song of Solomon, ii. 8.—"The voice of my beloved! behold He cometh leaping upon the mountains, skipping upon the hills."

This passage is highly poetic. There is no poetry so lofty in diction and inspiring in sentiment, as the poetry of the Bible—expressive of the thoughts of God to man, and of redeemed man to God. In the passage before us, we have a fine specimen of the sacred feelings of the Christian Church, clothing themselves in sweet, flowing and lofty measures. The description given indicates the Church in a waiting position, anxiously looking out for the coming of her Lord. Judging from the expressions used in the preceding verses, she was distressed by His absence, faint and weary through anxiety and watching, and hence she asks for comfort, saying: "Stay me with flagons, comfort me with apples, for I am sick,"—overcome, overpowered—"of love." Oh, stay me, fill me with the fruits and mediation of the cross, which is the meaning of those apples on the tree of Christ's crucifixion. In her distress you find her crying for relief, for spiritual comfort, for more of Christ's spirit and presence in her heart and soul. That is always the effect of true love. It seeks more and more the joyful light and presence of its lover; and hence, as in this case, absence—removal—distance lends "no enchantment," but pain and earnest longing and anxiety. The Church of Christ, in this particular, was sad and lonely—disturbed with dreams and visions and reports and misgivings about her Lord, so that she became timid, and was away out on the streets, enquiring of every passer by: "Saw ye Him whom my soul loveth?" You can imagine what the agony of her heart would be when she was told in an unfeeling reply: 'No, we have not seen Him, but you may have,' would be the eager, anxious plea put in, and then she would begin a glowing description of Him. "My beloved is white and ruddy, the chiefest among ten thousand; His head is as the most fine gold, His locks are bushy and black as a raven, His eyes are like dove's eyes, by the rivers of waters washed with milk and sily set," &c. This is my beloved—

SHANGHAI.—Shanghai is the stronghold of the Romanists in China. They have a large Cathedral in this city, besides flourishing mission establishments. Their adherents in and around Shanghai are said to number 80,000.

ed, O daughters of Jerusalem—when ye see Him, tell me, for “my head is filled with dew and my locks with the drops of the night.” My Lord, saith she, delayeth his coming; the time engaged, as she thought, for His return, had expired; she was anxiously looking for some sign of His coming, listening for some sound, something, anything that might be a sure indication of His approach; and lo, at last, she hears a sound, a voice coming up beyond the mountains and over the hills, and quick as the flash of affection can draw the inference, “it is the voice of my beloved, behold He cometh leaping upon the mountains, skipping upon the hills.” The imagination, as you can well understand, would be very active under such circumstances, and hence the picture that is drawn is very vivid and grand—coming, leaping from one hill-top to another—touching with up-toe the hills, indicating great speed, and thus giving out the idea, clear and distinct, that the Lord Jesus is just as anxious to be with His Church as she was desirous to have Him; hence their love is mutual, hearty, free, spontaneous.

Thus I have endeavoured to explain the language of the text, and the circumstances of the Church in her waiting, expectant condition. Let us notice I. The joyous announcement, “Behold, He cometh.” II. The Church’s recognition. “the voice of my beloved.” III. The direction from which He is coming—“over the mountains.” IV. The manner of His coming—“leaping, skipping.” &c.

I. Let us notice the joyous announcement of the waiting Church: “Behold, He cometh.” You will remember the circumstances of the Church of the Redeemer, as represented in the parable; she had trimmed her lamps and gone out to meet the Bridegroom. At midnight the cry was made: “Behold, He cometh.” Then began the hurry and confusion; He had come upon them in an hour and at a time when they least expected it, notwithstanding they had been anxiously looking for and waiting His presence. They were not all ready, and, after all their expectation and watching, were not all permitted to go in to the marriage. And so it is even to this day: many are in a state of expectancy who have very little feeling in the matter, and to such His coming will be both unexpected and unprofitable, as it was to the foolish virgins. Those virgins were not any more foolish than the great majority of the professing Christians of to-day. Their folly consisting in the emptiness of their hearts, the hollowness and insincerity of their faith in and love to Christ. They were looking for Christ, but were not very

anxious whether He came or not. They were told that, when He came, He would restore their kingdom, make them prosperous and happy, and bestow upon them many blessings generally. They partly believed this, and hence were, in a manner, waiting and looking, but had no very deep feeling in the matter. Just as I would feel towards a neighbour whom I had never seen, and who was away for many years, and yet I was told by my friends that he was expected home, and when he came he would be of great service to me, because a warm friend of the Church and a true lover of Jesus. Now, with such information, I could not help having some longings for his return, though at the same time I would not betray very great intensity of feeling in the matter, because he was a stranger to me—I did not know him personally, all I had for it was the testimony of others, which might be overdrawn. I could not get up an ardour or an enthusiasm of feeling like her who was his lawful wedded wife, and who, during these long and lonely years, had sat as a widow. When she hears of his coming, her souls swells with emotion, her heart quickens and throbs with animated and uncontrolled feeling; down drops the pen or distaff from her hand, and out she goes to every passer-by, saying, “Saw ye him whom my soul loveth?” Now, there is a vast difference, in this case, in the intensity of feeling which the one bears over the other. I am cool, quite cool, philosophically so, almost indifferent. She is perfectly overcome, wild with joy; the pent-up feelings of her heart are bubbling and bursting over, like a mountain torrent rushing to the main. We are both looking for the same person; but oh! what a difference in our feelings. Now this will illustrate to you the difference of feeling in the true Christian waiting for his Lord and the nominal Christian. They are both waiting, but not equally anxious; they are both in the Church, but both have not the spirit of the true Church; both are waiting, looking, hoping, but oh! how different in their expectation. It is the coming of Christ that agitates and inspires the Church, just as the coming of your near and dear friend animates and inspires you; and as the ardour of your feeling passes through the whole house in which you live, and your friends are less or more affected by it, and begin to long too in a measure; so this intense feeling in the Church for the coming of her Lord, passes over the community in which the Church is planted, and a sympathy of feeling is stirred up in the minds of those who are not Christians, insomuch that, on a day of solemn Communion like this, you will find crowds out,

like the foolish virgins, also looking for the coming of the Saviour; but oh! how different is their feeling, their expectation, from those who are true Christians, married to Christ by faith, and living in the sweet recollections of His love and favour! The true Christian alone looks for Christ's coming with that intensity and ardour of soul-electricity that brings Jesus to itself. The formal, the nominal Christian, have no such feelings, and hence Jesus is not drawn to their souls. It is the woman whose husband is coming—it is she who has been weeping the long, lonely nights when he was gone—it is she whose soul has been out on the wings of the morning, whose breath has been spent on the desert air, and the vibrations of which from afar have been shedding gracious influences upon him, drawing his heart, inspiring hope and energizing his life—it is she, in all that waiting crowd, that is to receive the first look, first smile, and the first embrace. So is it, in an emphatic sense, true of the Church of the Lord Jesus Christ. She, of all the expecting crowds of this world, will be the first to receive the Lord when He comes—her heart is wide open—her arms are extended—in her embrace she holds a world, to be ransomed for her Lord and King; and when He comes, it will be to her to be received of His own. If you look into the Old Testament you will find the Church, all through the Patriarchal days, looking out and anticipating the coming of Christ. The very first intimation of it is given in the promise made to the woman after the fall. "I will put enmity between thee and the woman, between thy seed and her seed; he shall bruise thy head, and thou shalt braise his heel." The incarnation of Christ has taught us "who the seed of the woman is"—His death hath explained to us the prophecy of the bruising of his heel. But the fatal blow at the head will be inflicted at the second coming of Christ, when He appears without sin unto salvation, to raise His saints—to chain the old serpent—to make an end of sin. Enoch, as you will remember, the seventh from Adam, prophesied, saying: "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Job, in the strength of a far-reaching faith, testifies: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet, in my flesh, shall I see God." So, also, Isaiah and Daniel and

Haggai each speak of the appearance and coming of Christ under various similitudes—as "the ancient of days sitting upon a throne;" as the "shaking of the heavens," and as "the desire of all nations." Still later you find Malachi closing the prophetic testimony, with more vividness and clearness as the day was drawing nigh, saying: "The Lord whom ye seek will suddenly come to His temple, even the messenger of the covenant, whom ye delight in, behold, He shall come, saith the Lord of Hosts." Thus, like the golden thread, does this prophecy run through the entire Old Testament dispensation, with its tinge shedding light and glory upon the whole. The Old Testament saints were all the while animated with the prospects of a coming Redeemer—they looked through type and shadow and form to Him and for Him who is the brightness of the Father's glory, and the express image of His person. They were a waiting people, a joy-anticipating Church in a dark age. Nor did they wait and hope in vain. Soon the revolving years bring round the happy period, when the Babe is born in Bethlehem, and to Him the gathering of the nations be. Pious old Simeon, leaning upon his staff, and all but blind with age, is waiting in the temple for the consolation of Israel, and as soon as he saw the Babe, for to him it was revealed that he should not see death before he had seen the Lord's Christ, he exclaims: "Now, Lord, let Thy servant depart in peace, for mine eyes have seen Thy salvation." The New Testament saints rejoice in a Saviour already come, but One who has gone to the heavens for a season, thence to return again, to take His people home with Him, so that where He is, there they may be also. Throughout the Epistles, you find the Church of Apostolic days looking with unwearied gaze for the second appearance of the Son of Man; and hence the language she employs is simple and grand. Peter, as her mouth-piece, says: "Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ;" and again, "looking for and hastening into the coming of the day of the Lord;" and again, "the day of the Lord will come as a thief in the night." The Apostle James, in comforting and quieting the Church in seasons of trouble and turmoil, says: "Be patient, therefore, brethren, unto the coming of the Lord; for," says he, "the coming of the Lord draweth nigh." John also, in speaking to the little children, says: "When Christ, who is our life, shall appear, then shall we also appear with Him in glory;" and again, "It doth not yet appear what we shall be, but we know that when He shall

appear we shall be like Him, for we shall see Him as He is." The apostle Paul, in a multitude of places, in all his epistles and to all his Churches, speaks of this as the most glorious and inspiring hope of the Church—His appearance—the glorious appearing of the great God and our Saviour Jesus Christ. When He would correct their minds of worldly tendencies and guard them against corrupting doctrines, He makes his appeal thus: "Brethren, we beseech you, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled." When he appealed to them for their hope, their joy and their crown of rejoicing, his reply was: "Are not even ye in the presence of our Lord Jesus Christ at His coming." When he foreshadowed the destruction of all those systems of superstition and idolatry, which is after the working of Satan with all power and signs and lying wonders, it is in these grand and lofty utterances: "Whom the Lord will consume with the spirit of His mouth and shall destroy with the brightness of His coming." When in the house of mourning he appeared to comfort sorrowing ones, it was in these magnificent strains: "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we, which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep;" for, as sure as Christ died to atone for our sins and has risen again for our justification, so surely will He come again for our glorification. These, my friends, are some of the utterances of the Church before the birth or the coming of the Messiah, and immediately after His ascension into glory. You can see how full these utterances were; how steadily she looked; how confidently she hoped. That needle in her compass ever pointed in one direction; it trembled, it is true, amid the billows of strife and persecution and seduction into false doctrines; but righted itself by poising and pointing to the hills of immortality, to the glorious appearing and coming of the Lord Jesus Christ. This same power and principle is in the Christian Church now; she is looking, waiting, listening for the announcement in the text: "Behold, He cometh." You are here to-day as true Christians, sitting at that table with that expectation; is it not an animating principle of the Institution—that ye do this, as oft as ye do it, to shew forth the Lord's death until He come again? But, my Christian friends, we have great reason to bless the Lord, that

our lot and lines have been cast in this age, and not in the days of the Prophets, when they had to look away far into the vista of ages to get a glimpse of the Saviour as coming. We know that He has come. We know the places where He has been, the works He performed, the words He spake, the hopes He inspired, the life He led, and the influences He shed, and, though now removed, it is but for a season. He will come again—as He ascended into heaven so will He come in like manner as ye have seen Him go. Yea, what reason have we for thankfulness this day, that we did not live in the days of the Apostles; they were then looking for the immediate coming of Christ—we are doing the same thing; we are much nearer than they to the time of His coming; we in these last days can lift up our eyes and our hearts and say, of a truth, the day of the Lord is at hand. Already we hear the crashing and crumbling of old systems of superstition and idolatry. We hear of the marvellous outgoings of God among the nations; the spread and unfurling power of a pure Gospel preached in the heathen world; we hear of the gathering together of the spiritual forces of the Lord of Hosts in the Churches; we read of the outpouring of the Divine Spirit here and there, dead Churches revived, breaking forth, as if by a moral resurrection, at the voice of Jesus; all these things indicate that He is coming whose right it is to reign. Let us, who are the children of faith and the heirs of salvation, bless God that our lot is cast in these days, when we can see the light of the millennial morning, peeping as if it were over the hills, bringing joy and gladness to our world. The announcement in our text is joy-inspiring. Look to India, with its millions of people and tens of millions of gods; think of it a few years ago, about the time when the first settlers came to this place, with the thick darkness of idolatry, as a mantle, over it; scarcely a soul in it who knew Christ and was trusting in His grace. To-day, the noble band of 300,000 souls are enrolled in the army of Jesus in the various Churches of that land. Look up, the Lord is coming; think of China, and its millions of blind Pagans, within the same period, by the thousand brought to Christ. Lift up your heads, and lo! the Isles of the South Sea, see how they have been gained for Christ. Think of Italy, and Spain and Turkey, and Japan, with open arms receiving the Bible, and perusing it with an eagerness and singleness of heart that seems incredible. Go to our Bible-houses and witness the wonderful activity and energy there displayed. Witness the drawing together, the combination of Christian influences, the

hearty union of Protestant Churches in the grand evangelistic efforts of a world's redemption, and say not that these are not true characteristics of the coming of Christ. Oh, He is coming to cheer the downcast, to revive the contrite, to console the sorrowing, to commune with the faithful, to receive all His own and fit them for the realms of His glory above. He is coming! This is the true and encouraging announcement of the text.

II. Let us, in the second place, notice the Church's recognition of her Lord; "the voice of my beloved." She had not yet seen His form; but she recognized Him by His voice. The human voice is a wonderful instrument in the manifold variety of its tones. It is said that no two faces are exactly alike; that with each of them there is some little point of dissimilarity. The astronomer tells us no two stars are alike. The chemist tells us no two grains of sand or two blades of grass are precisely the same. Such is the wonderful variety in the order of God's creation, and yet, with this wonderful variety, there is given to some men the power of distinguishing between things that are so much alike. Some men will recognize an individual whom they had not seen for years by his voice, while others recognize by the eye. I know a friend who, so far as recognizing others is concerned, might as well be blind, but if you were to speak in his hearing, if ever he has heard your voice before, he would call you by name. Observe how readily a parent distinguishes the voice of his own child from that of any other; affection for and acquaintance with him makes that an easy, a delightful task. Rebecca thought to deceive Isaac, and thus obtain a dying blessing for her favourite son. She covered him in a garment made of kid-skins, and thus deceived the blind old man as to the touch. But when Jacob spake, Isaac at once exclaims, "the voice is Jacob's, but the hands are the hands of Esau." He was deceived in the touch but not in the voice. When David overtook Saul on the mountains of Engedi, Saul did not know in whose hands he was, who it was that cut off his skirt, until David had spoken; then does Saul recognize him, saying: "Is this thy voice, my son David? and he lifted up his voice and wept, saying, thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." You will all remember a little circumstance in the life of the apostle Peter, illustrating this very point. In the days of persecution he was cast into prison, delivered by an angel, and restored to his sorrowing yet

praying Church. At midnight there was a knock at the gate, and a damsel, named Rhoda, goes to hearken. She heard a voice, the most unlikely to be heard there, and at once recognizes the voice as that of Peter. Thus I might go on adding illustrations, but it is unnecessary. I have no doubt there are persons before me whose powers of recognition lie more in the ear than in the eye; they forget countenances but remember voices. These understand the full force of the expression—"the voice of my beloved." But apart from this familiarity with a voice, and especially the voice of a beloved one, which is so readily recognized by a person, though he may not have a very sensitive ear for sounds! The widow, who has lost a beloved husband, remembers the voice, and if she were to hear it a hundred years hence, would distinguish it; and it would thrill her soul with new and inexpressible emotions of delight. Parent! have you forgotten the weird, fascinating voice of that lovely little girl, or dreamy-eyed boy, that prattled on your knee, but years gone by has been laid in the grave? Would you not recognize that voice if you were to hear it again? You would, and you will hear it. It will then be to you the voice of thy beloved child; lo! he cometh, leaping on the mountains, skipping on the hills. Do you wonder at the high emotions, the ecstacy of joy, felt by the Church on hearing the voice of her beloved Jesus coming with haste from afar? The voice in scripture language has various significations. Chief among these is the word of God—the voice represents the gospel preached, the word read, this is the voice of Jesus. John the Baptist came preaching in the wilderness, the doctrine of repentance, and what is it that was said of him? "The voice of one crying in the wilderness, prepare ye the way of the Lord." The voice, then, represents the matter presented.

The prophet Isaiah was commanded "to lift up his voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." There, again, you have the same use made of the voice—made to represent the matter spoken. The Lord Jesus Himself uses it in that sense, when He says: "My sheep hear My voice and they follow Me; the voice of a stranger will they not follow." In the one case He testifies that they know His truth, His doctrine; and, in the other case, they distinguish between His truth, and the counterfeits of sectarianism and the world. The voice, then, of the beloved Jesus, which the Church hears with so much delight, is His word preached, and it is through this means she learns of the near-

ness of his approach. The Church, in the days of Solomon, enjoyed but few privileges; her prophets were not all wise and gifted and far-seeing; her priests were not all holy; her ministers were not all righteous; and when a great and good, and virtuous and holy, and far-seeing prophet, like Isaiah, arose, she could, by his faithful ministrations and vivid presentations of the truth, feel and hear as if it were the voice of Jesus speaking to her, leaping upon the mountains and skipping upon the hills. His speech, which was the truth-cloquent, combined with his great earnestness, made the Church feel the very presence of God. They were awed with the splendour of Jesus' character and the magnificence of His thoughts, as they were presented by the prophet. There is, as you must all have observed, a wonderful difference between the way in which one man presents the Gospel over another, just as much as there is in the difference made by one man in singing over another. One man sings, and you cannot tell one syllable from another; it is a slight variation of sounds, but one word or syllable you cannot distinguish. Another sings, and you hear every word distinctly, so much so, that, though the sentiment may be entirely new to you, you can pick it up word by word as it is being sung—it is distinct; it is a voice full of music, meaning and majesty. So is it with preaching; not all of us ministers can present the truth, so that the hearer can clearly perceive and distinguish that there is the voice of Jesus in it; and yet, this Gospel we preach to you, however much we may fail in presenting it, is the voice of Jesus, saying in the ear of every one: "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest." "Repent and be baptized, every one of you, for the remission of your sins." "Lo, I come, in the volume of the Book it is written of Me." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Lo, I come, and before Me shall be gathered all nations, and I will divide them as a shepherd divideth his sheep from the goats." I come to receive mine own, "so that where I am, there they may be also." The true believer listens to all this, and in it he discovers the voice of Jesus speaking to him, and he obeys. The Church listens to the preached Gospel, and in it she finds the voice of her Beloved. It is music, sweet music to her soul. The Church comes to the minister of the Gospel, to the servant of the Lord Jesus Christ, and says, speak to me of Jesus and His salvation. Tell me how His cause is progressing among the nations of the earth. The true believer is never so

happy as when he is either reading or hearing the *Word* preached—that is the voice that is sweet to him. Think of it, the Gospel preached from this pulpit, so much of it as is pure, is the voice of Jesus. How many hear it with the feelings of deep delight which she did, who exclaimed in the language of the text: *Lo, it is the voice of my Beloved.* As many as are true Christians among you,—they hear, they understand; the voice is so pleasant they cannot but listen. It cheers them in the hour of despondency, it fills the mind with noble purposes and great swelling thoughts, it animates the soldier of the cross with manly courage and true boldness, and gives patience and fortitude to the afflicted in distress. Oh, what stirring power there is in the human voice! Herod, of old, made a speech, and his hearers shouted at the tops of their voices: He is a God. Mark Antony says: If at Cæsar's funeral he had spoken of the wrongs done Cæsar by Brutus, he would have stirred up their "minds to mutiny and rage." There was once a celebrated Italian actor, who had so wrought upon the feelings of his audience that it was with the utmost difficulty they could be restrained from tearing him to pieces. Patrick Henry, the Virginian statesman and orator, in the days of the Revolution, in making his famous speech on the "Stamp Act," before the House of Burgesses, exclaimed: Cæsar had his Brutus, Charles the First his Cromwell; George the Third—treason—treason—re-echoed in every corner of the house—and up these Senators stood, shouting treason: that was the first fire-ball in the American revolution. The moving, melting pathos, the energy, fire, rage, and power of the human voice, is something bordering upon the *marvellous.* We bring forward no more illustrations of its might and wonder-working at present; but simply make this observation: if the human voice has so much power over the human mind, how much more has the voice of Jesus over the mind of His true followers. If the voice of Paul, from the steps leading to the tower of Antonia, could quell the passions and prejudices of an excited tumultuous mob of Jews into solemn stillness, how much more does the voice of Jesus, coming in His word, subdue stubborn hearts, break down rebellious wills, carry captive at His will the proud, boastful blasphemer. The testimony of the Jews was, that no man spake like unto Him. No man ever raised the dead to life, opened the blind eyes, cast out devils, healed the sick, made old things new, set captives free, made penitents glad and all men joyous, and that by His voice—the words of His mouth. Do you won-

der now at the Church knowing this voice—this, her beloved's voice, even in its distant notes, as echoing on mountain tops, travelling from afar over valley and moor and plain and sea? Nature knows the voice of Spring, and at its grateful touch and music, all vegetation leaps into being and beauty. The dove knows the voice of its mate, and what sweet harmony and rejoicings follow. The affectionate wife knows the voice of her husband. The Church of the Lord Jesus Christ knows her Lord's voice, each time His word is preached. She recognizes Him every time He is represented to her in the symbols of His broken body and shed blood.

III. But let us, in the third place, notice the direction from which the voice comes—over the mountains and hills. Palestine, as you are aware, is a land of hills and mountains, each one of them sacred with some grand historic event connected with the history of Israel and the life of our Lord Jesus. Oh, there is grandeur about hills and mountain scenery well fitted to inspire the beholder with high and heavenly thoughts! I love to think of the great, grand old hills of Judea, especially those which were graced so often with the light and presence of Jesus. The sweetest hours of my life have been spent amid hills. I think Jehovah is never so near as when a man is away in a glen, praying between two hills, capped with the solemn trees of the old wood. The traveller who has once passed through western Pennsylvania and western New York, over the Genessee valley and down the Hudson River, will have seen on this continent something well fitted to lift his thoughts, in solemn awe and grandeur, toward Him who piled up those hills in such wild yet graceful order, and scooped out these valleys as the delightful homes of upright, truth-loving, intelligent Christians. I cannot tell you the struggling emotions of my heart as I stood, one fine sunny afternoon in February last, on the top of that hill, where "our home on the hill-side" stands at an elevation of 1000 feet above the stream; and looked over on the town at our feet, cosy and neat and delightful for situation—down the valley, with its teeming population, beautiful villas and orchards; and then looked up the slope on the other side equally high, with hills rising beyond and still further beyond, all golden with the glory of the setting sun, when the valley beneath was deepening in the drapery of the night. Oh, what a prospect is this! Now I can understand these old Prophets and Patriarchs talking so much in the Bible about their mountains. Now I can understand old Bunyan dropping his

staff and feeling young again, as he stood on the Delectable Heights and gazed on the green hills of immortality. Oh, there is grandeur, soul-elevation in mountain prospect, hill and dale! Can it be possible that the devil is always to roam at large over such delightful places as this, barring the moral harmony, beauty and blessedness of these scenes? No; the time is at hand when the voice of Jesus, coming over the mountains, shall change all things into more than their original glory. But I must refrain in going further in this direction at present. Our text says, that the voice of the Beloved was heard behind the hills, coming over the mountains. This is music in the distance, how sweet, and yet, infinitely more grand and soul-stirring than that music which was rendered by the angels on Bethlehem's plains on that memorable night when the Ancient of Days was an Infant born. This is the music of the approach of the bridegroom after having fitted out the house of mansions, and getting all things ready for the marriage. But what does it mean, the voice as heard coming over the mountains? Mountains have various significations, in Scripture. We will not refer to them at present. Their use in the passage before us indicates an obstruction—a thing standing in the way—and that obstruction is being overcome. When God was building the temple, through the agency of Zerubabel as civil Governor, and the nation contending with foes from without, He says of these powers, "Who art thou, O Great Mountain, before Zerubabel thou shalt become a plain." So here, the obstacles that stood in the way of Christ's coming to His spouse are overcome; the voice is coming over the mountains. From this little circumstance, you gather this grand idea, that before the coming of Christ every obstacle of every kind, great and small, will be taken away; every mountain shall be levelled, every hill shall be made plain. You sometimes stand amazed at the power of natural affection in getting over difficulties. What will not the traveller brave in the hope of reaching his own loved home! Think of the fatigue, and pain, and trouble, and labour performed by the statesmen from his political affection. But no power surmounts difficulties like the power of a pure and spiritual love. We point you to the Saviour from His incarnation to His crucifixion, and within that short period think of the many and great obstacles which He overcame, before at His triumphant death He exclaimed, "It is finished." We point you to the Apostles, to the Reformers, to Martyrs, to Missionaries, and ask you if in

all the world you know of a power for surmounting difficulties like theirs. Now this power is on the increase; there never was an age like this for self-sacrificing men and women in the cause of Christ, and this will go on more and more, until the glorious morn shall come, when all the electric wires of the world shall send forth one vibration of universal joy. Behold He is come, leaving mountain and flood behind! Look up and see how the mountains of Infidelity, Superstition and Idolatry are falling before the coming of Christ, and out of the tombs of Infidel France, and idolatrous Spain, Brahminical India, and from the sloughs of all the great cities of the world, is heard the piercing cry, 'give us the Bread of Life.' The colporteur and the minister of the Gospel can go into all the world and speak of Jesus, no one forbidding them. It is but a few years since it was more than a man's life was worth to say on the streets of Rome that he was a Protestant, and that he read his Bible; to day the little children sing on these streets their morning hymn of praise to Jesus—in those inimitable songs of the Sabbath School, such as the "Happy Land." "Rock of ages cleft for me, let me hide myself in Thee." Think of these mountains, how they are disappearing! The power of the Pope even is reduced to a shadow. In short, the sound of Jesus' voice, as He is marching in the chariots of His gospel, is diffusing every obstacle and difficulty from before Him.

You see what outward difficulties the Lord Jesus has had to overcome before He got to His Church. Add to these the bigotry, hatred, malice, pride and selfishness of the human heart which He overcomes by His Spirit, and do you not perceive that the difficulties that stand between Jesus and the human soul, between Christ and the Church, are like great mountains which cannot be crossed but by His own mighty power, the working of His own omnipotent faith and love. There is a world of meaning in this expression of the Church, indicating the quarter from which His presence was coming, upon which we cannot at present enter.

IV. Let us now, in the fourth place, notice very briefly the manner of Christ's coming, "leaping, skipping," terms which indicate haste. Everywhere, both in the Old and New Testament, where there is any reference to the manner of Christ's coming, it is with haste. Malachi says: "The Lord whom ye seek shall suddenly come into His temple." Matthew says His coming will be "as the lighting which shineth from one corner of heaven to the other." Luke says: "In such an hour as

ye think not the Son of Man cometh." Paul says, "in a moment, in the twinkling of an eye," &c. Every description that is given is after that character, indicating in the clearest manner the great and marvellous speed with which events will roll on towards the close of this dispensation, and the King's reign will be ushered in—leaping, skipping, dancing with tip-toe on the top of difficulties. See how light these mountain obstacles are made of; they are put under foot, trampled upon as a thing of contempt! The deer on the mountain top leaps into the air with lordly disdain for the mountain on which he stands, saying, 'I am higher than thou, I am greater than thou.' The lambs frisk and play on a summer's eve with delight on the little hills, showing their proud pre-eminence over them. The Lord Jesus comes to His Church and puts His foot as it were on these obstacles which, to the human eye, seem insuperable. *They form stepping stones, helps rather than hindrances, for He can leap from one to the other, and thus with a sweep get over them all.* What has become of all the nations and powers that opposed Christianity? What has become of those who have planted themselves in the way of Christ and His kingdom, Christ and the progress of His reign? Oh! what a question! It can be answered in one word—they have been destroyed by the power of His mouth and the brightness of His coming. The little stone cut from the mountain side has rolled upon them and ground them into powder. What shall become of all the obstacles that stand in the way? What shall become of all those who are putting obstacles in the way of Christ's kingdom? They shall not prevent His coming. He shall rise over them, trample them in the dust, in the day when He comes to proclaim His marriage with the Church. On that grand and glorious day you and I, if we are found waiting and labouring aright, will be made conquerors over His and all our enemies. We too shall arise with our Lord, leaving mountain, hill and difficulty behind, to join the general assembly of the First-Born in Heaven, and with them to sing in sweet chorus, "worthy is the Lamb" for sinners slain, for He has redeemed us and made us kings and priests unto God, and that for ever and ever.

And now, in drawing these remarks to a rapid close, may I not ask of you if you possess the feelings of the redeemed Church of God? Do you long for the presence and reign of Jesus? Do you feel lonely and sad because your Lord delayeth His coming? If so, what are you doing to hasten His approach, to prepare the world

for His coming? Think of the poor woman whose husband is away from home in a distant country, her loneliness is hurrying him home; he hears her sighs, feels her spirit and is drawn hither. But oh! is she not making preparations for his return? Go to her house and see, you will find her conversation is about him. Is she knitting or sewing?—it is with a view to his comfort when he arrives. Does he send an intimation saying, I need your assistance to return?—observe how readily she provides it by her industry, not ashamed to borrow, nay even to beg if necessary. That is the figure; you can apply it. It is but a little while when it will be announced, "Behold He cometh." Will He find you ready? Do you recognize His voice in the word preached, in the ordinances administered? Have you heard His voice over-topping difficulties in reaching your hearts, in winning your affections; coming over the mountains of your pride and selfishness; over the hills of your icy coldness and resistance to truth? Then yours is a gracious invitation to the feast. You may count on the presence and benediction of your Lord; you will see Him in the glory of His person, in the majesty of His reign, and in the power of His endless love.

"Arise then my love! my fair one, and come." "The voice of my beloved! behold He cometh leaping upon the mountains, skipping upon the hills."

The Sabbath School.

LESSONS FOR JUNE.

FIRST SABBATH.

SUBJECT: *Israel in Egypt*, Gen. 46: 1-4, 29-32.

Joseph's second dream is now to be fulfilled. While Jacob's children were in Canaan they were a family; they are going to Egypt where they become a nation, —a nation in covenant with God.

V. 1. See other incidents associated Beersheba, "the well of the oath," Gen. 21: 24 and 26: 24, 25. Jacob, a pilgrim like his fathers. He carried with him a sense of God's presence, and devoted himself anew, publicly to God.

V. 2. It was a crisis in the life of Jacob: he needed divine direction. He was leaving the Land of Promise for a great Heathen land. God gives him the direction he needs.

V. 3. God reveals himself as God, the

Omnipotent,—the God of his father—the Covenant God. *Fear not*: Jacob might be afraid to venture on so great a journey he being an old man; Isaac had been forbidden to go to Egypt, (Gen. 26: 21,) he might dread the consequences of sojourning in such a land. There was a prophecy of ill results—slavery—with which no doubt he was acquainted (Gen. 15: 13.) Hence God's message to him, *Fear not*.

V. 3. God promises His presence, and therefore no danger need alarm. *Bring thee up*: his remains were carried up to Canaan; but, no doubt, the reference here is to his posterity. His beloved son would care for him even till death.

Jacob was now 130 years old; Joseph 39; Reuben about 46 and Benjamin about 26. *Chariot*; drawn by horses, elegant and fit for rapid travel.

V. 29, 30. *Fell upon his face*: The hands of each rest on the shoulders of the other, and the head of each is laid upon the neck of the other,—sometimes with kisses and tears. It is impossible to add to the feeling of these verses.

V. 31, 32. Joseph makes arrangements for the abode of his father and brethren in Egypt. Being Shepherds that would require a separate district of country. Shepherds were a low and impure *caste* in the eyes of the Egyptians, yet Joseph never conceals the truth from Pharaoh. This feeling on the part of the Egyptians was used by God as a means to keep Israel from comingly with their heathen neighbours.

LESSONS.

1. Jacob believes the Message and goes to his beloved son. Christ, sends us a Message: He is Lord of Heaven: He pities us in the land of spiritual famine. Will you hear His call?

2. Note God's gracious promises to Jacob, and through him to all the seed of Jacob.

3. Note the fulfilment of prophecy.

4. See the loving reunion; think of the reunion in Heaven!

SECOND SABBATH.

SUBJECT: *Joseph and Pharaoh*,—Gen. 46, 5-10.

The relatives of Joseph were now in Egypt, having brought out of Canaan their flocks and herds and all that they had. Five of the brethren on being presented unto Pharaoh informed him concerning their occupation and their wishes. They were shepherds and they desired permission to sojourn in the land during the famine.

Vv. 5, 6.—Pharaoh with much tact and delicacy referred the matter to Joseph, not

only because he was prime minister, but because of his relationship to the persons preferring the request. He instructed him to give them the very best part of the land, and to make the more active among them rulers over the royal herds—an important position in these times. He specified the land of Goshen as a fitting locality. This tract of country is described as “the most eastern border, the district of lower Egypt nearest to Palestine and Arabia, along the Pelusiac branch of the Nile, and as far as Suez, consisting partly of rich pasture land, well watered and abounding in fish, and containing now more flocks and herds than any other district of Egypt, and yielding the largest revenue.” Owing to the fact that it was border land and liable to invasion it does not appear to have been thickly populated at the time of the narrative. Yet the western part seems to have been near Joseph’s residence, (ch. 45, 10.) and the royal capital (Ex. 2, 3—5).

V. 7.—Jacob’s conduct in blessing Pharaoh must not be regarded as a manifestation of forwardness, or as a forgetfulness of the exalted position of royalty, for the case was peculiar. Jacob was aged, he was the favourite of Heaven, and in blessing even the King of Egypt the less was blessed of the greater.

Vv. 8, 9.—Pharaoh’s question was prompted partly by curiosity and partly by the kindly interest he took in the father of Joseph. The reply is very instructive. Jacob speaks as if at the end of the journey of life, although he lived for several years afterwards. His day has been comparatively few; for Abraham was 175 years old when he died, and Isaac 180. His days had also been evil. His trials had been varied and almost incessant. Many of them he had brought upon himself, and which humanly speaking might have been avoided; others had been purely providential. Let the scholar here briefly enumerate the leading trials of Jacob’s life.

LESSONS.

1. Godliness is profitable as regards even the things of this life. What inestimable blessings descending not only upon Joseph himself but upon his relatives because of his piety! So now a young man who fears God may even in a worldly point of view be of great service to his brethren and parents. Men will trust and love him, and for his sake may favor his relatives.

2. Life is a pilgrimage. Just as a pilgrim is a man who passes through a country to reach his home beyond, so we are all pilgrims journeying through this world to eternity. As wise pilgrims let us not cumber ourselves with needless burdens. Nor let us ever deem the earth our home.

3. Life is a brief pilgrimage. Many die in infancy; many in youth; comparatively few reach the three score years and ten. Even in the case of the aged, the past seems as only a few days. Let the young not squander their time. Every moment is valuable. The grains of the sand of life run fast. Work while it is day.

4. Life is a weary pilgrimage. True it has much to please; but it has also much to pain. How sad the case of him who on a death bed has no comfort except by reviewing the past, for every cup has bitter ingredients. What would Jacob’s comfort now have been had he not been able to look forward to a city that hath foundation whose builder and maker is God? Let us not needlessly bring troubles upon our selves; but when they do come let us bear manfully, and look through the merits of Christ for a home where the weary are at rest.

THIRD SABBATH.

SUBJECT:—*Prophetic Blessing*—Gen. 48: 15, 16, and 49: 8—10.

Jacob’s eventful life is now near its close. He adopts Joseph’s two sons, and gives them their place as Patriarches, and a portion in the Land of Promise. The younger (Ephraim) is preferred to the older—another illustration of God’s sovereignty. Ephraim was to take the place of Reuben, Jacob’s first-born; and Manassah, the place of Simeon. Thus the Birthright became Joseph’s. (See 1 Chron. 5: 42.) See this blessing of Joseph’s son referred to in Heb. 11: 21.

V. 15.—Jacob mentions the mercies of God towards himself and his fathers. It is a great privilege to be descended from godly parents.

V. 16.—*Angel*—Jehovah. “the angel of the Covenant,” the Redeemer. See in these two verses mention of God as tri-une, —“God”—“God who fed me,” “The Angel”—a hint of the Trinity. *Let my name be named upon them*; that is, Let them come into the same covenant relation with God as I have accepted,—and as Abraham and Isaac have. Rapid increase of families is a blessing from the Lord; the sons of Joseph numbered 85,200 in the day of Moses.

Chap. 49: 8.—The blessing of Jacob on his sons is in the form of a poem. He tells them what is to happen during cycles of the future till the coming of Messiah. It is a prophecy as well as a blessing.

Judah—The meaning of the word is—“The praised one,” or “the one for whom Jehovah is praised.” He was Jacob’s fourth son. He would conquer his enemies. He would receive the homage of his brethren. This was fulfilled when David gained the

throne. Lion's whelp—indicating mastery of the prey. "From they pray thou art gone up to the forests, without hurt, without being captured." Crouching as a lion, conscious of strength and supremacy. "An old lion"—should be, "a lioness"—fierce to defend her young.

V. 10.—*Scapula*—a symbol of supremacy and royal authority. A lawgiver—a commander. The word sometimes means "a ruler's sceptre." "When the ancient kings addressed public assemblies, they held in their hands this sceptre. When they sat in state upon the throne, they rested it between their feet, unless personal application was made to them, when they stretched it out. But the scene of "lawgiver" is best suited here to the varied form of the parallelism. And then the figure is of the lion, who has *between his feet* the lawgiver—that is, has the control of the State." Judah shall rule till Shiloh come.

Shiloh—the Prince of Peace. *Gathering of the people*. All nations will pay homage to Jesus.

LESSONS.

1. See the double blessing that comes on faithful Joseph. How delightful to him must have been the blessings pronounced on the "lads."

2. The end and the source of all blessing is the Messiah—Shiloh—our Peace.

3. Here, in v. 10, we have the *fourth* great Messianic Promise.

FOURTH SABBATH.

SUBJECT:—*Last days of Joseph*—Gen. 50: 15-26.

Golden text—"Be not overcome of evil, but overcome evil with good,"—Romans 12: 21.

This lesson records the last acts of Joseph's life; and they are noble acts, worthy of the man, and in keeping with all that we have learned of his previous history. At all times, and under all circumstances, Joseph is the same kind, forgiving, good man.

Vv. 15-21—While living, Israel was a mediator between Joseph and his brethren. At least, so they regarded him; and now that he is dead, they fear that Joseph will be angry with them, and be avenged for the evil done to him. Conscience wakes up; they know they have done wrong, and that they deserve punishment. Hence the efforts they make to reconcile Joseph—sending a messenger to him (probably Benjamin), speaking to him in the words that their father had bidden them use—confessing their sin and imploring forgiveness. They also fell down before Joseph, saying: "Behold we be thy servants." But Joseph is

not, as they supposed, angry with them, eager to be avenged. He is ready to forgive—does forgive. His heart is warm towards them. He bids them dismiss their fears. "Joseph wept when they spoke unto him." What tenderness, what nobleness of soul!

Joseph moreover assures his brethren that God's hand was in the whole matter; that He over-ruled it for good, though they meant it for evil. God's purpose stood; His will was done. By Joseph, he saved "much people alive." And yet, Joseph's brethren were guilty. God's decree does not interfere with man's free agency. See Acts 2: 23.

Vv. 22-26.—*Joseph's death*. Lived to see children's children's children—third generation—Manasseh, Machir and Machir's children. See promise that God makes to His people in Psalms 128: 6.

His work being ended, Joseph dies. How calmly he speaks of death—"I die." No fears, no regrets, no complaints. His only thought is concerning his brethren. For their encouragement, he reminds them of God's promise—the promise given to Abraham, Isaac and Jacob. With his last breath, he gives commandment concerning his bones; that they should not be buried in Egypt, but be carried up to Canaan. This was an act of faith—Heb. 11: 22. He believed that God would redeem his people. He was looking forward to the exodus.

"Embalming," Israel was—See v. 2. Embalming was an Egyptian custom—required considerable time to embalm a body about 40 days. It was a long time after this before Joseph's body was carried by Moses up to the land of Canaan. So, meantime, it had to be buried or rather laid in chambers of the dead.

"The dead bodies were laid in chests of Sycamore wood and kept in the chambers of the dead"—*Lange*.

LESSONS.

1. Sin unconfessed and unrepented of remains a burden on the conscience. Joseph's brethren were miserable for years after they sold him.

2. The noblest thing that the transgressor can do is to confess openly his sin and implore forgiveness,—Prov. 28: 13.

3. How beautiful a thing forgiveness. How noble Joseph appears when forgiving his brethren who had injured him without cause. See Christ's prayer,—Luke 23: 34.

4. Man is a free agent and therefore responsible for his acts, though God ordains them and over-rules them for good.

5. We should return good for evil,—v. 21.

6. A good life issues in a peaceful, happy death. Examples, Abraham, Israel, Moses, Paul, &c.

7. The believer dies in faith, trusting, though he cannot see.

8 Precious in the sight of the Lord is the death of his saints. Their bodies are cared for. We should pay all proper respect to the dead—especially to the "dead who die in the Lord."

Presbytery Minutes.

Presbytery of Halifax.

The Presbytery of Halifax met in St. Andrew's Church, Halifax, on the 12th March. The Rev. J. M. Sutherland, who arrived from Scotland since last meeting, being present, was cordially welcomed, and invited to sit and deliberate.

Rev. John Campbell and Mr. James McDonald were appointed to draw up a minute with reference to the late Rev. Daniel McCurdy, to be submitted to the Court at the next meeting.

Rev. Mr. McMillan reported that he had visited Folly Mountain in January, and preached, but did not, at that time, obtain all the information required; and that consequently he had called another meeting of the adherents of the church there for the 5th March, which he had been unable to attend, in consequence of the weather. The other appointments made at last meeting were fulfilled, so far as circumstances required.

The following appointments were then made:—Mr. McMillan to preach at Folly Mountain and Acadia Mines in April; Mr. J. F. Campbell in May, and Mr. John Campbell in June.

Rev. Mr. Sutherland was appointed to supply the Musquodoboit congregations till 4th May, and the Rev. Mr. Grant on the 1st Sunday of June.

Mr. Sutherland was requested to give a Report of his labours in Musquodoboit; he accordingly did so, to the satisfaction of the Presbytery.

Sessions were ordered to present their Records at the next meeting, and to report as to the collections appointed by Synod.

On motion, it was agreed to meet for Presbyterial visitation in St. Matthew's Church, Halifax, on the 11th June, at 7½ o'clock p. m., the Rev. J. F. Campbell to preach, and in the Grove Church,

Richmond, on 12th June, at the same hour, Rev. Mr. McMillan to preach.

It was moved by Rev. John Campbell, and agreed to, that at next meeting a Conference on the State of Religion, in the several congregations, be held, each member being allowed to report or not, as he may feel inclined.

The prevalence of Sabbath-breaking on the Railway Lines in this Province being brought before the notice of the Presbytery, it was moved, and agreed to, that Revs. J. F. Campbell and G. M. Grant be appointed to confer with the Railway officials on the subject.

Presbytery then adjourned to meet in St. Matthew's Church, at 3 p. m., on the 11th June. Closed with Prayer.

JOHN McMILLAN, Clerk.

News of the Church.

Presentation.

Three members of St. James' congregation waited on their pastor, the Rev. T. Duncan, on the afternoon of Friday, the 18th ult., and presented him with an address and a purse of \$165. We are happy again to hear of these tokens of regard from a congregation toward their minister. In this case, it is especially handsome, as, only twelve months ago, about \$200 were added to the minister's salary.

An Example worthy of Imitation

At the annual meeting of the Salt Springs congregation, held lately, *Inter alia*, it was resolved,

1. To add eighty dollars to the annual stipend of their pastor, the Rev. W. McMillan.

2. To allow their pastor six weeks' leave of absence for relaxation, during the summer season.

We hope to hear of this noble example being imitated by many of our congregations. When will wealthier congregations, and congregations which are supposed in many ways to be more influential than Salt Springs, take a leaf out of this congregation's books, and learn to deal rationally with their ministers? Business men, who recognize

the necessity of rest and relaxation each year for themselves, their clerks and accountants, never think of offering a holiday to their minister, as the Salt Springs congregation has done for years past. In this respect, as in many others, this congregation is an example to others. How many will "go and do likewise" this season? It is not too late yet to make arrangements.

The proposed Bazaar in St. Andrew's, Halifax.

Ever since the erection and completion of the new church, the ladies of the congregation have been feeling that they ought to put their hands to some further good work in the congregation, as they were not called upon for anything in the payment of the church. Accordingly, certain influential ladies in the congregation have been revolving the matter in their minds, and it came to a practical issue a few weeks ago. A meeting of the ladies of the congregation, favourable to the holding of a Bazaar in aid of a manse, was announced from the pulpit, the results of which were given in the last issue of the *Record*. Who in the congregation should inaugurate a *manse* movement if not the ladies? Accordingly, at a subsequent meeting, it was unanimously and enthusiastically resolved to go on and carry the enterprise through.

After discussing the matter, it was resolved that the following should be the Managing Committee, to any one of whom useful and fancy articles can be sent by members of the congregation, and friends, who feel inclined to give the ladies of St. Andrew's assistance in their good work:

COMMITTEE.

- Mrs. Bauld, Sen., 180 Pleasant St.
 Mrs. Campbell, 88 Pleasant St.
 Mrs. Brander, Barrington St.
 Mrs. G. Nichol, Acadian Hotel, Granville St.
 Mrs. G. McKenzie, Acadian Hotel, Granville St.
 Mrs. W. H. Bauld, 20 Victoria Road.
 Mrs. Reeves, Portland St., Dartmouth.
 Miss Thomson, 203 Pleasant St.
 " Reeves, — Barrington St.
 " Mitchell, 92 Victoria Road.
 " Janie Marshall, 94 Albro St.

- Mrs. A. G. McDonald, 6 Blowers St.
 " D. McDonald, Bauer St.
 " R. McDonald, 4 Smith St.
 " R. Urquhart, South Park St.
 Miss Thompson, 49 Queen St.

Collections of St. Matthew's Ch. Halifax, for Presbytery Home Mission Fund, for year ending June 15th, 1873.

Col. by Mr. George Mitchell.....	\$132 26
" " C. F. Reynolds.....	160 50
" Misses Hill and Montgomery.	100 70
" " Grant and Ho-sterman.	54 40
" " Montgomery and Scott	26 35
" Miss Sutherland.....	14 25
" " Cassie Sutherland.....	15 40
" Misses Wisdom and Fairbanks	4 00
Contributed by the Sunday School..	100 00
Total.....	\$607 86

Convocation of Dalhousie College.

The tenth session of Dalhousie College was brought to a close in Argyle Hall, Halifax, on the last day of April. At 3.30 p. m., the Principal and Professors, in their robes, were accompanied by the Governors to the platform. After prayer and an address by the Very Rev. Principal Ross, the following were awarded prizes:—

ARTS—SENIORS: *Classics*, Chas. McDonald, Pictou; *Astronomy*, A. H. McKay; *Modern Languages*, D. F. Creelman; *History*, A. H. McKay; *Ethics*, D. F. Creelman.

JUNIORS: *Classics*, J. C. Herdman, Pictou; *Physics*, D. Styles Fraser, do; *Metaphysics*, J. McD. Oxley, Halifax; *Chemistry*, W. S. Doull, do.

SOPHOMORES: *Classics*, B. W. Ross; *Chemistry*, William Bearisto; *Psychology*, W. B. Ross; *Mathematics*, Wm. Bearisto.

FRESHMEN: *Classics*, Frank Bell; *Rhetoric*, J. McG. Stewart; *Mathematics*, G. H. Fulton.

MEDICINE: For the best Clinical Reports, (Medical) W. S. Muir, Truro; best Clinical Reports (surgical) D. McKay, Truro; *Practical Anatomy* (senior) 1st prize, D. Chisholm; 2nd prize, R. Cox. *Anatomy* (Junior) 1st prize, John Stuart; 2nd, R. Blanchard.

The following gentlemen passed their primary examination:

D. A. Campbell, W. S. Muir, D. Chisholm and D. C. McKay.

We wish our young friends of Dalhousie a pleasant vacation and a prosperous future.

Juvenile Mission.

Dr. Brooke, Convener of the Juvenile Mission Committee, requests all Ministers within the bounds of the Synod, whose Sabbath Scholars support an orphan in India, to inform him of the name of said orphan, and where stationed. When no return is made by the first of June, it will be taken for granted that no such orphan is supported, and reported accordingly to the Synod.

Previous to the departure of the Rev. Finlay R. McDonald to Scotland, the following address was presented to him by the Teachers of the Sunday School. The address and accompanying present were well merited by Mr. McDonald, and the reply which they elicited shows that they were heartily appreciated:

ADDRESS.

Rev. F. R. MacDonald, Pastor of St. James' Church.

It is with feelings of regret that we have heard of your intended departure from amongst us.

Since you came here it has ever been your aim to increase the numbers of the Sabbath School, and bring in the lambs of the flock to hear their Master's voice,—to smile on the good, and to have a warning word for all. Your presence gave confidence to the Teachers, and encouraged them in their work of love—subdued the dangerously impetuous spirit in the youth, and caused them gladly to listen to the words of life,—opened the hearts of the people, and they gave of their substance to promote its interests. We were endeared to each other as Pastor, Teachers and Scholars. It is with sorrow then, that that tie is about to be broken, and we severed one from another; but it is the earnest prayer of the Teachers, though we all may not meet here again, that we may meet where parting is unknown.

Our good wishes will follow you to your new sphere of labour; there may you be a blessing to others; and when time closes, may the Apostle's reward be

yours, when you can say "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown," &c. &c.

As a token to remember St. James' Sabbath School, we beg you to accept of this writing desk. It is given in love, and we pray you, as such, to receive it.

We hope Mrs. McDonald may long be spared to you, and that you will be a blessing to each other, encouraging one another in the way to everlasting life.

With every good wish for your future prosperity and happiness,

We are your,
Sincere friends.

(Signed by all the Teachers.)

NEWCASTLE,
24th. March, 1873.

REPLY.

To the Teachers of St. James' Church Sabbath School.

I am very much pleased to receive your warm address.

I have taken a deep interest in the Sabbath School for various reasons. First, because I believe a Congregation without a Sabbath School is partially dead, and for its own interests blindly inactive. In the second place—I believe that the co-operation of Ministers and Teachers is productive of much good.

It is most essential for the prosperity of any Church to have a good, working Kirk Session—and for the same reason, it is equally essential that the younger members of both sexes should be taught to have a lively interest in the well-being of the Church to which they belong. An active Sabbath School is one of the best means to effect this. If I have succeeded in bringing the younger portion of St. James' Church to have an interest in its well-being, then, I honestly assure you, I am more pleased than words can express, and I thank God for imparting His blessing. Wherever I am I shall always watch with interest, and earnestly pray for the success of that school, for the good of which I had the privilege of spending so many happy hours.

I am most grateful to you all for your kind words and good wishes. Though in future the waters of the mighty deep

roll between us, yet, in spirit we can unite in the praise and service of Our Great Master in Heaven. May we so live and work here, as to enable us to look to the future with the assurance that we shall enter the rest which is prepared for the people of God.

I required no *material token* whereby to remember St. James' Church Sabbath school.—but I accept the gift as it is given, in love.

Mrs. MacDonald cordially unites with me in acknowledging your kind wishes for our future happiness.

I am, my dear Teachers, &c. &c.,
F. R. MACDONALD.

Several articles have been omitted to make room for the sermons which we publish in the present issue. They will all appear in our next.

Notes of the Month.

AMONG the events of the past month, we have to chronicle one of the saddest and most appalling of marine disasters in the wreck and loss of the *Atlantic*. On the morning of the 1st of April, this ocean steamer—one of the largest and finest of her class—was stranded upon a reef on the coast of Nova Scotia, with the loss of over five hundred lives. The loss of so much life by such a disaster, apart from all consideration of the causes which led to it, produced a profound sensation. We cannot begin to describe the state of feeling which prevailed. From the outset, there was an impression that it must have been partly caused by carelessness and negligence. To-day, however, we are not left in doubt as to the parties on whom the responsibility of the catastrophe must rest. A most minute investigation has been made; and we regret to have to record that our impressions have been confirmed. 1. It has been shown that the steamer had an insufficient supply of coal for the voyage between Liverpool and New York, and it was thus that she was compelled to head for Halifax. Herein it is that the Liverpool agents of the White Star Line are to blame. They allowed their steamer, with nearly nine hundred passengers, to leave Liverpool with a supply of coal

which was nearly consumed when she had two days' sailing before she could arrive in New York. 2. It had been shown that Capt. Williams was not as anxious and concerned as he should have been, considering he was aware that he was on a dangerous coast with deceptive currents. Intrusting his ship to subordinate officers, he retired to his room to rest and sleep. Such reckless indifference on his part, under the circumstances, amounts almost to culpable negligence. As to the officer who was in charge of the ship at the time she struck, we can only say that his carelessness in the discharge of his duty was such as to merit condemnation second only to the Captain. The sentence which they received from the Commissioner, who was appointed to try them at Halifax, was less severe than we anticipated. Over and above it, they will have remorse of conscience which they will have to carry with them to their graves; and wherever they go, a stigma will rest upon them.

We have also to chronicle another appalling event in the treacherous murder of Gen. Canby and Dr. Thomas by the Modoc Indians in the United States. In the past, the Government of that country has found the greatest difficulty in dealing with the Indians in their western territories. It must be confessed that, for generations, their policy towards them has not been such as to command the respect and approbation of the wisest statesmen of their own or any other country. It is described as a "scandal to civilization and humanity." Lately, however, there has been a disposition to treat them with great leniency. It is a great misfortune for the Indians themselves that, in a "council of peace," the Modoc tribe should have shown so much treachery and thirst for blood. Those who were their victims on this occasion, were men whose desire was to treat them honestly and faithfully. Their murder, as was expected, has produced throughout the whole country the wildest feelings for revenge. This also is unfortunate. The danger now is that other tribes may espouse the cause of the Modoc Indians through antipathy to the white intruders of the country, and thus there will be a general war between the White and Red men of

the Continent. This is a question in which Canada is deeply interested. Every endeavour has been made in the past to treat the Indians fairly, and the result has been that we have had comparative peace with them. With a government which has for its policy to open up the prairies and forests of the North-West territory of this Dominion, it is a great matter that immigrants should not be deterred from going into these parts through belief that the Indians may give them trouble.

LATE reports from Great Britain are to the effect that there will be an immense number of emigrants to this continent this year. The greater number, of course, will go to the United States. Canada will have its share. New Brunswick is receiving a large number this spring. Every inducement has been offered to those who are leaving Britain to come to this Province. In a few days, there will land in St. John one hundred and thirty families, from Kincardineshire, Scotland. Before leaving their native country, they formed themselves into an association, receiving into it such persons and families as they desired to have with them, with the object of coming to this Province to settle down together. The Government has provided land and houses for them; and if they are hard-working, industrious people, in a few years they will find themselves with homes which they can call their own. They take with them their own minister—a fact which we cannot fail to rejoice over. It shows that they are a people of the right stamp.

THE present Session of our Dominion Parliament is drawing near a close. The debates on some cases of contested election were bitter and acrimonious. While members are not allowed to indulge in personal reflections, they still are able to use language in such a way as to show their sentiments. The Pacific Railway gave rise to considerable debate. The policy of the Government was sustained by a large majority of the House. A member of the opposition from St. John, N. B., in his public correspondence, reflected on the honesty and candour of the Government and those who voted with them, by charging them with re-

ceiving bribes. This was a serious charge—an accusation which would have brought the Parliament of Canada into contempt with the whole country, if it were sustained. For his statements he was called to account in the House. He refused, however, to offer any explanation, or make any apology. The House then, by a large majority, declared his statements without any foundation of truth. Reviewing the whole question impartially, it is unfortunate that the press of the present day should indulge so freely in sweeping charges of corruption and dishonesty against public men, without giving the grounds on which they base their charges, and the proof on which they can establish them. The freedom of the press must be maintained; but unless this freedom is used within such a judicious limit as I have now suggested, the consequence will be that there will be restrictions placed upon it. It is an easy matter for writers, with dishonest motives, to give expression to base insinuations against the character of persons, or party statements, so carefully worded that they cannot be made a ground of libel, when there is no good foundation for the one or other. If the press of this country will ever have restrictions placed upon it, it will be on account of the abuse of their present freedom. It is said that there are to be some changes in the Government. The Hon. Joseph Howe is to be made Governor of Nova Scotia, which leaves a vacancy in the Cabinet. We hear it also stated that the Hon. A. J. Smith will be appointed Governor of New Brunswick. These appointments will give very general satisfaction.—Matters at the present time in Prince Edward Island, look favourable toward having the Island incorporated with the Dominion of Canada. The present struggle between the two political parties there, would seem to be with reference to which should have the honour of bringing such a union about.

THERE are rumours that Pius IX. is fast failing in health and strength, and fears are felt that he will not long survive to continue to reign as Pope in Rome. His life has not been eventful in strengthening his church and increasing her power in the world. Placed in a position of great honour—assuming

as his predecessors did, great power—claiming for himself infallible wisdom, he has certainly failed to show that he was qualified for the honour and capable of using his power to advantage, or of administering the affairs of his kingdom with such wisdom as to command the respect of his own subjects. There is a probability that he will leave his church at his death in a most unsatisfactory state. She has lost all power in Germany. Her authority is called in question in Switzerland. In France and Spain and Austria, her people are fast falling away into infidelity. To-day, the unlimited power and authority which she once claimed in ecclesiastical and political affairs, are not recognized in any part of the world to any great extent. In the event of his death at the present time, there would be immense excitement over the appointment of his successor. It is supposed that trouble will arise on this point.

FRANCE and Spain are still in great political trouble. It is difficult to conceive what would restore peace and order and harmony in these nations. Strong factions in both contend for power, and are willing to run to any extreme to accomplish their selfish ends. Thiers still holds on his way with as much ease as could be expected under the circumstances. There are rumours of a conspiracy against his life. A cold-blooded murder of this kind would have the effect of plunging the whole country into the most destructive and bloody of civil wars. Surely France has witnessed more of the horrors of war, within the past few years, than she would care to see in this generation. It is more than difficult to conceive what will be the issue of matters in Spain. The people are naturally excitable and restless. They scarcely wait to think. They seem to act on impulse; consequently, they are one thing to-day, and something else to-morrow. The Carlistserm to be strong and bold. In Catalonia, they have almost absolute sway. Newspapers here and there, even in Madrid, have espoused their cause. Editors openly sympathise with them, and have published advertisements with liberal offers to those who join them in opposing Republicanism. The chief or king of this party is sanguine of success. He assures his friends that while

the Republic must have its turn in power, yet his triumph will not be long delayed. In the face of such opposition, Republicanism will have a hard struggle for life. Failing in at once restoring order and peace to the country, many who supported it at the outset will soon lose conceit of it, and join with others in seeking a new change. R. J. C.

Intelligence.

MEXICO.—Twenty-four young local ministers, in the Boston Theological Seminary, are pursuing the study of Spanish, under a native instructor, with a view to missionary work in Mexico, and other Spanish-speaking populations on the Continent.

NEBRASKA.—A Missionary found a boy 15 years old, in Nebraska, who had no conception of the object of a Sabbath School, who had no Bible or Testament, and had never read a word in either, and knew nothing of the Saviour. When asked if he knew who Christ was, he said: "I do not think there is such a man living in this neighbourhood." This fact, with others frequently coming to light, show that heathenism is not unknown in Christian America.

MINNESOTA.—A lady in Northwestern Minnesota has been sustaining a Sabbath School of 45 scholars for nearly two years. But two sermons have been preached in that region for three years, so that this school furnishes all the means of Bible instruction enjoyed. What spiritual destitution must prevail in this locality!

SWEDEN.—Great revivals are reported in Central Sweden, and large gatherings to the churches.

JAPAN.—The Japanese English Dictionary, prepared by Dr. Hepburn, has just been reprinted. The Gospel by Mark, in the Japanese language, has also been put into circulation, and meets with a ready sale. Brighter days are in prospect for this long-benighted land, but German Infidelity and Rationalism are exerting a baneful influence.

MARSHALL ISLANDS.—The highest chief on one of the most populous of these Islands is extremely anxious for a Missionary. What motive may be prompting him to send an earnest request for a labourer of the Gospel, it is difficult to tell. The fact, however, is worthy of note.

SUMATRA.—This Island is most magnificent, containing a population between three and four millions. These people demand far more attention than they have hitherto received. Indeed, only for the labours of a few Dutch Missionaries, they would be utterly neglected.

FERNANDO PO.—This beautiful Island is situated on the Western coast of Africa, and is an extremely healthy spot. Through the instrumentality of missionaries, a Christian church and schools have been formed, which were seized by the Jesuits, and the first missionaries and many of their converts were driven to the mainland. Since the liberation of Spain from Popish thralldom, this Island has enjoyed like liberty, so that the Gospel may now, without material hindrance, be proclaimed from one end of it to the other.

SAN LUIS, MEXICO.—The rapid spread of Protestantism in Mexico gives mortal offence to the Roman Catholic priesthood, who are using every means to prevent its growth. Recently, an attack was made upon a Protestant congregation in San Luis. No one was killed, but several were injured, and the police had to dispel the rioters.

WE learn from the *Wellington (N. Z.) Independent* that the Rev. C. S. Ogg has met with a warm reception on arriving in New Zealand to undertake the pastoral charge of St. Andrew's Church, Wellington. He was introduced to his new charge at a public meeting held in the church, which probably never had its accommodation taxed to such an extent before. Among those who took an active part in the proceedings were many of the most notable of the citizens, and the clergy of the city were largely represented. Robert Hart, Esq., M.L.C., occupied the chair, and Rev. Mr. Paterson gracefully discharged the duty of welcoming Mr. Ogg, who, in acknowledging the hearty reception given him,

expressed his deep gratification that such a respectable and numerous assemblage should have met to welcome him to his new sphere of labour. He was emboldened to hope that his efforts, meeting with such encouragement, would not fall short of a considerable meed of success.

Mr. Ogg was, for a number of years, minister of St. Andrew's Church, Chatham, N.B., and subsequently he was employed as missionary at Kirtle, Scotland, whence he went to New Zealand, where he enters with such high promise upon the pastorate of St. Andrew's Church, Wellington.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Col. for Mis. vessel <i>Layspring</i> from St. Andrew's Ch., Sab School, Hx.	\$ 4 71
Col. by ladies of Cunningham's Mt. sec. of St. Paul's cong., East River.	2 35
Col. St. Andrew's Ch., N. G., \$136; less postage and P. O. Order.	135 25

Total. \$142 31

J. J. BREMNER, Treas.

Halifax, N. S., May 5, 1873.

SYNOD'S HOME MISSION.

Col. from Woodstock and Northampton, N.B., per Rev W. P. Begg.	\$15 00
April, 1873. G. P. MITCHELL, Treas.	

YOUNG MEN'S BURSARY FUND.

Rec. from Musquodboit cong., per Rev. J. McMillan.	\$ 7 00
Pictou, April, 1873. J. HISLOP, Treas.	

LAY ASSOCIATION.

West Branch, E. R. cong., col. for the quarter ending 31st March, 1873:

Glengarry, col. by Miss Elspy McArthur and Annie B. Gordon.	\$14 00
Fox Brook, col. by Miss H. McKenzie and Jane McBeau.	5 45
Hopewell, & Island, col. by Miss A. Fraser and M. E. Gray.	4 47
Big Brook, col. by Miss E. McDonald and B. McKay.	5 64
Upper Hopewell, col. by Miss Grace McDonald and Mrs. D. Matheson.	4 47
Up. Big Brook, col. by Miss A. McBean and E. Cullen.	4 14

Total. \$38 17

DANIEL GRAY, Sec'y.

Hopewell, April 1st, 1873.

PAYMENTS FOR "RECORD."

Halifax:—C. McQueen, Miss Rhind, Christie McRae, Dr. Sutherland—60 cents each.

W. G. PENDER, Sec'y.

"Mayflower" Office, 161 Hollis St., Halifax, May 5th, 1873.