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Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

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

THEOLOGICAL EDUCATION IN THE MARITIME PROVINCES.

"THE Colonial Committee have for some years past fairly entered upon a policy of encouragement to the rearing in the Colonies of their own ministry, and of discouragement to the sending of their students to Scotland or elsewhere, for preparatory education; and nothing that has yet happened has put the wisdom of that policy in question." It is much to get so emphatic an utterance from the Colonial Committee on any Colonial subject; because the Committee is not fond of expressing opinions. It prefers to give assistance wherever needed. That is why it exists. It is not a discussion forum, but a Committee called into existence by the General Assembly to execute its benevolent intentions on behalf of Scottish Presbyterians abroad. But many of our people have so profound a respect for the wisdom of the Committee that they crave some deliverance from it on every difficult subject, even though the subject be one on which the Committee cannot possibly be so well informed as they themselves ought to be. And therefore, we hail with lively satisfaction the above clearly and firmly expressed opinion and policy of the Committee on Theological Education in these Maritime Provinces. It will set at

rest any doubts that may have been entertained by some of our people as to the wisdom of the views taken by the Synod. And what is of equally great importance, the Committee has not only expressed its policy, but has come forward with deeds. It guarantees the salary of our Professor till we can raise the endowment required.

It is well, however, to look at this question of a Divinity Hall in Halifax, not only in the light of our present state as divided churches, but from the point of view of a re-united church; not only in the light of our present, but in the light of our future. United, we shall begin in these four Maritime Provinces with nearly 150 ministers, and 180 congregations. To supply our people properly, we need now about 200 ministers. We inhabit a section of the Dominion distinct from the rest. Immediately to the west of us is the Romanism of Quebec. The first question for us to consider is, can a Synod or Synods numbering at least 200 congregations in this Maritime section flourish, without a Divinity Hall to guarantee a supply of native labourers? This question can be answered only in one way. Without referring to the experience of all other churches in America, even if we look across the ocean to our Mother Country, we find that she has al-

ways had an average of one Divinity Hall to about 225 congregations. That has been the proportion in a small country with a homogeneous population. The proportion should not be less when the population is settled sparsely over wide spaces, and mixed up with other denominations. In consequence of these differences, and also because our population is sure to increase more rapidly than that of the old country, the whole of our land may be looked on as a great Home Mission field. Stations spring rapidly into existence. Catechists and home missionaries will be needed, and without these we shall scarce be able to hold our own. But in a new country, the church that is not advancing is doomed.

Not only is this the state of matters with ourselves, but there are two other facts that should not be forgotten. First, we are the frontage of a great Dominion. Behind us vast spaces of virgin soil stretch away to the Pacific. As easy access can be had, emigration will flow to these. The current of population is already flowing strongly to the West. But these new Provinces to the West will look to us—the older Provinces—to supply them with ministers for the next half century, just as we looked to Scotland in the first stages of our Provincial existence. We must be prepared to supply them as well as ourselves. Secondly, the Church of Christ is now awaking to a sense of its duty to the heathen world. No church that is not a missionary church can prosper. And the proportion of men and women that should be sent, is now recognized on a scale of ever-increasing liberality. For all these reasons, we should have in our Hall at least from 45 to 60 students. That implies a three years course, and 15 to 20 intrants each year. Such a number is equal to the average in attendance on the Halls in Scotland. The number is as great as three Professors can do justice to, large enough to ensure competition, and small enough to enable the Professors to care for each student individually.

For the Presbyterianism of these Provinces to propose to do without a school of the prophets, would be a blunder of the

gravest kind; so grave, indeed, that it is sure never to be seriously entertained. With a staff of three Professors, aided occasionally by special lectureships, our Hall would be equal to any other that our students would be likely to attend. Queen's has two Professors, Quebec cannot be said to have as many, *Montreal or Toronto not more than three*, and even the Scotch Divinity Halls have only three or four. Thanks to the Colonial Committee's generosity, we shall be able to enter the Union with our representative in the Halifax institution. This is only what we ought to have. We have our representatives in Foreign Mission fields, in Dalhousie College; and in all other departments of Christian life and work, we can point to evidences that as a Church we have been alive to the signs of the times. It was necessary to our self-respect that we should also have our share in that work of theological education that the united Church must prosecute with vigour if it is to strike its roots deep in the soil.

In this department we had hoped to have seen the Rev. Allan Pollok as our representative. His past services entitled him to the position. But as he, from filial motives that we all respect, has felt it to be his duty to resign the Chair almost as soon as he had accepted it, the Colonial Committee asked the Home Mission Board what it would advise next; and the Board unanimously recommended to the notice of the Committee, the Rev. Dr. Bell, a name well known and highly esteemed in our Church all over Ontario, and not unknown in these Provinces. Dr. Bell is an authority in the Synod of Canada on many subjects, such as Church Service, Church law and order, Sunday Schools, &c., &c. But his strength lies in that which is now the most important department of Apologetics,—the relations of Science and Theology. Our Synod of Canada appointed him as special lecturer in Queen's College on that subject in 1873; and, as the Chair assigned to us is that of Church History and Apologetics, we may esteem ourselves fortunate if we can secure the services of Dr. Bell. He

belongs to a family of high repute in the Church. His father was a minister, and his nearest relatives are ministers or elders of the Church. He himself is an universal favourite, and wherever he goes is recognized as a man entitled to speak with authority. Two years ago he visited Charlottetown, and attended a S. S. Convention there. All who were there can testify, that after the first day he was looked to as the leading spirit of the Convention. Dr. Bell would also be invaluable to us because of the interest he takes in all the work of the Church.

We have little doubt that the Colonial Committee will offer the appointment to Dr. Bell, and, should he accept it, the whole church may congratulate itself on having such a representative in the Divinity Hall.

* CONGREGATIONAL ORGANIZATION.

It is really astonishing to find how large a proportion of the churches of Christendom are managed with a careless regard to results beyond those of a financial character. A considerable amount of aimless, indefinite, unreal, sort of duty is performed, year in and year out; but after all, what is there to show for it? It would almost seem that many congregations had lost, or had never known, the true idea of their existence, or felt the force of the command of the Master, to occupy till He come. An ordinary business-man would be very much distrusted did he permit his annual accounts to be as carelessly overlooked, or fail to take stock and adjust his balances at the expiration of the year. But, numbers of churches seldom take a retrospect of the spiritual work that has been accomplished, and even frequently fail to find out their material progress definitely. We do not need to go beyond our own borders for a verification of this fact, for the truth is plain to every reader of ecclesiastical intelligence. With ourselves, the deficiency is more apparent, perhaps, at the meeting of Synod than at any other time, when the Report of the Statistical Committee is called for, which,—if one can be prepared from the materials received

—usually presents as large a number of blanks as anything else. And how often that Court has asked for answers to certain questions in vain, the Convener of the Committee can best tell. As to the spiritual condition of the congregations, we find the Committee on Christian Life and Work reporting, that returns to their queries were received from *nearly one-half* of the ministers occupying charges in the church, viz., five from the six in Halifax Presbytery; seven from the thirteen in Pictou; two from the four in P. E. Island; *not one* from the four in St. John; one from the three in Restigouche; and one from the four in Miramichi. We fail to see how work conducted in so vague and unsystematic a manner can be productive either of encouragement to the minister or congregation, or benefit to the community. Or, if it is done, why is the intelligence withheld from the church? Very few of our congregations publish an annual Report for distribution among the people, which would supply the details of all these matters; and, if such is not deemed advisable, why cannot an annual statement be given to the *Record*, which would thus reach, at least, a large number of the families?

We are inclined to think that this deficiency arises largely from the fact that too much detailed work devolves upon the minister himself, which it is impossible for him to overtake. People are too apt to think that the whole burden of working the machinery of a congregation belongs to him, and that they have but to fold their hands in listless inactivity. Such an idea of the ministry is an erroneous one. His work is of a higher character. His is to guide and instruct in spiritual things especially, while his people should largely control and manage the temporal. The Apostle Paul thought it was "not reason that he should leave the Word of God and serve tables," and authorized and afterwards sanctioned the choice of certain people of the church to do that work, and consequently the church prospered, the Word of God increased, the number of the disciples multiplied, and a great company were obedient to the faith. We are aware that a faithful Eldership can do much; but a small Session, composed of men whose daily occupations neces-

sarily demand the greater part of their time, finds it difficult to overtake all that frequently falls to its lot. And there are few churches that do not contain a sufficient number of persons to do all the work that has to be done, or that can be done effectively, by co-operation with the Session, if these persons only knew what particular duty they were expected to discharge. There is no church whose members possess so little influence but that each one can be of some service in the particular sphere in which he or she moves, and whose usefulness in the church would tell in the general sum total of a congregation's yearly returns. What is required in the vast proportion of congregations, is, a judiciously-managed organization that could be made to develop their inherent powers by giving to members, according to their ability, some portion of the church's work to attend to, for which they manifest a special adaptation; and by so doing, the latent energies of the individual would be drawn out in a specific manner in the interest of the congregation, and the whole church would be enabled to do a greater work for the glory of her Divine Head.

Since penning the above, the following article from Dr. Talmage's paper, *The Christian at Work*, has come to our notice. It bears so directly upon the subject, that we give it entire:—

THREE HUNDRED CHRISTIANS OVERBOARD.

"At a recent meeting of the Brooklyn Presbytery, the somewhat startling statement was made by the pastor of one of the best churches in the city, that the membership of his Church had "increased" from six hundred and fifty to three hundred and fifty. He explained this marvellous "increase" by stating that the roll had recently been revised, and that the result had been the retention on the regular list of only the three hundred and fifty who, on diligent search, could be found.

"What has become of the three hundred? Have they gone to heaven, or are they still bearing their burdens among the ranks of the Church Militant? If on earth, do they go to church, and if so, to what church? Are their church homes in Brooklyn, or in Omaha, or among the Patagonians? Do they remain Presbyterians, or have they become Baptists, Methodists, Mormons, or Shaking Quakers? How did they get

away, and how came it to pass that so many went, and through what oversight did it happen that they slipped overboard without anybody knowing about it at the time? Exactly how long this leakage has been going on is not reported. To get at the correct statistics of it would be as difficult as to discover the whereabouts of the missing three hundred. Justice to the pastor who made the statement requires the explanation that the leakage did not take place under his administration. Having recently become the shepherd of the flock, he diligently entered upon the business of looking up his sheep; but in his researches obtained the unsatisfying information that three hundred of them were as far away as the lost tribes of Israel. To set the missing ones aside on a sort of a retired list is easy work. But that does not settle the question as to what has become of them, or why they went away. The retired list represents no "reserved corps" which can be called into service in case of emergency. It is, indeed, more of a "reserved corpse" of the unburied and unknown dead, laid aside for funeral when the remains can be found.

"When these now missing three hundred originally joined the Church, public recognition of their admission was made, probably with thanksgiving to God for their coming into the fold, and for the prosperity of the Church evidenced by additions being made to its number. They were probably taken by the hand and welcomed into Church society, and were told of reciprocal duties; theirs to their brethren, and the corresponding duties of their brethren to them.

"Does anybody for a moment suppose that half the voters in any ward of the city could silently steal away, and the men who keep the election registers know nothing of their going?

"And this Church is by no means the only one where such marvellous discrepancies exist between the nominal and actual members. We knew of one, some time ago, in which the necessity of a close vote in a case of discipline involved the marshalling of all the forces. The membership, according to the roll, was about nine hundred. Diligent drumming up on both sides revealed the fact that only four hundred could be found, the other five hundred having surreptitiously slipped away to heaven or elsewhere.

"To drop a Church member is a very serious business. To allow him to wander away without showing interest enough in him to know where he goes, is not much like Christian fellowship. To let members of a fellowship or family slip away by the

dozen or hundred, shows a laxity of management which, if suffered in business affairs, would result in hopeless bankruptcy.

"The evil is, we suspect, a wide-spread one, and demands a remedy."

NOTES ABOUT MISSIONS.

THOSE who speak of the inutility of Foreign Missions, should read some of the results of that work, as they exhibit themselves in every department of the field. We are often surprised at the very rapid growth of Christianity in parts of the world that are known as the very hot-beds of Paganism, superstition and idolatry; and on what reasonable ground any Christian can withhold his sympathy and aid from such a noble movement, is to us inexplicable. We give instances of two countries only.

In *India* alone, there are now twenty-five Missionary Societies at work, and upwards of 500 missionaries represent them. From late census returns, we see that "the number of *European ordained agents* in Bengal in 1871 was precisely the same (106) as in 1861; but the number of *ordained Native agents* has been doubled, from 16 to 32; whilst the number of *unordained Native agents* has increased still more rapidly, from 185 to 398." Further, "there has been a decided growth in the number of Native Christians during the ten years. In 1861 there were 20,518 Bengali Christians; in 1871 there were 46,968; whilst the number of communicants rose during the same period from 4,620 to 15,562." A revival of religion has manifested itself among the Bengali churches, and it is hoped that the fruits thereof will be an increase of the knowledge of God among those who are still holding on to their blind superstitions. The *Bengal Christian Herald* speaks very hopefully of the movement, and says of the first meeting:—"We witnessed a sight, the like of which we had not seen before in connection with the Bengal churches on such occasions. We feel exceedingly thankful to God for this, and we hope better things are yet in store for us."

In *Turkey*, there are now seventy-six evangelical churches among the Armenians, with four thousand and thirty-two church members; there are fifty

ordained native pastors, and fifty-six educated licensed preachers; one hundred and twenty-eight Sabbath Schools, and two hundred and twenty-two common schools, besides a number of seminaries of a high grade for the youth of both sexes. This is the result of only forty-two years of labour by American missionaries in that country.

MISS JOHNS AND HER WORK.

THE Church of Scotland *Record* has the following article in reference to Miss Johns and her work, under the heading of

ZENANA MISSION IN INDIA:

WE have a few facts to lay before our readers, which, we are sure, cannot fail to be of comfort and cheer. Nearly a year ago the Ladies' Association was informed that a lady, Miss Johns, belonging to St. Matthew's congregation, Halifax, Nova Scotia, had volunteered to her minister, the Rev. G. M. Grant, to go as a Foreign Missionary wherever she might be ordered; and that Mr. Grant's congregation, knowing her rare qualifications for the work, and counting it high honour that one of their members should so dedicate herself to the Lord's cause, had agreed to become responsible for all expense of outfit, travel, and salary. It was, however, deemed expedient by them that, in order to rescue from isolation and to secure sympathy and co-operation, she should be connected with some agency already in the field, and therefore communication was opened up with the Association. The result was, that it was arranged that she should proceed to Madras, and, under the auspices of the Association, take charge of the work there. Accordingly Miss Johns arrived in this country about the end of September, and spent a few weeks in Scotland before proceeding to her destination. On the 19th October a prayer-meeting was held in the hall 22 Queen Street, Edinburgh, when she was solemnly commended and committed to the Great Head of the Church for guidance and blessing in the "work whereunto she had been called." The meeting was of a deeply interesting character, Dr. Herdman, Dr. Maxwell

Nicholson, and the Rev. Mr. Ferguson taking part. Miss Johns sailed from London for Madras, via the Suez Canal, on the 27th October, and arrived in Madras on 1st December.

This is a bare narration of facts. There are two points connected with them which are peculiarly significant and deserve a special note.

1. *The circumstances attending the "call" and the qualifications of the person called.*—We may, without presumption, fully believe that this young lady has verily been "called of Jesus" unto this work, and her gifts and qualifications are of no ordinary kind.

As regards the latter, in addition to strong will and clear intellect, she has had large experience in influencing and educating the minds of others. At the time of her offer of service she was Lady Principal of a seminary in Halifax, and was in receipt of an income in excess of the salary she will receive in her present position. Because she believed that God needed her more in a heathen than in a Christian land, that wherever she was *most needed* there she was *called*, and that where she was called there she ought to go;—because she believed this, she stepped forward and made her offer: "Here am I; send me,—wherever those who know better than I see the greatest need, there send me." And hers was no hasty purpose, no sudden flare out of the fire of a zeal that might again go out leaving only ashes behind, but a calm, resolute, and *tested* consecration. For a long time the resolve had been growing in heart and mind, till it had come to fill and absorb her whole being. In one of his letters to his brother, Mr. Grant wrote: "For two years past—ever since I preached from 'The Lord is able to give thee much more than these'—she has felt that she should devote herself to Foreign Mission work; . . . and I have not in the congregation her equal for such work." But it was not till the path of duty became very clearly opened before her, and God's call unmistakable, that she ventured to come forward and tell others of the purpose that had all the while been forming itself within her. Not till she had long counselled with the Church's Head did she offer herself to the Church. And now, three years after the call first

came to her, she goes forth, with proved armour, and strong in a tried faith.

2. *The circumstances attending the acceptance of the offer.*—It seems to us that St. Matthew's congregation met Miss Johns' offer in the spirit becoming a Christian congregation, and we give no more praise than that, for we have none higher to give. They speak of feeling "honoured" that one of their number whom they knew so well and trusted so much, should be the means of enabling them to take the responsibility upon them. A burden "taken up" in this spirit is no burden; it is an honour: no weight; it is a glory. The congregation was right; they are the "honoured."

Have we not here an example set us by this Colonial congregation? Though large and flourishing, it is not more wealthy than a great many in our midst, and not nearly as wealthy as some; and this is only *one* of its Foreign Mission responsibilities. We are sanguine enough to look forward to a day when each of our large congregations shall have its own mission and missionary, and each *group* of smaller congregations likewise—each, of course, under the Church's superintendence, yet drawing out local interest, effort and enthusiasm.

May we not hope that there may be a congregation or two amongst us prepared at once "to follow in the train?" Aberdeen has moved in that direction, for, as will be seen by another paper, the ladies there have sent a lady to superintend the Zenana Mission at Poona. "Still there's room." We long and look for "more to follow." The Master's call sounds to the Church, to congregations and to individuals: "Go work *to-day* in my Vineyard."

THE FRENCH AODIAN MISSION.

LAST month we gave the substance of Rev. Mr. Paradis' Report regarding the progress of his mission, which was very gratifying. We now give a couple of incidents showing the kind of work Mr. Paradis has to engage in occasionally:—

"One morning a Protestant called upon me, and said he was strictly enjoined by a Frenchman to tell me that he (the French-

man.) was very anxious to meet me, and convert me from Protestantism to Romanism, and that if I refused to see him he would conclude that I was afraid, etc., etc. (A number of Frenchmen had heard me preach on the previous day). I scarcely knew what to think about it. I had made repeated efforts to meet priests in public discussions, but had failed; and now to receive a challenge from an old plasterer!! It appeared as if a snare had been laid for me; but, however suspicious things seemed to be, I went, accompanied by Rev. J. M., and remarked that I rejoiced to see that he had taken such an interest in my spiritual welfare, and that I would be most happy to have a conversation with him. He was very timid at first, but becoming encouraged as the conversation proceeded, we discussed different doctrines of the Church of Rome, for about an hour. He was intelligent, and defended his Church with a considerable degree of ability. As we were about to part, Rev. J. M. asked him if he thought his friends would be willing to meet in the school house, and have a friendly conversation. The old man answered in the affirmative, and if he were unable for the task, he would find some one more competent than himself.

"I had to go away to fulfil appointments, but thought I could return on the 20th. The 20th came, but it was impossible for me to be present, and some said immediately that they "knew the disciple of Chiniquy wouldn't come, because he was afraid." However, 4 or 5 days after I was on the spot, and called upon the schoolmaster to make arrangements about the discussion. He said he was not "prepared," though he had copied a great deal from a book on controversy, according to reports. After a great deal of talk we agreed to meet on Saturday. At the appointed time, the school house was crowded, and some standing outside at the windows. We appointed two Chairmen, a Protestant and a Roman Catholic, and he opened on "the reading of Scriptures." He quoted 2 Peter iii. 16, to prove that the mass of the people should not read them. Said he could not understand them *himself*, and therefore it was much better not to read them; but after I had given explanations upon some passages, he called me "ignorant," and said I was misinterpreting the Scriptures. Strange accusation for him to make after the acknowledgment he had made of his own ignorance! After an hour's discussion, he became excited, and called me "Apostate, false prophet," and asserted that I would go to Hell, etc. I quietly replied that I would show him who were the apostates, &c., and for this purpose, I quoted 1 Tim. iv. 1-4.

His countenance changed, and in his reply he made no allusion to the passage, which caused some of his own people to laugh. But it is impossible for me to go into further details. After three hours discussion we agreed to meet again on the following Tuesday. In the meantime I conversed with some, and preached a French sermon in North Rustico. On Tuesday Rev. J. M. and I went to the appointed place of meeting. The parish priest was in the next house, forbidding his people to come and hear me, and had said to the school master that he would lose his situation if he discussed again. The trustees were also forbidden to let me have the house! We waited a long time for the teacher. He at last arrived, and complained of such a severe head-ache that he "could not discuss." He expressed his sorrow and disappeared! I began to speak to those around me, and Rev. J. M. went to the priest and asked him why he did not allow the teacher to discuss in a friendly way. He answered: "The idea of him (Paradis,) coming to discuss with a fool." When I heard of his remark, I sent back word that if he thought his school teacher to be a fool, I would be most happy to meet himself. He seemed to have a notion to come at first, but changed his mind and said, "It would amount to nothing any way, and that he would show a good example to his people by keeping away." I then appealed to the French feelings, and said that they should not allow themselves to be kept in slavery. If both their priest and school master were afraid to meet me, and if they were not allowed to go into their own school house, I would speak in the English house, if they would come. Some said that they heard enough of me. However, we went, prepared lights, and, half an hour after, the house became crowded with French, and Irish R. C., and Protestants.

SECOND MEETING.

"I then asked if there were any present who wished to discuss with me. No answer, so I began to speak, and show how they were kept from reading the Word of God. An Irishman rose and said it was "a lie," and tried to create a disturbance. Quite an excitement prevailed for a few minutes, but at last, my esteemed supporter gained the victory, and peace was restored. Two Chairmen were again appointed to prevent an interruption. I spoke for an hour. I got them to concede that as God is unchangeable, so must His church be; and then I gave the dates of about 15 changes which had taken place in the Church of Rome, and made comments upon them, after which the meeting was

declared open for any one to ask questions on the subject referred to. A few minutes of silence, and an Irishman wanted to know my views about Purgatory. But as I had not referred to it, I told him to wait till we had got through the subject in question. A few minutes more elapsed, and the leader of the French rose and said that all the dates given were false. He could not prove the assertion, and if history was no authority for him it was difficult to convince him. I replied, suppose I grant now that they are all false except two, and these you cannot deny. You are an old man, and so you must remember that of the "Immaculate Conception" was declared only in 1854, and that of the Infallibility of the Pope only in 1870. These are facts and sufficient to establish my point. He sat down and not another word was said on that subject. Then the question of Purgatory, &c., came up, and different persons spoke. Some were most attentive, and seemed to drink in the truth. The meeting dispersed at 11 o'clock. Order was kept inside, and the only thing we found when we went out, was that the reins of Mr. M.'s harness were cut and his horse let loose, but the horse was wise and remained still. This good result followed these public discussions. A spirit of independence was awakened in many Frenchmen, and one of them told me that he was determined to read the Bible and follow its teachings. Other results, we hope and pray, will be manifested in the future. Had I been able to remain and hold public meetings, I am convinced that, with the help of God, I would have met with success.

"Did I not fear to take too much space, I would give details of another most interesting case on the Island, in which a young Frenchman expressed a willingness to undergo persecution for the sake of Jesus. Another in Cape Breton in which a Frenchman of 80 years said to me, when on a bed of sickness, that he was ready to die, because he knew that his sins were forgiven through Jesus Christ. In Him and in Him alone, was his trust."

PRESBYTERIANISM IN CHINA.

IN connection with the Free Church Mission to China, there has been a regularly constituted Presbytery for some years. Mr. McKenzie, of Swatow, who has recently visited Amoy after a prolonged absence, has given a very graphic account of what he saw, and

thus reports his impression of a meeting of that Presbytery :—

"The Presbytery met in Tekchinkha Chapel, in Amoy, and I, for the second time, enjoyed the privilege of being present. In 1865 I was at Baypay at one of the earlier meetings of the Amoy Presbytery, on which occasion there were 7 or 8 foreign missionaries, 2 native pastors, and 7 or 8 elders. Now, in 1874, there were only 5 missionaries, but there were three Chinese pastors, and 14 or 15 elders. It was a goodly sight that Chinese Presbytery, telling of healthy growth, and of healthy indigenous growth. One of the native pastors, being the retiring Moderator, preached a good sermon on the text John xv. 3; then Dr. Douglas was chosen Moderator, and the Presbytery constituted. A native pastor was Presbytery Clerk, and he was ably assisted by a very intelligent and promising licentiate; and it was quite a sight to see the business way in which they went to work—calling the roll, calling for the elders' commissions, &c. I had the honour of being associated, and on the second day of the proceedings addressed the court shortly, giving some account of the work in the Swatow region. The Amoy and Swatow dialects are so closely allied that the greater part of what I said was readily understood, and I was able to make out all that was said by the brethren. It was somewhat amusing to hear Dr. Douglas addressing me, conveying the fraternal regards of the Presbytery and their sympathy with us at Swatow, &c.; and saying all this in Chinese, not in our own mother tongue! I felt deeply interested in all that was done at the meeting of Presbytery. It occupied part of two days—that is, the afternoon of Wednesday and the forenoon of Thursday; the two 'sederunts' occupying fully seven hours, and showing a good amount of earnest work. An admirable paper was read by Pastor Yiap, of the Tekchinkha Church, on the inhuman practice of binding women's feet; and the several congregations will soon have this matter brought before them in such a way as is likely to lead to the Christians setting themselves decidedly against a custom so irrational and so cruel.

"Then a report was given in by the Sustentation Fund Committee appointed at the previous meeting of Presbytery. This subject thoroughly interested all present, and was discussed in a way that showed much appreciation of its importance. Almost all the Chinese elders spoke on the subject, and seemed pleased that a plan for the fund had been drawn up. A deputation, consisting of Mr. Swanson and two native pastors and elders, was appointed to visit the congregations and report to next meeting of Presbytery."

The Presbyterian Synod of China met again at Chefoo, August 6. The Rev. G. W. Mateer, Moderator of the last Synod, preached the opening sermon, from the text: "My kingdom is not of this world." The Rev. Dr. Martin, President of the University at Pekin, was chosen Moderator. There were in attendance 31 members—16 of them native ministers or elders. During the past year 233 adult members were added to the churches on examination, making a total membership of 1,093; about one-half of this number are women. There are in all 40 schools, in which are 390 boys and 303 girls. There are 57 chapels and 51 native preachers; 21 organized churches; 13 ordained native ministers; 7 licentiates; 17 candidates. There are at present 27 missionaries in the field in connection with the Church.

CHURCH OF SCOTLAND MISSION TO AFRICA.

THE Church of Scotland has in contemplation the establishment of a mission to Africa, which promises to be one of the most interesting and important of her Schemes. Dr. Macrae, of Hawick, is convener of a Sub-Committee of the Foreign Mission, which has the matter under consideration, and the following minute of the Acting Committee was agreed to at a late meeting:—

"Dr. Macrae laid on the table the report of the Sub-Committee on proposed mission to Africa, and gave explanations on many points on which information was asked. After full consultation, it

was agreed that without prejudging the results of further inquiries, the Committee record their high appreciation of the Sub-Committee's report, and of the very interesting statement made by Dr. Macrae, to whom the cordial thanks of the Committee are due for the great trouble he has taken in procuring information, and their earnest desire that, if possible, such a mission should be carried out. They remit again to the Sub-Committee to procure further details as to the practicability of organising a settlement in the neighbourhood of Cape Maclear; the method of communication with the coast; the means of conveying supplies to the mission; the products of the district; the probable expense at first, and annually; and other points on which information is required. Further, to report whether the mission should be industrial or otherwise; to make inquiry as to procuring suitable men; and, generally, to lay before this Committee at a future meeting such further information as may enable them to come to a decision on the subject."

The following description of the Coast of Lake Nyassa, in the neighbourhood of Cape Maclear, will be read with interest. It is from the book 'The Search after Livingstone,' by E. D. Young, its commander, and Livingstone's former fellow-traveller on the Zambesi:—

"We were now passing down a stretch of coast which it would be difficult to leave without a longing eye. To the traveller accustomed to the scorching feverish marshes, or the abrupt rocky gorges of the mountains, bordering on the lower Shirè, here seems a land to make all such hardships forgotten. A gentle, but sufficient slope leads one on to a tract of country which I have never seen equalled in Africa.

"For a settlement nothing more could be desired. Well watered by numerous streams, with large glades, splendid trees scattered about instead of forming an overgrown forest—every thing betokened health, and it seemed very hard not to let the eye rest on some signs or symptoms of husbandry.

"My comrades, equally with myself, were enthusiastic in the praises of this beautiful land, and Dr. Livingstone's

eulogy on the same healthy locality came to my memory. Here, if anywhere, I believe a healthy and flourishing settlement might be established, and the probability of disease and fever must be reduced to a minimum on a slope, say 2000 feet above the lower Shirè, and on which the cool air of the lake plays; there is, besides, an absence of marsh and tangled vegetation. A little colony here would command a flourishing ivory trade, and it would hold the outlet from the Cape, being situated so close to the spot where the Shirè makes its exit from its waters. Safe harbours abound. I verily believe that success would attend an attempt made to bring about better things for this people, "scattered and peeled" as they are.

"It only requires a master-mind to drop down amongst them; and a handful of Englishmen would, in a few months, find themselves surrounded by a large population, to whom it would be quite possible to show how plainly unity is strength, and how suicidal is the slave trade, and the incessant petty warfares resulting from it."

Article Contributed.

Jewish Missions.

THE history of God's ancient people, the Jews, as recorded on the sacred page and by the pen of the historian, is certainly very wonderful. When we contemplate their chequered life, their varied wilderness wanderings, and the terrible persecutions through which they have passed, it is surprising that a vestige of them now remains upon the earth. "It is a wonderful fact," says a certain writer, "a marvel of history, and a wonder of the world, that the ties which unite the Jewish Nation seems to be indissoluble. Whilst other nations have risen and fallen, the Jewish Nation endures like a monument of gold, undestroyed by the waves of time." In every part of the habitable globe the Jew is found, and all should be deeply interested in that people through whom the Scriptures came to us. Every lover of missions should know something of God's chosen people, and of what is

being done toward their evangelization in these modern days.

At an early period in the 18th century, an effort was put forth to organize missionary labour among the Jews. But little success was achieved for a lengthened period, though the work was not given up, but zealously prosecuted by a few earnest individuals. To the Church of Scotland, in these modern days, belongs the honour of having been the first Protestant Church in Christendom to engage, as a Church, in Jewish Missions. In 1838, the subject was brought before the General Assembly, and a deputation was sent out, of which the sainted McCheyne was a member, to inquire into the state of the Jews in Europe and Palestine. The deputation visited varied cities along the Mediterranean sea and in the Holy Land, and reported favourably of the Jews in these quarters. Mission stations were immediately established, and the work is still prosecuted with commendable zeal. The Irish Presbyterian Church entered the field in 1842, and chose Damascus as its scene of action. In the same year the Rhenish Westphalian Society commenced operations, followed in 1843 by the British Society. All of these agencies are now actively engaged in Jewish evangelization, and their labours have been crowned with success. Other societies have also entered the field, and much fruit is being gathered,—souls being added to the Lord. Though the work is yet in its infancy, still, through the various agencies employed, no less than 20,000 converted and baptized Jews are now enrolled among the membership of Christian churches. There are also many, who are now restrained through fear from making a profession of religion, who will doubtless ere long declare themselves on the side of Christianity. One fact, however, is recorded, which evidently shows that missionary labour among the Jews has been a success, and that is, that more than 300 of those converted to Christ hold influential positions as ministers, theological professors and teachers in the Christian Church. The success which has been achieved in the past certainly gives great ground of encouragement for the future. As a people, they are scattered throughout various parts of the earth,

and, being adapted to live in any climate, more attention ought to be given to the wandering Jew, for then Christianized missionaries could be sent forth from their ranks to labour under the varied climates of heaven. At the present time, facts abundantly prove that the field is now open as it never was before for missionary effort among the Jews. Many of their leaders seem dissatisfied with the existing state of matters among them. Jewish children are finding their way into Christian schools, and not a few are yearning for light. Is it not, then, the duty of the Christian Church to supply them with the true light, with the bread that never perisheth? Surely there is a duty devolving upon us in this respect which we cannot shake off, unless we cherish the feeling of the first murderer, Am I my brother's keeper?

Article Selected.

Notes on American Churches.

(Conclusion.)

There are still a few particulars connected with the American Churches which I should like to gather into a concluding paper. I have spoken of some of their more obvious characteristics as they strike a stranger—of their tolerance towards one another—of the kindness with which they receive any clergyman, whose name is known to them, from the old country—of their relative numbers and general influence in the vast continent over which they have spread and multiplied in such an extraordinary manner. I would now say a few words, in conclusion, of the social position of American clergymen—the character of the worship and teaching in the several Churches as brought under my notice—and the Divinity Schools which they have founded and maintain.

1. It was long a prevalent impression in this country that the position of a clergyman in America was by no means what it was in the old country. The old-fashioned dislike of Voluntaryism which pervaded our chief Churches at home, even some of those which were practically Voluntary (for the rage for Voluntaryism as a principle is of com-

paratively recent growth), led us to exaggerate the dependence of the minister upon his congregation, the hardships or fluctuations of treatment to which he was thus exposed, and the miserable income often accorded to him. One heard of men preaching on Sunday, and obliged after all to rely for bread for themselves and families on their own employment in some species of common labour during the week. If there were ever any truth in this picture, it is no longer applicable. In towns, at least—and we should think no less so in the many thriving villages in New England—the position of a clergyman is, upon the whole, as secure as at home. It is true that he does not enjoy, as in our national Churches, any life-tenure of his office as a matter of course. He cannot remain on and enjoy all the pecuniary advantages of his position, when once installed in it, whether or not he is able to do the work of the position. This is obviously impossible in a system of Churches planted and upheld by the free liberality of those enjoying their ministrations. Where there is no hereditary national Church property, there can be no vested rights. It may be even admitted that there sometimes occur individual cases of hardship, when a minister who has ministered long, or for a time acceptably, to a congregation, is laid aside under some new pressure of influence in his congregation without what we might think due consideration to his feelings or the services which he has rendered. Amidst such a stir of free congregational activity, accustomed everywhere to assert its rights and follow its own tastes, this is inevitable. But speaking generally, the position of a clergyman doing his duty well is well assured. Such a clergyman is as likely to command the people as the people to command him. And, so far as social importance is concerned, a Christian minister in America occupies a position comparable to that of any class of clergymen at home. He is, probably, a more important social unit there than here, for two reasons: First, Because the social level is greater there than here, and any man of ability, apart from other accessories, rises more rapidly to the surface; and, secondly, Because intellectual culture, in almost all its branches—

even those least obviously connected with the clerical profession—is very prominently represented by clergymen in America. The heads of the more prominent and influential colleges—Yale and Princeton, for example, and, until the other day, Harvard—are clergymen. They have all their chapels under the charge of some distinguished clergyman. The general instruction and government, moreover, of the several colleges are largely in the hands of clergymen,—so much so, that it has become of late a question, whether clerical influence in the colleges has not been carried too far. President Porter, of Yale, in facing this question, has given it as his opinion that this has been owing in a large degree to the self-sacrificing labours which clergymen have made for the American colleges. “The care, inquiry, invention, and correspondence, the personal cost and sacrifice, which devolve upon those who act as trustees of an infant, and often a well-established college, are such that few persons, except clergymen, are willing to undertake them.” Not only so, but clergymen in America, he remarks, as we have done, take the lead in all intellectual advance. “It is but the simple truth to say that there is many a country clergyman whose income is counted by hundreds, when that of his classmate, lawyer or judge, is counted by thousands, who knows incalculably more of science, as such, and of the way to learn and teach it, than the aforesaid judge or lawyer, whose reputation is the very highest in his profession.” The men “best qualified, by special culture, for many of the professorships, are oftener found in the clerical profession than any other.”*

A slight acquaintance with America is sufficient to confirm the truth of these statements. Knowledge of every kind—advancing views of science, of historical criticism, or of intellectual and social theory—circulate rapidly in American society, and are far more rapidly reflected from the American pulpit than from ours. This has its disadvantages; because that which is crude and false, as well as that which is both true and new, is apt to come in this way to the front.

* Dr. Noah Porter on the “American Colleges.”

Still it is also of great importance that the Christian pulpit should not plainly lag behind the best thought of the age, but should be ready to weigh and appreciate every advance of opinion, and to adjust its relation to the old truths of the Gospel. To a larger extent, we think, than at home, this function is discharged by the pulpit in America; and the most able of the clergy are found everywhere abreast of the men of science and of literary culture—a fact, the bearing of which upon their social and public consideration, it is hardly necessary to enforce.

But social position is, after all, everywhere largely dependent upon income, and it may be asked what is the average income of clergymen in America? I am sorry that I am unable to give any precise information on this subject, nor, I fear, could any knowledge of particular facts help us to a fair general conclusion. Clerical incomes, from all I could learn, vary more widely in America than even at home. (I do not, of course, refer to the Church of England, whose position in this respect is so exceptional amongst Churches.) The largest income spoken of is that of Mr. H. Ward Beecher's at Brooklyn, who is said to receive 15,000 dollars, or £3000; but there are other incomes in New York, such as those of Dr. Morgan Dix of the Church of the Holy Trinity, and Dr. Potter of Grace Church, (both Episcopal) and probably those of Dr. Hall, and lately of Dr. Adams (both Presbyterian) which are not much inferior. Both Dr. Dix and Dr. Morgan are said to receive 12,000 dollars. The highest salary in the Episcopal Methodist body is said to be 5000 dollars, and an average income is probably not above 1000 dollars, or £200, something like our own average.

2. As to the worship and teaching of the Churches, I have already spoken of the ability of the American pulpit. We are apt to associate with this pulpit that more pronounced and sensational phase of eloquence of which we hear most in this country. And it is true that there is more variety and freedom of utterance on the part of preachers in America than here. They break out into vivacities and brusqueries of expression that would startle a home audience, as

when one of the most eloquent men I ever heard (whose sermon was otherwise without anything that would be construed as bad taste) speaking of St. Peter's swearing and denial of our Lord, alluded to the Apostle as "an old Salt," whose bad habits in his former fisherman days had overmastered him in his hour of temptation. But it would be a great mistake to suppose that this was, after all, the prevailing type of American eloquence. The truth is, that America produces almost every type of pulpit eloquence. The most popular Presbyterian clergyman in New York, Dr. Hall, owes his popularity to the simple vigour and life of his argument and thought after a somewhat old-fashioned type, as we would now consider it. Dr. Adams, who preceded him as the chief of the Presbyterian clergy in New York, is a man of equally simple style, and of a more refined cast of thought and manner. The one thing, in fact, to be said of the American pulpit is, that it is everywhere full of life, be it a new or old-fashioned type, and that it exercises a real and vast spiritual influence on the country, retaining, and year by year augmenting its position, not by any accessories of transmitted prestige, but by the sheer force and dignity of its intellectual and moral elements.

The modes of worship, it is hardly necessary to say, vary as with us. Episcopalians of the Anglican type are liturgists in America as here, although not altogether in so formal and exclusive a manner. The prayers in Presbyterian and Congregational Churches are *extempore*, or seem to be so, as in the old country. The Episcopal Methodists, whose large numbers and influence I spoke of in a former number, are but slightly liturgical. Their ordinary service of prayer seemed to be as free as in Presbyterian and Congregational Churches, their communion service being partly liturgical. The method and style of *extempore* prayer appeared to me, comparatively with our home examples, to share in the greater vivacity and directness characteristic of the American sermon. There was less of customary formalism—of those current phrases constituting a species of unwritten liturgy with which we are all familiar. But

it is to be borne in mind how limited my actual experience was, and how little it is safe to generalise from it on such a subject.

The service of Praise is the least pleasing of all the features of American congregational service, great as is the pains obviously bestowed on its culture. And in saying this I find myself strongly corroborated by others. It is remarkable how difficult it seems to be to adjust this part of Christian service in all Churches and countries, and how the very means which are sometimes taken to improve it end in impairing and injuring it. The great defect in the music in American churches has plainly come from misdirected efforts to advance it. I do not speak at all of the organ, upon which it is unnecessary to say anything here, beyond the fact that organs are common in all the Churches, not less in the Presbyterian than in the other Churches. But what is no less common apparently in all the larger and more wealthy congregations, is a *select paid choir*, frequently composed of professional singers. The effect of this has been largely to silence the American congregations in the service of praise. They listen to the choir—generally what is called a quartette, or two male and two female voices—instead of joining heartily in praise along with it. The consequence is a comparative lifelessness in this part of the service, which at once strikes a British worshipper, and which many Americans themselves deplore as an obvious defect. Indeed it is common to hear the clergyman in a remonstrating manner invite the congregation to join in the psalms and hymns. One English clergyman, the Rev. Harry Jones, well known for his labours among certain classes of the London poor, in an interesting little volume giving an account of his trip from London to San Francisco, dwells particularly upon this unpleasant feature of the Anglican worship in America. And the criticism is not less true of the worship of many of the other churches.

3. I have only left room for a word or two as to the American Divinity schools. All the Churches have their training schools for the careful preparation of the clergy. In some cases, as in Harvard and Yale, these schools are like the

Divinity Halls in our Universities, integral parts of the University system. Far more frequently they are—as at Princeton and elsewhere—separate institutions, associated it may be with a College or University, but not incorporated with it. There are said to be upwards of 100 such institutions: the Baptists having no fewer than 17; the Presbyterians, including United Presbyterians, 18; the Congregationalists, 7; the Protestant Episcopal, 12, and the Methodist Episcopal, 10; and the Roman Catholics, 18. In Harvard there is not only a Divinity School within the University of a liberal or semi-unitarian tendency, but also an Episcopal School connected with it, although outside of its proper academic system. Yale is the great Congregational Seminary, and Princeton and Union Theological Seminary in New York the great Presbyterian Seminaries. The number of Divinity students at Harvard are comparatively few: in 1873-74, 22 at the School within the University, and 12 at the Episcopal Seminary. At Yale there were in the same year 101 students, chiefly, but not exclusively, Congregationalists; at Princeton, 120 or 122; and at the Union Theological Seminary, 113. The session is generally from the second week of September to the second week of May, or about eight months. The expense of the students' maintenance does not appear, in all, to be less than thirty dollars, or £1, 10s. a-week, although the lectures or courses of instruction are generally free.

The Professors lecture, as with us, on Apologetics and Systematic Theology, Biblical Criticism, and the Exegesis of the Old and New Testaments, Church History; and also teach Hebrew as with us, from the Elements upwards. But in addition to these four courses, there are also generally lectures on Homiletics, Pastoral Theology, Church Polity and Missions, and also often on Ethics and the Philosophy of Religion, and sometimes on the Ethnic Religions, or Comparative Theology in connection with Judaism and Christianity. There does not, so far as I have been able to ascertain, appear to be any lectures on Liturgies and Hymnology, or the modes of Christian worship historically viewed, an almost equally interesting and too

much neglected branch of theological education in America no less than at home. The regular curriculum in theological study extends to three sessions. In the first session are commonly taught Hebrew, New Testament Criticism and Exegesis, with lectures on the Course and Method of Theological Study, or Theological Encyclopædia, as it is sometimes called, and Apologetics or Theism, and the Christian Evidences. In the second or "middle year" the student takes up Systematic Theology, Church History, Old Testament Exegesis, and Biblical Theology, and continues his critical studies in the New Testament; and in the third or second year he passes to Homiletics, Pastoral Theology, and Sacred Rhetoric, with further studies in Church History, the History of Doctrine, Symbolical Theology, and the Pauline Epistles. The student is encouraged to return for a fourth year and pursue special studies in theology; but the above is the necessary or prescribed curriculum.

I have said enough to show how much the American Churches are interested in the training of candidates for the Christian ministry, and what adequate provision they have made for this purpose. This of itself is enough to convince us that if the fruits of theological culture in America are not in all respects, any more than elsewhere, all that could be desired, the blame does not lie on the system of culture, or the Churches which have done so much to furnish it. It is evident, in short, that the American Churches, no less than our home Churches, have striven to maintain some ideal of learning and attainment as the conditions of authorized work in them. They are not, to say the least, behind us in this respect. In respect of the enthusiasm and liberality with which they maintain and encourage their Divinity Schools, they are considerably in advance of us. J. T.

A Sabbath School Convention was held in Halifax last month, and was largely attended. Some very valuable addresses were delivered in reference to Sabbath School work.

The Sabbath School.

LESSONS FOR MARCH.

FIRST SABBATH.

SUBJECT:—*The Cities of Refuge.* Josh. 20: 1-9. *Golden Text,* Ps. 46: 1. *Parallel Passages,* Deut 33: 27, Ps. 59: 16, Heb. 6: 18

The information which the Scriptures give us respecting the Cities of refuge, is contained chiefly in Num. 35th Ch., Deut. 19: 1-10, and in the chapter which forms our lesson. In Patriarchal times the duty of putting the murderer to death, appears to have devolved by common consent upon the nearest male relative of the murdered person. Some such arrangement appears to have been necessary in the absence of established laws and settled governments: and seems to have received countenance from Gen. 9: 5-6. The custom still exists in some oriental countries, as for instance in Arabia; but it is evident that to entrust the power of inflicting punishment in such cases into the hands of private persons, thirsting for vengeance, must have often led to terrible abuses. Against these abuses the institution of the cities of refuge was intended to guard.

These cities were to be six in number, three of them in Canaan proper, and the other three in the district beyond Jordan. On reference to the map it will be seen that these were so placed that one of them might be easily reached by any inhabitant of the country. They were all Levitical cities—probably because the Levites, from their training and duties, would be the most suitable and impartial judges, and most able to calm the stormy passions of the avenger of blood. The roads which led to them, (see Deut. 19: 3,) were to be kept in good condition, the brooks and rivers were to be spanned by good bridges, the width of the roads was to be 32 cubits, or about 48 feet, and at all the cross roads sign posts were to be erected with the words "Refuge, Refuge," painted on them. They were not designed to shield from punishment the wilful murderer, but to deliver from the hand of the avenger of blood the man who had killed another unintentionally and without malice. By fleeing without delay to the nearest city of refuge he would find a safe asylum till his case was regularly tried before the congregation—that is, till he was publicly tried, probably by the authorities of the place where the accident had occurred. If proved guiltless of any criminal intention he was restored to the city of refuge, and was obliged to remain there till the death of the High Priest, after which he might return in safety to his own home. If he should leave the city before the High Priest died, the avenger of blood might slay him with impunity. These arrangements divested the custom of devolving the duty of punishing homicide upon the next of kin of the slain man—or "goelism" as it is called—of its greatest abuses. They tended however to

show how sacred human life is in the eyes of God. The unintentional manslayer was exposed to danger of losing his own life, and to the evils of more or less protracted banishment from his own home.

The manslayer fleeing from the avenger of blood, is a striking emblem of the sinner fleeing for refuge from the wrath of God; and the cities of refuge are a type of the Saviour. Their names set forth his perfections.—*Kedesh—holy*—implies the holiness of Jesus. *Shechem—shoulder*—"the government shall be upon his shoulder." Isa. 9: 6. *Hebron—fellowship*—believers are called into fellowship with Christ. *Bezer—a fortress*—Christ is such to all who trust in Him. *Ramoth—high*—for Him hath God exalted. *Golan—joy*—for in Him all the saints are justified and shall glory. As the manslayer was delivered from banishment by the death of the High Priest, so by the death of our great High Priest sinners are delivered from the punishment threatened against sin.

SECOND SABBATH.

SUBJECT:—*The Altar of Witness,* Joshua 22: 21-27.

When the tribes of Reuben and Gad which possessed much cattle, saw that the land on the east of Jordan afforded good pasturage they asked Moses that they might be permitted to remain there and to receive the district as their portion of the promised inheritance. The request looked selfish; besides, it argued a lack of that faith which Moses had, who in beholding Canaan as a type or Heaven longed so earnestly to pass over Jordan and see the goodly land.

On receiving the assurance, however, that the men fit for war belonging to these two tribes were quite willing to go over Jordan and aid the other tribes in the conquest of the land, Moses consented to the request and allotted them the portion asked. As the district was too large for these tribes the northern portion was assigned to a part of the tribe of Manasseh, the other part subsequently receiving its portion nearly opposite on the west side of the Jordan. See Numb. Ch. 32.

After the death of Moses, when Israel under the conduct of Joshua crossed the Jordan, we find that forty thousand armed men of Reuben and Gad and the half tribe of Manasseh passed over before the children of Israel, (Joshua 4: 12, 13). When Moses and Eleazar took in the plains of Moab the number of the men who were able to go to war in Israel, Reuben gave 43,730; Gad, 40,500; and Manasseh, 52,700. Accordingly the two tribes and a half must have had about 100,000 fighting men. All therefore did not go over Jordan, although all expressed their readiness to go. Some remained behind to take charge of the women and children, and flocks. Joshua would make a selection of those who should go. As the war of conquest lasted a considerable time, some think seven years, the persons first chosen may after a period of service have been exchanged for others, or been permitted occasionally to visit their families.

At the close of the war, and when God had given the people rest, Joshua dismissed the men of Reuben, Gad and the half tribe of Manasseh, giving them a full share of the spoil, and charging them to keep the statutes of the Lord. On returning home they resolved to erect a large altar on the east side Jordan, near the place of the passage, to show in all time that they had part and lot in the worship offered by Jehovah at Shiloh on the west side of Jordan. The act may not have been necessary; it may not have been prudent, for it might have led to idolatry; but it was performed with good motives. So soon, however, as their brethren on the west side heard what had been done, they determined to inflict summary punishment upon the supposed would be idolaters. On second thought they agreed first to send a commission of inquiry. These commissioners did their work most faithfully. Assuming that the strange altar implied a strange worship their language was bold and unspoken, for they had a zeal for the Lord of Hosts. Yet mark their affection in v. 19.—The reply of the accused is a model in its way. They did not recriminate. They said nothing about hasty judgments, want of charity, &c. They simply make a statement of what their design was and of what it was not. They repudiate the thought that they intended to commence a rival worship. On the contrary, their design was that it might be an enduring witness that they had part with their western brethren in all the sacrifices offered upon the altar of Jehovah before Shiloh, and that they have a right to join with Israel in all their public religious solemnities. This explanation was entirely satisfactory to Phinehas and the ten priests. They regarded it as an evidence that the Lord was among the people. And the report they brought back to Shiloh caused joy throughout the land.

This incident in Israelitish history certainly presents the people in a most favorable light. The zeal for the Lord of Hosts, the determination to suppress the first appearance of idolatry, the sending of a commission of enquiry instead of at once going to war, the faithful yet tender speaking of the accusers, and the reply of the accused—go to show that at this period the fear of the Lord was before the people. Would that it had been thus in all subsequent times!

LESSONS.

1. We should be jealous for the honour of God. We should not allow even the tenderest earthly ties to keep us from speaking when we should speak in the way of rebuking sin.

2. Let us not form an uncharitable view of the conduct of others, if such conduct can at all be explained in consistency with a religious life. Before pronouncing judgment, we should enquire. And while it may be our duty to enquire, and to enquire faithfully, let us do so tenderly, lovingly. And let us rejoice with true joy when all ground of suspicion is removed, and when what at first sight seemed to be prompted by evil motives is shown to have been prompted by good.

3. When brethren speak to us in the way of rebuke, because they suppose we are doing wrong when we are doing right, let us not recriminate but make all the explanation necessary, that they and we may rejoice together.

THIRD SABBATH.

SUBJECT:—*Joshua's Warning*, Joshua 23: 11-16.

The good and grandly heroic Joshua was now about to lay down the burdens and honours of a long and most useful life. The warnings recorded in this chapter were uttered about 14 years after the conquest of Canaan, and 7 years after the division of the land by lot. He spoke to "all Israel" as represented by the Elders and leading men of all the tribes. He persuades the people by the remembrance of former benefits, by gracious promises, and by solemn threatenings.

V. 11.—To love God is the end and fulfilment of the law; it is the sum of all duty. See Deut. 6: 5; Matt. 22: 37. This is a warning that applies to every child and to every human being. Show how love is at the root of all good deeds. It binds us to God and to each other and makes life bright and joyous.

Vv. 12-13.—See in v. 10 the blessing that would come through obedience. In 12, 13 we see what the other course would lead to. There was still a strong remnant of the Canaanites in the land. If the Lord's people became friendly with them there would be intermarriages, and the effect would be terrible disasters.

They were strictly forbidden to form any alliances with the idolatrous natives; see Ex. 23: 32, 33, and Ex. 34: 11-17. It is true wisdom to shun the beginnings of sin and the temptations to it. No temptation is more dangerous than ungodly companions. If you cannot do good to such, avoid them for they are sure to do you harm, "acquaintance, friendship and marriage with persons of no religion, or of false religion, have generally been progressive steps towards apostasy on the part of the mere professor of religion," and towards coldness, uselessness and discomfort on the part even of the true believer, (Scott.) The history of Israel for thirty centuries is a melancholy proof and illustration of the text, v. 14-16. "The way of all the earth"—death and the grave.

As God is faithful in His promises so He will not fail in His threatenings. As his love is infinite, so is His justice, and so is His truth. See Dan. 9: 12-14.

God's promises and threatenings are as applicable to us as to His people of old. See Heb. 2: 1-4.

FOURTH SABBATH.

SUBJECT:—*Review—God's Mercies to Israel*, Joshua 24: 1-13. *Golden Text*, Ps. 107: 8.

The last Sabbath of the quarter is always

given to review, and generally there is no lesson prescribed for that day, it being understood that the teachers will give a summary of the lessons that have engaged their attention during the quarter.

But on this occasion there is a lesson prescribed, and it is really a review lesson; but it is a review of more than the quarter's work. It is a review of God's dealings with Israel from the beginning up to the time when Joshua was speaking.

Such a review would be interesting and instructive, but it would be, if at all thorough, lengthy. We will give an outline of it for those teachers who may choose this as the review lesson. Some may prefer reviewing the lessons of the quarter.

V. 1 informs us of the place of meeting—Shechem—and of those who constituted the assembly, representative men, elders, &c., a large, august assembly.

The first proof of God's favor towards them was the calling of Abraham—their Father. *The flood*—River Euphrates. *Terah*. See Gen. 11: 24–26, 31, an idolater. Abraham's journeyings. His son Isaac. Jacob and Esau—their possessors.

The second proof of God's favor: Israel's deliverance out of Egypt—the chief incidents of which are briefly stated, (1) The sending of Moses and Aaron; (2) the infliction of the plagues on Pharaoh and his people, (Exodus 3–12 chapters); (3) the destruction of the Egyptians in the Red Sea. (Ex. 14).

The third proof of God's favor: Victory over the Amorites (Numb. 21: 23) and turning away of Balaam's proposed curse from Israel. (Numb. 22: 22–24)

The fourth proof of God's favor: the passage of the Jordan. Capture of Jericho and victory over the Canaanites.

V. 12.—*I sent the hornet, &c.* "Not to be understood literally nor of plagues generally, but in such figurative sense as to be compared with Deut. 2: 25, and Joshua 2: 11, where it is stated that Jehovah began on the day of victory over Sihon to spread among all people fear and trembling, and quaking and anguish on account of Israel."

Throughout the whole narrative the first personal pronoun is constantly occurring. God is the real speaker, Joshua is only his mouth piece.

The design of the review is this—that seeing the great things that God had done for them they might be led to consecrate themselves more devotedly to his service.

From the whole narrative we learn—

(1.) The sovereignty of God, in choosing Abraham and his seed in the line of Isaac.

(2.) The goodness of God continued, and continued in spite of their rebellion and ingratitude.

(3.) The power of God, how easily He gave the victory to His people over their enemies.

(4.) We should all choose the God of Israel as our God.

Presbytery Minutes.

Presbytery of Halifax.

The Presbytery met on the 3rd inst.

Inter alia:—

1. The Rev. C. Naiswith, being present, was cordially welcomed.

2. The Clerk reported that he had moderated in a call at Spring Hill, on the 11th proximo,—that the call came out in favour of the Rev. C. Naiswith, and was signed by 3 elders, 48 communicants, and 114 adherents. The call, being placed in Mr. Naiswith's hands, was accepted by him. The Moderator was appointed to serve the Edict on Sunday, the 14th inst.; the Presbytery to meet at Spring Hill on the 8th March, at 6.30 p. m., to hear objections, if any, to Mr. Naiswith's induction; and thereafter to proceed with his induction, if no objections be offered. Divine service to commence at 7 o'clock, the Moderator to preach and preside, the Rev. John Campbell to address the minister, and the Rev. J. F. Campbell the people.

3. Letters were read from Mr. Morrison and Mr. Syme, of St. Andrew's Church, St. John's, intimating that a call had been extended by the congregation to the Rev. Mr. Patterson, and that he had signified his acceptance of the same. The Presbytery instructed the Clerk to write to Mr. Syme, asking him to forward the call, and to Mr. Patterson to forward certificates of License and Ordination, and also the Colonial Committee's commission.

The Presbytery then adjourned to meet at Spring Hill on the 8th March, at 6.30 p. m.

JOHN McMILLAN, Clerk.

Pictou Presbytery.

The Pictou Presbytery met in St. Andrew's Church, New Glasgow, on the 12th Jan. There were present: Revs. Chas. Dunn, Moderator, *pro tem*; W. Stewart, Clerk, *pro tem*; George Coull and W. McMillan; and A. McGregor, elder.

There were submitted a Call and Bond from Dalhousie Mills and Cote St. George, Ont., in favour of Rev. W. McMillan, of Salt Springs, Pictou, together with reasons for his translation.

It was resolved to sustain the Call as valid, &c., whereupon it was placed in Mr. McMillan's hands for his decision.

The members of Presbytery, while acknowledging the pecuniary advantages offered, expressed the regret that would be felt by them should he make up his mind to accept of said Call.

There was then submitted and read the

Resolutions passed by the Saltsprings congregation, expressive of their appreciation of his services, their desire to retain him, and to increase his stipend.

Mr. McMillan then stated, that, in view of the present critical state of the Church in Pictou Co., of the appreciation of his humble services by his own congregation, of the many proofs of sympathy, attachment and affection they have shown him, and of their hearty coöperation with him,—while deeply sympathizing with the congregations of Dalhousie Mills and Cote St. George,—he considers it his duty at present to decline their call.

Committee Minutes.

Home Mission Board.

The Home Mission Board met in the Manse at Fredericton, on the 13th Jan'y., 1875, and was constituted with prayer by the Convener. Sederunt, Rev. G. M. Grant, Convener, and Rev. Messrs. McRae, Cameron, and Wilson. Dr. Brooke and Messrs. Anderson and Begg, being present, they were asked to sit and deliberate—Mr. Begg to act as Secretary, *pro tem*.

The supplements for the half year ending the 1st of February, 1875, were then taken up. It was moved and agreed to that the application from Miramichi be granted, viz.: \$100 for Tabusintac and Burnt Church, and \$50 for Black River and Red Bank. The following amounts were voted for Pictou:—Pugwash, \$45; Wallace, \$65; Barney's River, \$125; McLellan's Mountain, \$30; River John, \$40; Mr. Angus Docherty, Catechist, Cape Breton, \$33. Amounts granted to St. John: \$195 for Woodstock and Northampton, and \$110 for Nashwaak and Stanley.

Mr. Cameron next brought up the case of Mr. Caruthers, Catechist, sent out by the Colonial Committee, and who was to receive from the Committee twenty pounds for the current year. The amount was ordered to be put in the present list of grants. The Convener mentioned the case of Mr. Stewart, another Catechist sent out by the Committee, and now studying in Pictou Academy. It was ordered that Mr. Stewart be sent to Cape Breton as Catechist for the Summer, and that the Convener be requested to advertise in the *Record*, asking places in need of Catechists to apply—authorizing Convener to make the best arrangements he can.

On the subject of the Professor in the Theological Hall, the convener submitted

the correspondence between himself, Mr. Pollok, and the Colonial Committee; whereupon the Board expressed their very great regret that Mr. Pollok had finally concluded, from family reasons, to decline accepting the office. They leave it with the Convener to correspond with Mr. Pollok in such terms expressive of their regret, and also explanatory of the present position of the Board, as may seem to him best; and meanwhile, believing that the Rev. Dr. Bell, of Walkerton, Ont., would be eminently suited for the position of Professor of Church History and Apologetics, authorise the Convener to correspond with him with a view to ascertaining his mind on the subject, and to bring his name in this connection before the Colonial Committee, with the hope that Dr. Bell may be enabled to give even a partial course of lectures during the current session of the Hall.

An extract from the minutes of the Presbytery of St. John on the subject of raising stipends to minimum of a thousand dollars, was submitted to the Board; whereupon it was resolved that Rev. Messrs. McRae and Cameron be a Committee to prepare a circular to congregations on the subject, explanatory of the views of the Board.

In case of missionaries coming out, the Convener was authorised to send them to vacant congregations most requiring them.

W. P. BEGG, *Sec'y., pro tem.*

News of the Church.

Nova Scotia.

On Friday evening, January 15th, a deputation of the ladies of St. Andrew's Church, Pictou, made a surprise call at the Manse, presenting Mrs. Herdman, on behalf of the ladies and others of the congregation, with a seal-skin jacket, and other valuable gifts. This practical mode of expressing the esteem and affection in which the pastor's wife is held by the congregation must certainly be a source of mutual gratification. Long may this endearing attachment continue, and bear happy fruits for time and eternity.

THE Saltsprings congregation, as we stated in last number, have raised their pastor's stipend to \$840. Last April it was raised from \$640 to \$720, and now another progressive step has been taken. Had Mr. McMillan accepted of the call offered him at last meeting of Presbytery,

hindrances to the progress of the School, viz.: the difficulty of obtaining good Teachers who can attend regularly, and the temporariness of the connection of many of the Scholars with the School owing to removal from the place.

A very pleasant Social Gathering was held on the 28th December. As the expenses of the entertainment did not amount to the sum collected, it is proposed to procure suitable Hymn Books for the School with the surplus.

With reference to the Prayer Meeting and Bible Class, the Session simply repeat the words of last year's Report:—"Two Prayer Meetings are held every week, one on Wednesday evening and the other on Sabbath morning, an hour before Service. The attendance at these meetings, though generally good, might be very much better, and the Session earnestly urge those who have neglected them heretofore to attend them in future."

The following sums were raised by Session during the year 1874:—

(I.) FOR CONGREGATIONAL PURPOSES.

Subscription for Library.....	\$100 00
Collected for Mission Vessel.....	6 42
" in School.....	42 50
" Christmas Entertainment..	54 20
	<u>\$203 12</u>
Collected for other purposes.....	147 00

(II.) CHURCH SCHEMES.

Foreign Mission.....	\$ 34 37
Synod's Home Mission.....	10 00
Young Men's Bursary Fund.....	12 68
Widows' Fund.....	50 00
Presbytery's Home Mission.....	113 85
Charitable Institutions, &c.....	59 00
	<u>\$630 01</u>

Finally, Brethren, let us persevere in Prayer, Liberality, and every good work.

There is a work for every one in the Church to do. Let every one, therefore, find out his or her work, and do it heartily.

That as a Church we may have great prosperity during the year upon which we have entered, and that the Grace of our Lord Jesus Christ, the Love of God and Communion of the Holy Ghost may be with you all, is the earnest prayer of the Session.

JOHN McMILLAN, *Minister.*

JOHN R. ROSE, *Clerk.*

(II.) REPORT OF TRUSTEES.

The Treasurer, in handing in the

Financial Report of St. Paul's Church, for the year 1874, congratulates the Congregation on the increase of Subscriptions and Pew Rents.

Cash in hand for 1873.	\$ 43 48
Voluntary Contributions, 1874.....	814 24
Pew Rents, paid 1874.	77 88
	<u>\$935 60</u>

Pew Rents unpaid..... 47 21

Cr.	\$982 81
Amounts paid, due for 1873	\$ 52 00
Rev. J. McMillan, 1874.....	550 00
G. Room and J. McDonald.....	120 00
Sabbath School, repairs, &c., during the year 1874.	116 40
Life Policy	42 00
Premium Insurance on Church.....	20 00
	<u>\$900 40</u>

Cash in Treas.'s hands, Dec. 31, 1874	\$35 20
Pew Rents to collect.....	47 21
	<u>\$982 81</u>

The total amount collected for 1873..	\$820 08
Add amount in Treas. hand, commencing 1874.....	43 48
	<u>\$863 56</u>

Increase for 1874... 119 25

\$982 81

The Congregation have great reason to thank God for the prosperous condition of the Financial affairs of the Church.

The Congregation have again undertaken to decrease the sum received from Presbytery by the sum of one hundred dollars.

ALEX. MCKAY, *Treasurer.*

(III.) REPORT OF MANSE BUILDING COMMITTEE.

The Committee, in handing in Report of building of Manse, beg to state that they have done the duty to the best of their ability.

The following is the statement of whole expenditure up to end of 1874.

Paid for the Site.....	\$ 700 00
One year's interest to Oct., 1874....	49 00
Contract for building Manse.....	2325 00
Extra for Stone Wall.....	10 00
Contract for Barn.....	180 00
Locks, Hinges, Line Fences, Well and Pump and sundry other expenses, Register Grates, &c	499 00
Insurance on building (\$1500).....	21 50
	<u>\$3784 50</u>

Balance in Treasurer's hands end of year 1874..... 138 09

\$3922 59

To meet the above amount the Committee received as follows:—

Funds from Bazaar, 1873.....	\$ 616 88
Fancy Sale, January, 1874.....	134 94
A Friend.....	4 00
Interest on Bazaar Fund.....	29 12
Subscription paid up, 1874.....	957 65
Mortgage \$1500 less Premium \$20..	1480 00
Mortgage on Site.....	700 00
	<hr/>
	\$3922 59
There is now in Treas. hands.....	\$138 09
There is also of Subscriptions, 1874, to pay in.....	112 90
	<hr/>
	\$250 99

The Lot requires a fence in front and south and north, for which the funds in hand will be available.

G. GUNN, *Chairman.*

A. MCKAY, *Sec. and Treas. to Com.*

The total sums collected by Congregation are as follows:—

Collected by Session	\$ 630 01
“ Trustees	935 60
“ Manse Committee.....	1125 71
	<hr/>
	\$2691 32
Total amount collected 1873.....	\$1932 38
Increase	\$748 94

ALEX. MCKAY, } *Secretaries.*
J. R. ROSE, }

New Brunswick.

WOODSTOCK.—The people of Woodstock were not unmindful of their minister during the past Christmas season, but manifested their appreciation of his services by presenting him with a purse containing \$70.00. The organist of the congregation, Miss Stickney, also received a handsome work-box from them.

WE notice, also, that the Rev. Samuel Russell, of Newcastle, has received from the congregation of North Esk and Black River, a valuable set of silver-mounted harness and a fine fur coat and fur driving gloves. Both portions of the congregation presented him with complimentary addresses at the same time.

Report of Labors in Tabusintac, N. B.

Rev. Mr. Robertson has favored us with the following copy of a Report transmitted by him to the Convener of the Colonial Committee:—

THE MANSE, TABUSINTAC, }
January 4th, 1875. }

My field of labour is a very wide one.

I preach at Tabusintac and Burnt Church alternately, occasionally visiting Caraquette—a French settlement on the Bay Chaleur—where there are a few Protestant families, and where a neat little Church is now almost finished, on a site granted by the Hon. R. Young, the President of the Council of the Provincial Government. Mr. Young is a Presbyterian, (Church of Scotland,) and carries on a fishing business. During the winter, a large number of the able-bodied men engage in “lumbering,” but the value of their labour is very often absorbed in the supplies they receive for themselves, their families, and their horses.

In New Brunswick, society is less affected by the constraints that control people in country districts at home, and consequently character is more distinctly marked off into the two classes of those who are indifferent about the means of grace, and those who attend to them. Of the former class, I am sorry to say there are too many. I endeavour, by sermons on week days, by circulating tracts, and by other means, to get at those who seldom attend the Church. I would fain hope that good has been effected amongst this class. Local impediments, the great distance from Church, and other causes, must be taken into account in the state of indifference referred to, which exists, to the greatest degree, in the case of those who have settled farthest up the river “Tabusintac,” the generality of whom rarely come to Church, and are not able to do much in support of a Gospel ministry. The meetings on week days are well attended. There are, indeed, frequently, more present than at Church on Sundays.

There are others, again, sober-minded and godly people, who seem to appreciate, and are willing to give, as the Lord has prospered them, in support of the means of grace. Some time ago there was a new ordination of elders,—the Kirk-session, from deaths, &c., having dwindled down to one elder and myself, which was the same as I originally found it. The people had the election, and they made a very good choice.

During these last six months, there has been a greater amount of sickness, and more deaths have taken place than in any previous season of my ministry.

My time, of late, has been much occupied in visiting the sick. The attendance at Church is very fair in summer, but in winter the service is not so well attended. The Church at Tabusintac is inconveniently located. It stands on a neck of land, between two rivers, at an extreme end of the district. The people are moving towards the erection of another Church. A site has been fixed upon near the public road, and the building will, probably, be begun in the Spring. It is intended also to remove the Manse.

These undertakings will, of course, incur a good deal of expense, and we will have to apply for aid to our wealthier neighbours, whom I have found very generous in supporting every good cause. Senator Muirhead, of Chatham, and the Hon. R. Hutchison, of Douglstown, both members of the Church, have promised us help. Unfortunately, there is no leading man in Tabusintac. Some years ago, a Scotchman of the name of McLeod, who held a position rather above the others, and whose daughter Mr. Murray, who was formerly a minister here, married, took a leading part. But Mr. McLeod was dead, and the family had left Tabusintac, before I arrived.

In my last communication to you, it was stated that there were a few adherents of the late Rev. Mr. McDonald, of Prince Edward Island, in this district. The principal man amongst them, and who has acted as a preacher, was, lately, present at Church, and had the intention—I was told—of becoming a minister. He was put on the Committee for making arrangements about building the Church.

In reference to the education of the young, there has been a great improvement in this district since I sent you an account of my labours. The free and unsectarian School Bill has given facilities, in this respect, that have been largely taken advantage of by the people. Perhaps no district in the Province derives more benefit from that Bill than Tabusintac, where there are now four schools. Formerly one school only could, with difficulty, be supported during the year. There will be, I trust, a gain rather than otherwise in the religious education of youth.

During the summer months, we have as many Sabbath Schools, including my Bible Class, as there are day schools. By these means, and by attention to the duty of household instruction, and by a stricter supervision of the young, on the part of the minister, all the advantages gained by a Bible Class, and by repeating some questions of the Shorter Catechism at school, will, I hope, be more than counterbalanced. I have endeavoured to impress upon the people the increased necessity of attending to the religious instruction of their children, taking occasion, frequently, to refer to the subject from the pulpit, and to urge it upon parents when their children are baptized. Not long ago, a discourse was given expressly on the subject, first at the Church, and then at a meeting in an outlying district. I have not seen it my duty to advise the people to stand out against the union of the Churches which is soon to take place, and which, I hope, will advance the cause of truth in this country. The Free Church at home might learn a lesson from her Colonial daughter, who is so anxious to unite with the Church of Scotland here. It may be permitted me, as a student of the respected Dr. Chalmers, to say, that had not the Free Church resiled from the principles that were held by him, she, also, would be anxious to unite with the Parent Church, who now enjoys more than Dr. Chalmers contended for.

There has been no unusual work of revival amongst us; yet I trust the blessing of the Holy Spirit is attending the ordinary means of grace, without whose influence they will be of no avail.

JOHN ROBERTSON.

P. E. Island.

ST. JAMES', CHARLOTTETOWN.—We are glad to learn that the people of this congregation have raised the salary of their minister, the Rev. T. Duncan, from \$1000 to \$1400—the augmentation to date from April last, the beginning of their financial year, making it equal to a gift of \$300 for the past year. This is one good step, which we hope to see followed at no distant date by all our congregations on P. E. Island. Living there has become much more expensive, we understand, within the last few years, and, unless the salaries of c...ministers

keep some rate of proportional increase, hardship will ensue. This, no Christian people could long allow. The above effort is exceedingly creditable to Charlottetown, when we remember that they are at present preparing to build a new Church, which will cost from \$20,000 to \$25,000, according to the materials of which it may be constructed. It is possible that tenders might have been called for by this time, but the question has come up, meanwhile, whether it would not be better to consolidate all the Presbyterians in Charlottetown, by uniting them under one roof. After earnest deliberation, it has been deemed advisable to retain the two Churches, as it is believed there is room and necessity for both, and, under the new banner of "The Presbyterian Church in Canada," the most perfect coöperation is easily attainable.

THE Rev. Mr. Gillis, of Orwell, is situated for the winter at St. Peter's and Brackley Point Roads, and is well received. Mr. Gillis is a native of the Island, educated at Union College, New York, under Dr. Schaff, and married a lady belonging to that city. After license, he proceeded to the Mexican borders as a missionary, under the American Presbyterian Church; but, his health failing, Mr. G. was obliged to seek the more bracing atmosphere of his native land. For some time after his return, he laboured in Cape Breton and on the Island, in connection with the Sister Synod. Mr. Gillis originally belonged to the congregation of the late Rev. D. McDonald. We wish him every success in his present sphere of labours, for we understand he is an earnest, painstaking, Christian labourer. We are glad, in connection with this field, to know that the people of St. Peter's Road are preparing to build a manse for the use of their minister. Already \$800, we have heard, are subscribed.

ALSO at Montague, under the charge of the Rev. P. Melville, the people are preparing to build a Church. Some \$1200 are subscribed, and, by the Spring time, we have no doubt they will commence operations. It gives us much pleasure to report such good news from P. E. Island. The Lord prosper the people there more and more!

The Upper Provinces.

ST. ANDREW'S CHURCH, Kingston, is shortly to be put in possession of an organ—the congregation having voted favourably upon the question at a recent meeting.

THE *Presbyterian* argues in favor of a model MAGAZINE as an organ for the United Body—"one liberal enough to give expression to every shade of opinion consistent with essential principles, Catholic enough to commend itself to Christendom, and cheap enough to find its way into every Presbyterian family," to be published monthly, of course.

In reference to Union matters, it says:

"At the close of the Session of the Legislature of Ontario, the Lieutenant-Governor in his speech from the Throne made reference to the legislation to promote the Union of the churches as follows:—

'I look upon two series of bills which you have passed, affecting important sections of the religious community of the Dominion, as indications of the growing recognition everywhere of that national unity into which the Confederation Act has welded the Provinces, as well as the desire of closer association amongst Christians who have a common religious faith.'

THE RIGHTS OF THE MINORITY have been fully protected. This is manifest from the whole spirit of the Legislation. The Temporalities Board Bill provides that ministers who decline to enter into the Union shall retain all the pecuniary rights and claims that they now have in connection with the Temporalities Fund so long as they continue to be Presbyterian ministers in good standing within the Dominion of Canada. Their rights are similarly protected in regard to the Ministers' Widows' and Orphans' Fund, and that equal justice has been done to congregations is shewn by the second clause of the Act just passed in Ontario as finally amended. It reads as follows:—

"Provided always that if any congregation in connection or communion with any of the said churches shall, at a meeting of the said congregation regularly called according to the constitution of the said congregation or the practice of the Church with which it is connected,

and held within six calendar months after the said union takes place, decide, by a majority of the votes of those who, by the constitution of the said congregation or the practice of the Church with which it is connected, are entitled to vote at such a meeting, not to enter into the said Union but to dissent therefrom, then and in such case the congregational property of the said congregation shall remain unaffected by this Act or by any of the provisions thereof, but in the event of any congregation so dissenting at any future time resolving to enter into and adhere to the said united Church, then from the time of such resolution being come to this Act and the provisions thereof shall apply to the property of such congregation."

The Legislature of Quebec has had before it the Bills respecting the Union of the Churches. Dr. Cameron, M.P.P., brought up the bill relating to the properties of the Church. He was supported by Rev. Dr. Cook, assisted by Mr. J. L. Morris, advocate of Montreal, and Mr. Jas. Croil, editor of the *Presbyterian*. Mr. Archibald, advocate of Montreal, appeared on behalf of the Canada Presbyterian Church, and Rev. Dr. Gavin Lang, to oppose the bill, assisted by Mr. Frederick Terrill, advocate, of Montreal. The consideration of the question resulted, as we had anticipated, in the complete triumph of the Union party, the Bills having passed the house after quite an animated debate.

Intelligence.

ABOUT 80 members have been added to the Granville St. Baptist Church since the visit of Mr. Earle about 3 months ago. Other churches have also been refreshed.

A Home for Infants has been established in Halifax, and is managed by a Committee of Christian ladies belonging to various churches. Its object is to provide for the helpless, homeless little ones, whose parents are unable to take care of them, and who are given out to the tender mercies of strangers, which, in many cases, is simple cruelty. Con-

tributions toward its maintenance will be gratefully received by any of the city clergymen; or Mrs. John Esson, President of the Committee, or Mrs. Robert Murray, Secretary and Treasurer.

REV. W. H. H. MURRAY, pastor of the Park St. congregation, Boston (Congregational), has tendered his resignation, and, from the document, which was read at a recent service in that church, his reasons are shown to be—first and chiefly, because he had given notice, six months previously, that an assistant was absolutely necessary for the proper management of the work of the extensive parish; and, secondly, because the interests of the congregation demanded a more commodious and central building for public worship. A want of unanimity on the subject prevented any definite action being taken, and Mr. Murray felt, after prolonged and prayerful consideration, that his decision could not be revoked with advantage to himself or his people. Mr. Murray is a very popular preacher, and has taken the congregation somewhat by surprise.

A CHRISTIAN QUEEN. — Queen Ranavalomanjaka, of Madagascar, replies to the address sent her from the London Missionary Society that her kingdom is at peace, that through the enlightenment of the Gospel she has led and encouraged her subjects to serve God, that the Kingdom of Christ has made great progress in the island, and that she shall continue to encourage and protect the Society's missionaries and teachers. Her closing wish to the Society is: "May the Almighty God bless you in your useful labors for the evangelizing of mankind, and may He ever give to the people earnest hearts to help you to spread the Gospel of Jesus Christ among all nations." Madagascar, we take it, is an instance of the "failure" of modern missions.

A Parsee writes to the *Bombay Guardian* that the only hope of their race, numbering some 80,000 in India, being saved from extinction, is in adopting Christianity. That journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion, and are perfectly convinced of the truth

of Christianity. The writer expects the time when vast numbers of them will come out for Christianity together.

THE heathen distance us in the way they contribute toward the support of their religion. We consider a house of worship which costs £50,000 an extravagant thing; and a £100,000 church is set down as being positively fearful in its cost. But what shall we say of the way the Asiatics spend money on their temples and their idols? The temple of Seringham has an image of "Siva," formed entirely of gold in solid pieces, which is fifteen feet high. The platform on which it stands is also of gold; and the precious stones which adorn it are of untold value. To maintain the worship of a single pagoda in Travancore, £90,000 are expended each year. A missionary found the Rajah of Burdwan sitting in his treasury with £5000 counted out before him. "What are you doing with this money?" he asked. "It is for my god!" was the reply. The yearly expenditure on the idol in the temple of Khundoba is £6000. One man gave at once upwards of £300,000 for the support of heathenism in Benares. Another in Ahmedabad built a Jain temple at a cost of £60,000. These are but specimens of the use of gold in idolatry. The only thing that comes near matching all that is the new Mormon temple at Salt Lake city, which is expected to cost £2,000,000. This building will be 10° by 200 feet, and is already up one story.—*F. C. Record.*

A FRIEND said to me that a good man he named had died, and left £30,000.

I held up my hands, and said, "What a pity!"

He looked surprised, and said, "What do you mean?"

"I mean just what I say," I replied; "for surely it is a pity, when the man might have sent it on before him, that he should have left his £30,000 behind him, for he will very likely never hear of it again."

Duncan Matheson once said, "If—were ever getting back to this world for half a day, the first thing, I believe, she would do would be to break her will." I suspect there are not a few dead Christians who, if they got a chance to return to earth, would do the same.

Poetry.

[WRITTEN FOR THE MONTHLY RECORD.]

Christian Unity.

Eph. iv. 4-6.

I.

One Body: members of the Head,
And living, though they once were dead.
Washed in the blood the Saviour shed
On Calvary's woeful tree.
All who are "Israelites indeed,"
Out of all nations gathered,
Of diverse ritual, form, and creed,
Learned, unlearned, bond and free.

II.

One Spirit: who alone bestows
The sacred life of love on those
Of God and truth, by nature, foes,
And leads them in His way.
One Hope: not happiness in this
Scene of sin, death, wretchedness,
But hope in God, of heavenly bliss,
When time has passed away.

III.

One Lord: the Lord of life and light
And love, and glory infinite,
And grace so rich, and truth so bright,
And immortality.
One Faith: the record God hath given,
That guilty sinners are forgiven,
Received in Christ, and meet for Heaven
When their vile bodies die.

IV.

One Baptism: into the great name
Of Him who formed creation's frame,
And man redeemed from sin and shame,
And mind and matter sways,
Teaching, by simple, sacred sign,
That guilt is washed by power divine,
Not by man's might, or man's design,
Or human wisdom's ways.

V.

One God, and Father of us all,
Who, from an earthly parents' fall
Was rescued, and from Satan's thrall,
And weary woes of hell.
One Body, Spirit, Hope so bright,
One Lord, one Faith, one sacred rite,
Baptismal, and one God of might,
And love ineffable!

VI.

O! then, ye christian brotherhood,
Redeemed by Jesus' precious blood,
Be envies, jealousies, withstood,
And all unseemly strife.
Let the good fight of faith be fought,
The Holy Spirit's grace be sought,—
Let sinners to the Lord be brought,
And raised from death to life.

VII.

Soldiers of Christ! united be,
 In the blessed Spirit's unity,
 And in His love and liberty.
 And thus the victory gain,
 By faith in the triumphant Head,
 O'er Satan, who has snares so dread,
 Before unwary souls to spread,
 And o'er his hellish train.

JOS. NORBTHORNE.

January, 1875.

Hospital Incident.

Christmas day was but just passed, and it had been bitter, chilling weather ever since, with a keen and hungry wind stealing noiselessly but cruelly down from the north-east, when in the middle of the long winter evening—about seven, I think—a tall man in a working dress was ushered by the Hospital porter into the children's ward, with the brief words, addressed to myself,—“A burn case, ma'am.”

In the tall stranger's arms, huddled hastily in a single thin blanket, was a little girl of some seven years of age, with one of the most beautiful faces that I ever remember to have seen. It was not only that the little round face was delicately fashioned, and fairly tinted, and lighted up by singularly large, deep violet eyes; it was the great loveliness of a beautiful soul shining very clearly through the garment of the body, that attracted and riveted the admiration.

She was quickly placed on a bed close to the fire, and while we hurried to do all that was suitable for her case, the man who brought her—no relative, but only a kind neighbour—told us the history of the accident. A simple story, and very like that of most of the burnt children brought to us. She had been left alone for a few moments in charge of her year-old baby-brother, while her mother was out at work, and in trying to reach down a toy for him from off the high chimney-piece, her little pinafore had been flouted out in front by the draught of the fire, and, touching the flame, had instantly blazed up. Her face had altogether escaped, but there was an extensive, though not very deep, burn over the greater part of the chest, the left shoulder, and both arms.

Never was a more patient little thing put into our hands. Quickly and ten-

derly as you may dress a burn, yet the removal of the clothes and the first application of the dressings necessarily give a frightful amount of pain; but not a murmur nor an impatient word escaped little Annie; not a single restless or perverse gesture hindered our proceedings. Her whole little mind seemed fixed upon her mother and her brother. “My baby is quite safe—baby quite safe,” were the first words she said, in a half-bewildered way. After a little she seemed to collect her dazed senses and scattered thoughts somewhat, and spoke again in a soft, pleading tone, “Please somebody tell mother that dear baby is quite safe.” And again, “I set baby on the floor safe in the middle of the room, and he isn't hurt a bit.” And presently, “don't let mother be frightened. Oh, I'm so glad baby's safe.”

Only just at the last, as I was wrapping on the final piece of wool, did her fortitude break down for a moment, and, with a convulsive sob and shiver, she suddenly cried out, in a sharp, bitter tone of suffering, “Oh, I'm so cold. Put me into bed.”

Poor little gentle lassie! We put her into bed, we heaped her with hot blankets, surrounded her with hot bottles and hot bricks, and gave her, with due caution, such stimulants, remedies, and nourishment as were prescribed by medical authority. But that deadly chill was not to be conquered. Stone-cold was her little bare feet and hands when she was brought in, and stone-cold they remained, in spite of all our efforts—warming externally as a stone might by much application of outward heat, but never responding with any return of their own internal, vital warmth. The little fragile frame could not rally from the effects of the burn, succeeded by that chill transit through the cruel frosty wind.

After a while her mother, who had been fetched from her work, came in. But Annie did not know her; she was already wandering, and unconscious of external things. And in her wanderings all her thoughts seemed tending to the land whither she was hastening. Never,—if I may use the expression, albeit it sound somewhat strange,—never was sweeter or more touching delirious talk than our little Annie's. Fragments

of childish hymns, broken by recollections of childish duties, such as "sweeping up the hearth before mother came home," or "hotting the water to wash baby-brother with,"—sudden gushes of childish tenderness for her pet kitten,—sudden gleams of childish mirth over some remembered "fun with Nelly;" all strangely mingled up with scraps of prayer, and broken words of awe and worship, too deep to be called childish. At times all this was merged in the overwhelming sensations of pain and bodily anguish. But for these she had no words; only wails and sobs and moans, and shakings of the little weak head, and restless shiftings to and fro, most pitiful to see and hear.

And so the long night wore out, and the next morning, and the brief winter afternoon. Then came a change. The quick rambling talk sank into inarticulate murmurs, the white eyelids drooped languidly over the bright, restless eyes, and a heavy sleep stole over her. I had sat up with her on the preceding night, keeping up to a warm and ruddy glow the fire that was so much needed by the chilled and suffering child, and striving,—alas! striving vainly,—to keep up that more precious fire of human life within her little frame. Slowly and surely that fire had died down despite our best efforts, and it was quite without hope of recovering her that I took up my second night's watch at her side. But I had seen enough to be sure that in this one case at least the pagan saying might be used in a Christian sense, "Whom the gods love die young." For little Annie was very poor and very beautiful,—sure to be exposed to much temptation if she lived,—very open, with that self-sacrificing, loving nature of hers, to much suffering; and now she was so pure and holy, and soon to be as happy as those Holy Innocents whose annual day of commemoration, by a singular coincidence, had just come round.

A brief watch was mine that night. For just as midnight sounded Annie started from the heavy sleep in which she had lain motionless for some seven or eight hours,—started suddenly,—as a person does who is roused by hearing some unexpected voice speaking close to them.

Did she indeed hear an actual call?

Who shall say? I shall always cling to the belief that she did. But all that I know is, that after the first start of her sudden waking, she slightly raised her little head from the pillow, and looked up full and clear, with no trace of delirium, no trace of coma, in those beautiful blue eyes; and so, gazing upwards with a strange, wistful intensity, she smiled a smile of unearthly joy and ecstasy, such as I never saw on any other face. It lasted but a few moments; then the eyelids dropped again, and the little head sank back heavily, and the light forever passed out of the half-closed eyes. But that strangely radiant smile lingered about the lips all night, making me say, whenever I looked at the sweet, still figure, "Surely the angels,—aye, and another more awful and more holy Presence,—have been very near us to-night in this little, bare-walled, humble sick-ward."

I have seen many deaths before and since,—most of them calm, many of them happy,—but never one like this. And I never watch now by night keeping up the fire, but my thoughts stray back lovingly and tenderly to my little Annie Anderson, and to the bleak December night when I sat by her side in the ruddy fire-glow, and seemed for a moment to look, with her, straight up into the open gates of Heaven.—*Selected.*

If I were called to point out the most alarming sins to-day—those which are most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshipper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute, is not deceived by such a thought for a moment.—*Dr. Crosby.*

Literary.

The Presbyterian Year Book and Almanac for 1875 is now published and ready for delivery. For the small sum of 25 cents, there is given 126 pages of facts and figures, that ought to be specially interesting to every Presbyterian. A short sketch of "Presbyterianism in British North America" gives the history of the Church from the time when the Huguenots first entered Canada, to the present date; and shows that the Presbyterian Church, when united, will be, in numerical strength, the first Protestant denomination in the Dominion. Statistics of the four Presbyterian Bodies,—financial, missionary, congregational, &c., sketches of some of the principal churches, brief memoirs of the "Fathers" who have passed away, papers on Presbyterian Colleges in the Dominion, Sustentation of the Christian Ministry, Presbyterian authors and Literature in the Dominion, and kindred topics; as well as chapters on the Presbyterian Church in the United States, Europe, and Australia,—give the reader an idea of the extent and influence of that Church with which he claims membership. Orders sent to the Secretary of the *Record* will receive prompt attention.

NOTICES AND ACKNOWLEDGMENTS.**WIDOWS' AND ORPHANS' FUND.**

St. Matthew's Halifax:
Mrs. A. Mitchell, last inst. on \$40. \$14 00
D. Falconer, " \$100. 33 00

\$47 00

W. C. MENZIES, *Treas.*

Halifax, Feb. 5, 1875.

YOUNG MEN'S BURSARY FUND.

Spring Hill, per Rev. J. F. Campbell. \$1 00

W. C. MENZIES, *Treas.*

Halifax, Dec. 5, 1875.

FOREIGN MISSION FUND.

Collection, St. Paul's church, East River. \$ 11 00
" St. Paul's church, Truro. 18 05
" Rev. Mr McKichan's Ch Barney's River. 6 00
A New Year's offering from Nfld. 100 00

J. J. BREMNER, *Treas.*

Halifax, Feb. 5, 1875.

SYNOD'S HOME MISSION.

Collection, Rev. Dr. Brooke's congregation, Fredericton, N. B. \$16 00
G. P. MITCHELL, *Treas.*

Halifax, Feb. 3, 1875.

NOTICE TO VACANT CONGREGATIONS AND STATIONS.

Last summer, six Catechists were employed within the bounds of the Synod, and they met with so much acceptance that the Home Mission Board, at its last meeting, authorized me to insert a notice in the *Record*, inviting Presbyteries, vacant congregations or stations to make application for the services of such Catechists as they may require for the ensuing summer. The salary to be paid to each is \$200, and board and travelling expenses. Any congregation that cannot raise the amount specified, must state in its application how much it is able to offer, and the Board will endeavour to give the balance. The application should also state whether English or Gaelic speaking Catechists are needed, and as much information as possible concerning the circumstances of each case. Application should be made, not later than the second week in March, to

GEO. M. GRANT,

*Convener Home Mission Board.***PAYMENTS FOR "RECORD."**

Rev. D. Neish, Musquodoboit	\$20 00
Jas St. C. Moore, Eldon, P. E. I.	15 00
T. H. Boulter, Stanley, N. B.	3 00
Rev J. W. Fraser, Scotsburn.	23 10
D. McBeath, Black River, N. B.	10 50
C Kennedy, Brackley Point, N. B.	6 55
D. A. Munro, Woodstock, N. B.	10 00
C. D. McDowall, Pugwash.	3 00
K. Baillie, Earlton.	5 00
J. E. Hosterman, N. W. Arm.	4 50
W. Fraser, Rockley	4 00
W. Sutherland, Six Mile Brook.	6 00
J. Gray, Hopewell.	15 00
Allan Stewart, De Sable, P. E. I., per Rev. T. Duncan.	5 00
Rev. J. McMillan, per W. T. Wilkins, Stratford, Ont.	1 20
Hugh Baillie, Fox Harbor.	7 50
Chas. Fraser, Lake Ainslie, C. B.	1 00
A. McBeath, St. Peter's Road, P. E. I.	8 25
A. A. Davidson, Newcastle, N. B.	1 00
H. McKenzie, Stellarton.	9 50
A. McLean, Moncton, N. B.	60
Mrs. Harrison, Baltimore.	60
Rev. J. F. Campbell, Richmond.	60
D. W. Fraser, Concord, Pictou	60
Rev. S. Russell, Newcastle, N. B.	12 50
Rev. W. Stewart, McLellan's Mountain	8 75
Halifax: -D. Calder, \$2.40; Jas. Thompson, \$1.20; Mrs. Malcom, Mrs. Bailey, R. Emmerson, A. Brims, M. M. Lindsay, Mr. Caithness, J. Kerr, (Pleasant St.), Mrs. J. Eason, R. Miffin, Mrs. Downs, D. W. Ross. W. Lessell, J. Dilworth, F. Jubien, 60cts. each.	
W. G. PENDER, <i>Sec'y.</i>	
18 Blowers St., Halifax, Feb. 6, 1875.	

WANTED.

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