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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES

VOL. XIX.

MARCH, 1873.

No. 3.

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

THE CIRCULATION OF THE "RECORD."

We had hoped to have reached the 2,000 point this year, and would have succeeded had all the Presbyteries done as well as Pictou. From the fact that the Synod met in Charlottetown last year, and the earnest appeals then made, we had hoped for a large increase at least of Island subscribers; but, while we had 187 there in the year 1871, this year we have only 158.

Here are the lists for the year, as they stand Feb. 26th, 1873:—

	No. in 1872.	No. in 1873.
Pictou Presbytery.....	766	811
Halifax Presbytery.....	370	358
P. E. I. ".....	167	158
St. John ".....	210	230
Miramichi Presbytery.....	136	152
Restigouche Presbytery.....	85	53
Cape Breton ".....	40	30
Single Subscribers all over the world.....	112	73
	<hr/> 1836	<hr/> 1865

The next table shows how many are taken in each congregation:—

	No. in 1872.	No. in 1873.
Pictou and Loganville.....	106	126
N. Glasgow and Sutherland's R.....	102	104
E. and W. B., East River.....	71	96
Wallace, Pugwash, &c.....	72	96

	No. in 1872.	No. in 1873.
Stellarton and Westville.....	75	80
Salt Springs, &c.....	86	78
Roger's Hill and Cape John....	44	52
Gairloch, &c.....	50	58
River John and Tatamagouche..	40	40
McLennan's Mountain.....	36	33
W. B., R. John, Earltown, &c..	32	29
Barney's River and Lochaber... 32		20
Total.....	<hr/> 766	<hr/> 811
St. Matthew's, Halifax.....	122	130
St. Andrew's, ".....	50	64
St. John's, Newfoundland.....	64	55
Truro, &c.....	64	55
Musquodoboit, &c.....	46	35
Richmond, &c.....	24	19
Total.....	<hr/> 370	<hr/> 358
Georgetown, &c., P. E. I.....	59	55
Charlottetown.....	44	45
St. Peter's and B. Point Roads.	35	33
Belfast.....	26	25
Total.....	<hr/> 164	<hr/> 158
St. Andrew's, St. John, N. B... 44		77
St. Stephen's, ".....	75	75
Fredericton.....	46	46
Stanley.....	13	5
Woodstock and Richmond.....	22	27
St. Andrew's.....	10	10
Total.....	<hr/> 210	<hr/> 230
Newcastle.....	55	73
Chatham.....	44	40
Tabusintac.....	20	23
Red Bank and Black River.... 17		16
Total.....	<hr/> 136	<hr/> 152

	<i>No. in</i> 1872.	<i>No. in</i> 1878.
Dalhousie.....	22	22
Campbelton.....		20
Bathurst.....	13	11
New Richmond.....		..
Total.....	35	53
Cape Breton.....	40	30

In March, 1870, our circulation was 1,495; and now it is scarcely 400 more. We are thankful for small mercies, and hope for greater things when adherents of churches shall recognize the absurdity of belonging to a church without knowing what works it is engaged in; of contributing to Foreign Missions, without caring to read the letters of their Missionaries; of being members of a body, without sharing in its common life.

NOTICE.

I have been notified, by Principal Snodgrass, that, at a Meeting of the two Committees on Union of the two churches in the Upper Provinces, some matters under discussion "were disposed of so satisfactorily, that it was resolved to have a Joint Meeting of the four Committees at St. John, New Brunswick, on the 9th April next." I beg leave, therefore, to notify the members of our Committee, of the proposed meeting. The members are: Rev. D. McRae, G. M. Grant, A. McLean, Dr. Brooke, Neil Brodie, Ministers; Senators Robertson, and Holnes; Messrs. J. J. Bremner, William Gordon, A. Kennedy and R. Munro, Elders. As Mr. Thomson is an alternate, I have to request any member who cannot attend to inform me in due time.

ALLAN POLLOCK, *Convener.*

SINCE the meeting of the Ecumenical Council at Rome, which was opened 8th December, 1869, seventy-five who were present have died. Among the seventy-five were eight cardinals.

Articles Contributed.

The Relation of Philosophy to Science.

The above is the title of an inaugural lecture by Professor Watson, who has recently been appointed to the chair of Logic, Metaphysics and Ethics, in Queen's University, Kingston, Canada. This very able lecture, which gives promise of great efficiency in conducting the study of a most important class of subjects in Queen's College, deserves more than a passing notice. Professor Watson's reputation as a critic of Hume's philosophy—a philosophy which has laid the foundation of a wide-spread infidel speculation in modern times, because the philosophy of a man whose acuteness and intrepidity of thought laid bare the gaps that separate the world of matter from the world of spirit, and applied an unsparing metaphysic to those theories with which philosophers had previously aimed to bridge the gulf—preceded him to this country; and a careful perusal of this lecture will show that fame has not exaggerated his merits, but that the newly-appointed Professor is likely to take a high place among our thinkers, and give a high place to the college in whose service he labors. Metaphysics are a branch of study which, in our age and country—when physical studies offer most attractions to youth, because of their bearing upon the production of wealth and material advancement on a vast continent which is opening out its unpeopled solitudes to the plough and the factory—is not likely to attract its due and proper share of attention. Here, above all places, the spiritual is swallowed up in the material. But it is none the less true that, if we are to save our rising country from degradation, and preserve our growing material advancement from future decay, we must sprinkle over the realm of our thought a salt of spiritualism, and table, as ecclesiastics would say, unceasing and courageous protests against prevailing tendencies, fraught with ruin, and against a practical and speculative materialism that degrades a man into a beast—that drives him not from heaven, but from earth, consigns kingly spirits that rise to

teach and comfort men from age to age to the place of skulls, and makes the burying places of our dead of no more interest or hope than heaps of oyster-shells. Thus, true professors of metaphysic have a true mission among us; and, though they may at times, and for times, cry in the wilderness, and feel inclined, like Elijah in the desert, to cover their faces with the skirt of their prophetic robes, and ask God to relieve them of the duties of an unappreciated office, yet we would have them know that there are yet thousands who have not bowed the knee to Baal. To all who will not dance round the golden calf, the advent of such as Professor Watson will give pleasure; for his lecture shows that he is both able and willing to grapple with materialism in the right place—that he knows how to seize the enemy by the throat; and, while leaving him free to range at will over his own province, teach him that matter is but matter, and that mind is the imperial power and the measure of the man.

It becomes us to bear in mind what Scripture teaches of man's constitution, when it lays down, as a preliminary axiom or expression of a fact, that man has a body, and that this body is the dwelling-place of a spirit. The Scripture seldom inculcates these truths, but its doctrine is all the more unmistakable, that it is implicitly, and not explicitly, conveyed. These are taken for granted, and so permeate the whole texture of bible teaching. They are interwoven with the plan of divine government, as expounded in the gospel. The creation of each human soul, or the admission of their heaven-derived guest into the chambers of its earthly house, or its growth within from some spark struck by the "Father of Spirits," are various views which may formulate the matter correctly, or the contrary. It is impossible to speak absolutely; and it would be unwise and imprudent to speak dogmatically of a matter enveloped in that mystery which surrounds the origin of life; as clouds curtain the sunrise, or as fables, in the early history of nations, hide the facts. If Revelation does not reveal everything, we must not complain, unless we think that possible or wise. If not everything, then there

must be a limit somewhere; and who will say that the present limit of our knowledge is not the wisest, the best, and even the only possible? All but the forward and irreverent—all but the mere inquisitive, will admit that revelation is as remarkable for what it does not say, as for what it does say; that, in the first, it consults our weakness, and, in the second, our necessities, like the prophet, who, in delivering the words of life, veiled his illumined face, lest its brightness might destroy the life he desired to save. And it must be allowed that Scripture tells us as much as physiology has told us on this subject, with this advantage, that it makes no shallow pretensions, and has not varied, but has said the same thing, and uttered the same certain sound for thousands of years. "Body, soul and spirit," is a Scriptural formula for man's constitution. "Body," meaning the purely material part of our nature; "soul," the sensational part, in which there is a union of the material and the spiritual, when the spirit confers in a border region with, and "interviews" an external world; and "spirit," meaning the mind, understanding or reason, that faculty which, whether it apprehends or compares, or argues or imagines, or remembers or feels, or hates or loves, places man at an inconceivable elevation above the ground he treads or the animal he drives. In accordance with this view, "spirits" in Scripture are viewed as capable of influences, and of existence separate from the body. All the just men who have fought for victory, and whose labors we enjoy, are now a church of spirits made perfect. Jesus Christ's own experience, and His miracles upon the spirits of men and devils, teach the same. The promise of a grand miracle in which unclothed spirits of men shall be clothed again, and resume material organ and the present probationary state, teaches the same truth. The words which the Holy Ghost teacheth are, upon this matter, ever the same. And it must be allowed that the common opinion of all nations, and all ages, has ever been in harmony with Scripture. Men have doubted, and longed for more light; but they have not disbelieved the existence of a spirit in man. Such has been the view of all men; and

such the root of all heroism and virtue in past ages. If this be true, then physics and metaphysics ought to teach the same thing; for truth is one. Each department in science ought to confirm the conclusions arrived at in each and all others, as miners, approaching from opposite sides of a tunnel through some mountain range, have the correctness of their calculations demonstrated by their meeting at the same point in the darkness, and seeing the common light flash through. But materialists do not teach the same. They teach the strange, if not new, doctrine, that there is but one substance in the universe, and that mind is but a modification of matter. The general aim of Professor Watson's inaugural lecture, is to point out the way in which Philosophy ought to deal with such assumptions—to show that such a philosophy has a right to exist (for if there can be no mind, there can be no mental philosophy), and point out the way in which his own department of human inquiry comes to the rescue, and saves us from darkness and degradation—from a system which tends to rob the universe of a God, and man of a destiny. Other methods of meeting such falsehoods, he does not discard, but simply claims to fight the Philistine with weapons which he has "essayed," leaving other warriors to battle for the ark of God with swords of their own, and meet science with science.

There are different species of the genus, "Materialist." There is the carnal man, savage or civilized, whose life is "of the earth earthy." There is the man of the naturalist school, such as Combe or Tyndale, who allows very little of the influence of spirit upon matter, though not denying spirit. All things are governed by fixed natural laws, to which God and man are subject; and, though spirit be not denied, its phenomena are ignored; and, amid the preponderance of material studies and interests, the soul is hidden, like the enchanted lady in Camus, within an alabaster statue, while the sorcerer, not content with past success, persists in offering the cup whose intoxication would destroy virtue, and not our inner temple, of its real presence and its most excellent glory. A third class abolish spirit by way of genealogy, and tracing,

like Oken, or the author of the "Vestiges," or Darwin, man back to mounds and inferior species, necessarily, though not in most cases, professedly, teach materialism; for man cannot, in essential elements, be better than his progenitors, and those higher forms of intelligence become resolved into only more interesting, more elevated, and more intricate manifestations or collocations of matter. Man may be a very superior specimen of the monkey tribe; but, after all, according to this class of physiologists, he is a monkey. There is nothing in the man but was potentially in the monkey. And if such respectable scientific writers as Darwin do not draw such naked and distasteful conclusions, they none the less veil them, and leave meaner men to do it—men who are only too proud to do scavenger-work, and who, while they may not originate or comprehend the induction, can well see and enjoy the inference, and feel a silly delight in parading that which constitutes their only claim to scientific knowledge. The last class are those who profess to explain the origin of life; and in so doing, they resolve it into a few simple chemical substances. Thus, body, sensation and reflection are reduced to a primary and preparatory mixture of gas and water. Thus, Bacon, Newton, Milton, Napoleon—thus, the heroes of Plutarch, and the great luminaries of modern genius, are mentally and corporally to be deduced from a something, which, if it could be seen, would scarcely look so considerable as a small piece of putty, and any one of them in reality no better than any other monkey. Could we think it possible that such views could disturb the faith of a single reader, we would not even allude to them. But, absurd as they may seem, they do not appear in so repulsive a shape in the writings of such men. As to Mr. Herbert Spencer, his reasonings form such a queer jargon of new and old words, for the dressing up of unauthorized and visionary speculations upon the origin of life, that his discourse reminds us of the affected talk of some Astrologer of the olden time, or some half-crazed alchemist in search of the philosopher's stone.

Now there are various ways in which such theories may be treated. The common way will, no doubt, be to ignore

them, to wait till they blow by, and rest satisfied with convictions which we have attained upon an evidence of their own. Another way will be to laugh at them as vagaries of the human intellect, which must soon come back from the extravagant views of an imperfect and progressive science, to views more consistent with the results of science in other departments. Such is the mode of treatment adopted by that famous wit, the late Sydney Smith, when, in reference to the apparent signs of an intelligence in some animals transcending mere instinct, he said: "We feel no alarm or jealousy, nor have we any suspicion that any ape, however educated or intelligent, shall ever compose a 'Paradise Lost.'" The same author, after warning us against "the habit" of contempt as a dangerous practice in the conduct of the understanding," recommends something better than laughter, when he says, in that rough and ready way which conceals so much practical wisdom, "As for general scepticism, the only way to avoid it is, to seize on some first principles arbitrarily, and not to quit them. Take as few as you can help—about a tenth part of what Dr. Reid has taken will suffice—but take some and proceed to build upon them." Sir James Macintosh, in his noble dissertation upon the progress of ethical philosophy, gives a more philosophical expression to a nearly similar mode of treatment, in the following true and impressive words, referring to Hume's philosophy: "Universal scepticism involves a contradiction in terms: it is a belief that there can be no belief. It is an attempt of the mind to act without its structure, and by other laws than those to which its nature has subjected its operations. To reason without assenting to the principles on which reasoning is founded, is not unlike an effort to feel without nerves, or to move without muscles. No man can be allowed to be an opponent in reasoning, who does not set out with admitting all the principles, without the admission of which it is impossible to reason. It is indeed a venial, nay, in the eye of wisdom, a childish play, to attempt either to establish or to confute principles by argument, which every step of that argument must presuppose."

We may, in an assurance of faith, assert, upon our own and the recorded consciousness of mankind, our belief in mind and matter, and our conviction that this evidence for the former is superior to that for the latter, because it is immediate and doggedly maintains, with Scotch philosophers, the existence of each upon innate or fundamental laws of belief. But for opening mind, for inquiring youth—for shewing that there is a harmony among all true sciences—for teaching men that, when they get high enough, they shall all see eye to eye—for rightly adjusting the departments and rotations of the different sciences, for instilling modesty and rebuking dogmatism—for ultimately confining the human mind in its efforts within due and useful limits, by the discovery of the little success with which it returns from all its excursions into the regions of the unknowable; for such reasons and more, a deeper analysis is needed. Prof. Watson shews what his science can do to save us from materialism, and bring back the wandering spirit from the trough and "the husks which the swine did eat," to sense, and truth, and God. The preliminary discussions of this lecture shew what he claims for his science, and what he is prepared to do. They indicate the admirable discipline to which youth, under his skillful guidance, are to be placed. And his service leads to, not from God. Here it finds consummation, satisfaction, fruit. After shewing how materialists borrow from mind the principles with which they would reason it out of being, he exhibits all knowledge as a pyramid, the base of which is the universe, and the apex of which is the throne of God.

Emerson, whose writings are a noble protest against the gross materialism of American life, and whose seer-like solemn utterances so much resemble the prophetic verses of some bard singing in rude strains of better times and purer glories than the triumphs of the workshop, the party on the exchange, says: "When the act of reflection takes place in the mind, when we look at ourselves in the light of thought, we discover that our life is embosomed in beauty. Behind us, as we go, all things assume pleasing forms, as clouds do afar off. Not only things familiar and stale, but even the tragic and the terrible, are comely,

as they take their place in the pictures of memory. The river-bank, the weed at the water side, the old house, the foolish person—however neglected in the passing, have a grace in the past. Even the corpse that has lain in the chambers, has added a solemn ornament to the house." He claims to do, by what he and others have called transcendentalism, (a kind of romantic and poetical idealism) what more exact thinkers, like lecturers on mental and moral philosophy, must do by analysis and regular inquiry. While Emerson announces, like one who sees, they must demonstrate, like one who feels and discovers. In the rise and existence of such a class of preachers we do rejoice, yea, and will rejoice. What we desire is such a clear recognition of the superior authority of mind, including reason, will and conscience, as may leave man's relation and responsibility to God in unimpaired force, and similarly leave physical science in its own sphere to go forth conquering and to conquer, unimpeded by theological or rationalistic dogmatism—while it ever returns with devout homage to lay its treasures at the feet of Him whose star the wise men of the East worshipped, whom the heavens adored, and to whom believers bowed and will ever bow the knee. The human spirit has wrought all changes here that we see, but strange men ever and anon appear to assail its prerogatives and even deny its existence. No sooner had Bacon come forth from the doors of light, like the annunciation angel addressing Manoah, and set this Samson free, than a Hobbes, followed by a long train of sensational philosophers, labored for his destruction; but neither the riddles of the Spenserites, nor the webs of the metaphysicians, nor the green withs of raw experimenters with half-opened eyes, nor the jaw-bones of many asses, can destroy this mighty giant, unless it should become bewitched by the enchantments of a money-loving and pleasure-seeking age, and, upon the lap of such a dangerous Delilah, forget its nobility, and lose faith in itself—in which case the Philistines will be upon it, put out its eyes and gag its mouth, and make it a mere horse to turn a mill; until it finds its revenge in the destruction of all knowledge and all true prosperity, material

or spiritual. So mote it *not* be, and we consider the advent amongst us of sound and able metaphysicians, a great boon and preventive. A. P.

A Night with the Chinese in San Francisco.

"FRISCO," as the natives lovingly call it, is the Alexandria of North America. It is the great meeting-place of the oldest East and the newest West. All nationalities seem to be represented in its markets, but the general tone is still Yankee. The vigorous Yankee "bosses" all others. He has had little difficulty in digesting and assimilating to himself the German, the English, Scotch, and even the Irishman. But "the heathen Chinese" is still a tough morsel, for, as a rule, he remains a heathen and remains a Chinaman, though thousands of miles away from the Flowery-land, and mixed up with the currents of Western thought and development. In Vancouver's Island, I had been interested in "John," the *soubriquet* he is popularly known by, just as Irishmen are by "Pat," and with even less reason. There are specimens enough of the race on the British Pacific coast. All the servants, cigar-store keepers, and washer-men in Victoria, are Chinese; and Victoria itself, as regards the cosmopolitanism of its people, is related to Frisco as much as Brussels is to Paris. But in Frisco, there are sufficient numbers and varieties of the race to enable them to organize in their own style for devotion, amusement, or work. There is a Chinese quarter, inhabited by nearly 18,000 of them, and they can be seen there pretty much as they are in the inferior quarters of Canton or Peking.

I had only one night to spend in Frisco, and I put myself at the disposal of a warm-hearted Pictonian, who believes that there is no place in the world like his adopted city, of course barring Pictou, and asked him to show me as much of John Chinaman as possible. It was too late in the evening to see the temple or Joss-house, so I missed the sight of the brilliantly-clothed idols, and the worshippers burning scented paper in their honor.

My friend took me first to the Chinese theatre. The admission fee was 50 cts.,

but less is charged for the pit. Our fee permitted a visit to the galleries, had we desired it; but our object was to mix with the mass of the audience for a few minutes, and to get some faint idea of how they were interested in the play. The house was a low-roofed, dingy-looking place, capable of holding about 500 people. All the seats, except a few in the back, were filled, and with men—men ranging possibly between 16 and 40 years of age. The general type of countenance and figure and dress was, to a stranger, strikingly uniform; though doubtless, to themselves, sufficiently marked distinctions would appear. An ordinary observer cannot distinguish one sheep from another: but the shepherd knows every one in a flock of hundreds. To an ignorant white man, all negroes look the same. And a negro must be puzzled, when first landed from Africa in a country of white men, where all seem to him as much alike as the peas in a pod.

A Chinese play is an interminable affair. It begins with the birth of the hero, follows him up through his nursery life and the adventures of youth, marries him, and does not leave him then; follows him through talks with his wife, leave-takings, deputations, embassies, processions, wars, and all his busy round of life, till he shuffles off the mortal coil and stage together. The actors had been engaged already for eighteen nights on the play, a bit of which we saw; but the spectators were in no wise fatigued. There they had come night after night, and there they sat, hundreds of yellow or dim-coloured Mongolians, stolidly, but none the less intently, staring at the gorgeous tinsel-work and absurd disguises on the stage; listening to the tum-tumming, chink-chinking of what were intended for musical instruments, and the sharp, shrill dialogues and declamations—the chief characteristic of which, in our ears, was a rapid succession of rising and falling inflections, resembling the cackling of hens more than the full human voice divine. The whole performance seemed to us incredibly childish. A tall, pompous old fool, with a prodigious goat's hair beard, and robes that were a blaze of gold-paper and sparkling tinsels, strutted about the stage, bowing and scraping, waving

his hands in benignant and condescending style, stroking his mock-beard, and occasionally lifting his leg high to kick some attendant, in order to show his sovereign power and pleasure. This was the great man of the piece. His wife and friends were delicate-featured, melancholy-eyed girls, with cheeks painted the daintiest red, and necks the softest white, black hair, neatly done up, and feet the size of babies' fists. Numerous attendants were grouped about the stage, dressed in gaudy gorgeous robes, whose duty it was to fall into line every now and then, and march round about in procession to the sound of the monotonous music—some of them carrying banners, others doing duty as mounted men, by having wooden donkey's heads and trappings sewed on to the front of their robes. Our Chinese education having been neglected, we soon got tired of the whole thing, and we went out, questioning if one of our theatrical representations or pantomimes wouldn't appear equally childish or stupid in the eyes of mandarin.

We next went through several streets, courts, and blind alleys in the Chinese quarter; and of them I shall say nothing, except that they are a disgrace to any city. More flagrant, more abominable bestiality, Sodom could not have showed before its destruction.

Sick at heart, my friend next conducted me to the Presbyterian Mission-church and school for the Chinese. Though it was now 9 o'clock, the school was in full blast, both upstairs and in the basement. This mission is the oldest and most successful in Frisco. It has been under the charge of the Rev. Mr. Loomis for fourteen years, and every night he is to be found at his post. Another missionary now works with him, and two Chinese converts are valuable assistants. The school is held in the evenings, because the scholars are engaged during the day at hard work in the store, the shop, the laundry, or the kitchen. The attendance varies from 70 to 100, all of them being lads, or men whose first motive in coming is that they may get an English education. Part of the evening is devoted to oral lessons, embracing subjects needful in business, especially arithmetic, and also geography, grammar, history, reading, &c., and the

other part to singing and religious instruction. The quickness and intelligence of the pupils, and the evident progress they had made, were surprising. The singing was excellent. They have a parlor organ in one of the basement rooms, on which several can play very well; and, while one is playing, others gather round and join in the choruses with great spirit. To hear these cross-eyed Mongola, Dang Hung, Go Hang, Fong Lork, Lum Lung, and others with names equally comic to us, sing "Rock of Ages," "From Greenland's icy Mountains," and "I do believe," was a blessed relief after the scenes we had just quitted. What a much grander business that of such a man as Mr. Loomis is, than any other in the golden city of San Francisco! Many difficulties he has to contend with, in his educating and evangelizing work, and one of the greatest is the unsettled condition of the Chinese on the whole of the Pacific Coast. John comes to Frisco and gets employment; but if he hears that there is a chance of bettering himself up the country, gold mining, or on the Railway, off he goes at a shorter notice than Sir Colin Campbell required to go to India. Thus it happens that, though 1000 names are found on the rolls of the School during the past year, the average attendance has been only 74. On Sunday, there are regular services, well attended, but, as we were not there to see, our readers must wait for a description till our second visit.

The thought I came away with was this:—good as this work is, ought not the Christians of San Francisco to be ashamed that it is so small? Here is heathendom planting itself in the midst of a great Christian population. A few men and women have devoted themselves to the crusade of enlightenment; but "what are they among so many?" Yet, even in asking this question, I am rebuked. For it is the question of the faithless disciples, and not of Christ. He is able to save by few or by many. God bless Mr. Loomis, and all like him. G.

Bible View of Baptism.

BY THE REV. P. MELVILLE, M. A., B. D.

Disputes about Baptism should soon die away, if people would only consider

and rightly understand the true meaning of Baptism, and the real condition of parents and children in this world.

With the help of God I wish to aid all honest enquirers in this important study. May the Lord himself, by his Holy Spirit, enlighten and inspire them to see, to love and to obey the precious teaching of his Word and his works!

We all inherit the nature of the old Adam. Every child is born with some tendency to be selfish and perverse. Yet God is love, and he never utterly forsakes any soul that does not resist and reject his grace, totally, wilfully and unchangeably. Infants cannot do this; and therefore the Lord never utterly forsakes any infant. (Mat. 18, 10-14.) But as the natural sun pours down light and heat on all the world, even so the Lord, the Sun of righteousness, pours out his heavenly light and love on every soul from very birth and infancy. (John 1, 9: Acts 2, 17.) Infants do not resist this heavenly influence as adults too often do. Infants receive it passively and spontaneously at first, as peaceful innocence and trustful love: so that we are apt to think it is their own, and to exclaim, "How much love these little ones bring into the world with them!" But truly this love and peaceful trust flow fresh from heaven, being really the love and light of God's Spirit, by which the Lord himself is verily present in the infant heart. (Mat. 18, 5: Mark 9, 36-37: Luke 9, 47-48.) That Christ spoke those divine words about real human children, you may see beyond all doubt in Luke 9, 47-48.

Thus, therefore, the Lord instils his gracious influence into every infantile heart, even as the morning sun shines forth into every drop of dew. And as every dew-drop that shines radiantly as a little sun, merely receives and reflects the image of the sun, even so the cherubic loveliness and gentleness of infants are but the Lord's influence and *imago* which they receive and reflect from him. (Mark 9, 36, 37.) Never forget this word of Christ. We rob the Saviour of his gifts if we say or think any good thing in us or in our children is from us or them or the old Adam originally. (Rom. 7, 18.) Nay; every good gift is from God above. (James 1, 17.) It is he that works in us both to will and to

do his own good pleasure. (Phil. 2, 13.) It is he that perfects praise from the mouth of babes and sucklings. (Mat. 21, 16.) It is he that teaches all our children and pours out his Spirit upon them. (Isa. 54, 13: Isa. 44 3-5.) If the Lord could not so teach and influence the youngest infant by his Spirit, do you not perceive that such an infant dying could not be fit for heaven?

But God has graciously made this point sure as eternal truth can make it in his New Testament, (Luke 1, 15 41-44,) as well as in his Old Testament, (Psalm 127, 3: Jer. 1, 5.) Could there possibly be any stronger language to prove that infants are capable of the influence of God's Holy Spirit?

The truth is this: God does not confine the influence of his Spirit to believers and their children, but pours it freely forth into all souls, Christian and heathen, young and old, good and bad, in so far as they do not resist or profane it. (1 Cor. 15, 22: Acts 2, 17, 39: John 1, 9.) Wicked and worldly men and women resist it; but all infants receive it in some degree, passively indeed at first, but it soon begins to shine forth actively as infantile TRUST and LOVE. Now these are the very germs of regeneration in the infant heart. Infantile TRUST and LOVE contain the precious rudiments of FAITH and CHARITY from the Lord. (Mat. 18, 6: 1 John, 4, 7-16.) Indeed infantile TRUST and LOVE are just the miniature reflection of the divine image; for God is LIGHT and LOVE. (1 John, 1, 5, and 1 John 4, 16.) We receive his light and love by faith and charity, namely, by trust and love.

The Lord instils these divine principles into every infant heart, and therefore he declares, "Whosoever shall receive one of such children in my name receiveth me." (Mark 9, 37.) Who then can refuse to receive such an one? What church can refuse to receive such an one in the Saviour's name? Nay: in receiving them in his name, the church receiveth Christ! Once only is it recorded that Christ was "much displeased," and that was because his disciples rebuked the parents who brought their infants to him. (Mark 10, 13, 14: Luke 18, 15.) "Suffer little children" (said the Saviour) "and forbid them not to come unto me, for of such is the kingdom

of heaven." (Mat. 19, 14.) I shall certainly remember this solemn charge; and truly I enjoy most sacred delight in receiving little children in Christ's name by baptism, knowing assuredly that in so doing, I receive Christ himself, as he has declared. (Mat. 18, 5.) And no less dear and cherished is my joy in feeding those lambs of Christ with the sincere milk of the Word. I know they are his lambs, because he himself says so, (Luke 18, 15: John 21, 15,) and I know it also from experience, because the little ones are more docile and devout in the trust and love of his lessons than adult Christians generally are. Reader, try this labour of faith and love; you shall certainly find it delightful, if you truly love the Saviour.

But although the Lord instils his divine influence into every infant heart, yet still the perverse nature of the old Adam lingers stubbornly on even in infants, (and in adult Christians too,) as you may see by experience when their evil passions are roused. Now one or other of these must prevail and drive out the weaker influence at last. Whether shall divine grace prevail in that particular infant, or shall the flesh, the world and the devil prevail? This is a most solemn and awful question. The answer must depend largely upon the conduct of the parents or guardians, and upon the child himself. If these parties do their duties blamelessly, then all is safe; for the Lord will certainly do his part infallibly. He puts it into the power of the parents or guardians and of the child himself to secure the salvation of that child. The Lord operates in them by his Spirit, and if they will but cooperate faithfully with him, he has pledged his word for their success, and he will be responsible for the happy result. He says to every parent, "Believe in the Lord Jesus Christ and thou shalt be saved and thy house." (Acts 16, 31.) "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6, 4.) These two things are needful to complete the conversion of the children and to turn their infantile trust and love into an established state of confirmed faith working by charity; viz., (1st) the NURTURE of Divine Truth to enlighten their minds and make them wise unto salva-

tion; and (2nd) the ADMONITION of Divine Grace to renew their wills and train them to surrender themselves forever to God's will according to his word. Let the parents then perform this commandment, which every Christian parent is bound to perform, (Eph. 6, 4,) and the Lord is responsible for the result. (Acts 16, 31: Prov. 22, 6.)

Some person will object: "How then do we see some good parents having bad children?"

I answer: Depend upon this, that there was some fault—some grievous fault—in the training. The Lord did not fail in his promise, but man failed in his duty.

Perhaps the parent trusted to his own power or his own righteousness, and so alienated his child from the Lord by Pharisaical self-sufficiency. Perhaps again, like Eli, he ruined his child by sinful toleration and doating indulgence. Perhaps he never placed his faith in the promise of God to his children, (Acts 2, 39; Acts 16, 31,) and so he lost it by his unbelief. Indeed, some people try to obscure and weaken that part of the promise. But it is not piety, it is infidelity to part with any of God's promises. We need them all, and woe betides the man who taketh away from them. (Rev. 22, 19.) Perhaps also the parents trusted their children too much to others who spoiled them, as is too often the case with ministers' families. (Song 1, 6.) Certainly the Lord has not broken his promise, but man has failed to fulfil the conditions.

See, then, O Christian parent, that you fail not either in your trust or in your obedience to God's promise and command. As your dear children grow up into youth and maturity, you will find that the old nature of selfishness and perversity will strive again and again for the mastery in their hearts. Strong passions and strong temptations will combine with evil companions to turn them aside into self-will and self-indulgence, and to profane the Divine Influence in their hearts. Then comes the awful crisis of their fate! Whether will they serve the Lord, or resist his Spirit and serve the flesh, the world, and the devil? (Acts 7, 51.)

Dear Christian parents, God puts it into your power to say, "As for me and

my house, we will serve the Lord." (Joshua 24, 15.) He praises Abraham for this, (Gen. 18, 19,) and he has framed the gospel promise in such a way as to warrant you absolutely to make the same vow. (Acts 16, 31.) Take hold of this sure promise and fulfil its condition by living faith, and thus you may rest assured that you and all your house shall be saved. (Acts 11, 14.)

Baptism with water is a symbol of pardon and regeneration by the Saviour's blood and Spirit. It is the mark which he gives to those who are to be his disciples. When he first instituted it, of course the old as well as the young had to be baptized, because they had never been baptized in his name before. (Mat. 28, 19, 20.) It was therefore needful to baptize the parents and the adults on their own profession of repentance and faith in Christ. We find many such adult baptisms recorded in Scripture, for the parents had to be baptized first, as they still have to be by our missionaries among the heathen. But we find that while the Apostles preached repentance and faith in Jesus to the men and women before their baptism, they took good care to tell them also that the promise was to their CHILDREN as well as to themselves. (Acts 2, 38, 39: Acts 11, 14: Acts 16, 31.) And in all God's Word we never read of any head of a family or house being baptized, without finding it also recorded that the family or house was baptized too. Such for instance were the baptisms of Cornelius, of Lydia, of the Phillippian jailor, &c. (Acts 10, 33, 44, 48: Acts 16, 15: Acts 16, 33: Acts 18, 8: 1 Cor. 1, 16.) Indeed the Word of God expressly declares that although only one of the parents is a believer in Jesus, the children are holy. (1 Cor. 7, 14.)

Bring then, O believing parent, your dear little children to Christ, and dedicate them to him by baptism, for he will receive them and bless them, and acknowledge them to be members of his kingdom, and make them holy by his grace. (Mark 10, 14: 1 Cor. 7, 14.)

Baptism with water is not necessary indeed to bring down God's influence upon your children, for the Lord never fails to pour out his influence upon every soul that does not resist it. But he pours forth his Spirit more abundantly

on those who seek and wait for him in the appointed means of grace. And the baptism of your children is just the sacred sign and seal that you do not resist or ignore the Lord's influence in your children, but that you acknowledge it with humble gratitude, (Acts 10, 47,) and vow to cherish it and seek for its increase by the Lord's appointed means. Thus their baptism is a sacred pledge that you accept the Lord's promise to you and to your children, (Acts 2, 38, 39 : Acts 16, 31 : Acts 11, 14,) that you dedicate them to him to be his lambs, and that you promise to bring them up in his nurture and admonition, (John 21, 15 : Eph. 6, 4,) to the end that they may be perfectly regenerated and sanctified by the sprinkling of his blood and the effusion of his Spirit. (1 Pet. 1, 2.) Keep this sacred pledge with faith, love, and diligence, in the Lord, and your labour cannot be in vain!

Baptism with water may seem to be one of the least commandments, but it is not good to neglect even the least. (Mat. 5, 19.) It is a simple initiatory act like the sowing of a seed ; but a great train of consequences flows from it. By faith and love you and the church cooperate with heaven thereby. (Mat. 18, 10, 18, 19, 20.) The Lamb of God infuses his own nature into your children, and then he says to you and to me, "Feed my lambs if thou lovest me." "Suffer the little children to come unto me and forbid them not ; for of such is the Kingdom of God." "Believe in the Lord Jesus Christ and thou shalt be saved, and thy house.

Dear Christian parents ! May he so abundantly strengthen you to know and love, and obey his everlasting Word, that you shall joyfully vow even now, "As for me and my house, we will serve the Lord," and then, having fulfilled your vow at last, you shall hereafter shout triumphantly on the right hand of our Almighty Judge, "Behold I and the children which God hath given me are saved !"

Church Service Society.

This Society held its eighth annual meeting during the meeting of the General Assembly in Edinburgh, on the 30th May last. Principal Tulloch presided,

and there was a large attendance of members. Mr. Story reported, on behalf of the Editorial Committee, that they were preparing for a third edition of 'Euchologion,' by judicious revision and rearrangement of materials already published, and by securing desirable additions. He rightly characterized the volume as "a real and substantive contribution to the liturgical literature of the country, with which no one need be ashamed to be connected." Rev. G. W. Sprott pointed out the value of such a Society as having to do with the promotion of sound doctrines. "They knew that in Scotland prayer had sometimes been used as an engine of controversy, and often as a means of instruction, but he feared that the instruction given in this way had led to many serious popular errors. He would just mention one instance that he had heard over and over again—prayer for the sending down of the Holy Ghost in language that ignored the day of Pentecost, and the fact of our living under the Pentecostal dispensation. He thought that was dishonouring to the Holy Spirit."

The Chairman's remarks express the nature and objects of the Society so closely, and are so decided and sound in tone that we give them nearly in full.

"The Society," he said, "was started in 1865, with a very small beginning of about 40 members. It had now attained the proportions of a very influential and numerous Society ; the membership at the present date being 245. Of these there were at home 192 clergymen and 11 laymen ; in Canada 29 clergymen and 5 laymen ; and in India 8 clergymen. Now, he thought this was progress on which they might congratulate themselves ; and he felt with others that they were growing quite rapidly enough. It was well that changes should be maturely and deliberately accomplished. It appeared to him that the great object of the Society, so far as he had always understood it, was the practical improvement of their worship ; and he thought to a large extent they had already attained this result. Nothing had struck him more as to young ministers than the great improvement in tone, manner, and phraseology of their devotional services. This could not but be gratifying to all who had the best interests of the Church

at heart. Improvement in preaching was something that no Society could aim at. Preaching was not to be taught in any sense like decorum and solemnity and propriety of expression. These might be taught—not merely in the way of one man telling another what to do; but through the mutual help and association in such a Society as this of those interested in the cultivation both of devotional sentiments and devotional manner. It must be borne in mind, and he felt it his duty to say that there were two kinds of ritualism. There was a ritualism which lay on a sacerdotal basis, with which on no account could he sympathize, for he thought the idea of such a basis was a fallacy. He expressed his own opinion only, but if he thought this Society was to lead to this form of ritualism, he would not only secede from it, but would feel it his duty to protest against it in a very strong manner. He had no sympathy with a ritualism designed to express sacerdotal ideas. But there was another ritualism, and it appeared to him the only one at which it was right to aim—that of promoting order, decorum, seemliness, and beauty of devotional expression. This was what they aimed at, and had so far attained, and he hoped, looking to the progress of the Society, and the objects it was likely to promote, they should remain true to this principle. Any member might hold his own views, but he hoped their Association would lead to practical results, and not to mere theoretical ideas. This allusion was not altogether uncalled for, for he feared there were some in the Church who cherished sacerdotal ideas as to the character of the ministry.”

Eachdraith Eaglais na St. Alba.

A' CHEUD RÉ—III.

§ 5. “ Air taobh eile carragh Hercules tha 'n cuan a tha cuartachadh an t-saoghal; annsa tha dithis eilean mòr, d' an ainm *Britannica*; 's iad sin *Albainn* agus *Eirinn*.” 'S ann mar seo tha Aristotle, sgrìobhadair Greugach, a' cheud ughdair a tha ainmeachadh Albainn, a cur sìos a eòlas-san. Thainig Julius Ceusar gu Breatainn 'sa bhliana 55 R. C.* agus sgrìobh esan mu a dhei-

bhinn. Ach 'se Tacitus a' cheud ughdair a sgrìobh ni 'sam bith mu taobh tuath an eilean. Tha esan 'g a ainmeachadh *Caledonia* agus labhairt mu dhà treubh a bh' ann: nan *Caledoniis* agus nan *Ilorestis*; 'sa B. T. 80.* An dèigh, tha seanachaidhean 'g ainmeachadh iomadh treubh a bha ann a Chaledonia. Ach cha-n 'eil e flurasd do dhuine a sgrìobh mu nan treubhan ud; oir sgrìobh mòran an aghaidh cheile mu 'n deibhinn; gidheadh ni sinn ar dìchioll 'sa phlaipèir seo an flùirinn a thoirt gus an t-solus.

§ 6. Bha iomadh treubh gabhail comhnuidh ann an Albainn 'nuair tha sinne chuinntinn m' a dheidhinn air tùs. 'Sa B. T. 102 tha sinne leugh mu nam *Picti*, no nan Cruithnich mar their nan Gaidheil; agus mu an ainm seo agus mu ... muinntir seo bha iomadh focal comsachail air a sgrìobhadh. An dèigh na h-uile is urrainn duine a labhairt 'nar n-aghaidh, tha sinn dhe 'n creideas gun robh iad nan Caledonii a bha air ainmeachadh roimh seo, agus gun do bhun iad do dh-Albainn.

An dèigh car uine thainig nan Sgaothaich thall o Eirinn. Cha d' thainig iad uile aig aon àm; bha Rìgh Uda mar ceannard do chuid dhiu 'sa B. T. 300. 'San dèigh sin bha trì buidhnean air an tredraicheadh le Fearghas, Lathairne, agus Aonghas. Cha robh nam buidhnean seo mòr agus do bhrìgh sin ghabh iad sealbh air na h-aiteachan a b'fhearr leo fein gun dragh 'sam bith fhulang o na luchd-duthcha. Ghabh Aonghas agus a luchd-leanmhuinn greim air an eilean Ile. Ghabh Lathairne fearainn air a' mhòr-thìr air an tug e Lathairn mar ainm, “mar a theirear ris gus an là an dìngh.” Agus ghabh Fearghas sealbh air Ceann-tìre. Cha-n 'eil teagamh nach d' thainig buidhnean eile an dèigh seo; oir is iomadh sgeul seanachasach is aithne dhuinne 's d' ar leughadairean mu teachd air tìr aonain 's zonain dhe sinnsearaihb nan Gàidheil.

§ 7. Dh' aontaich nan Sgaothaich 's nan Cruithnich an aghaidh nan Deasach. Bhac nan Romhanaich iad air tìs do bhrìgh 's gun robh taobh deas Breatainn fopa. 'Sa B. T. 367 chuir Valentinian, an

*Tha sinn 'sgrìobhadh R. C. mar giorrachadh airson *Roimh Chrìosd*, agus B. T. airson *Bliana ar Tighearn*.

t-Iompaire, an ceann-feachd Theodosius a thionndadh air ais nan Albainnich. Bhuail esan iad air ais; agus thog e dig mór eadair an abhuinn Chluaithe a's an abhuinn Friù, chuim 's gun cumadh e air ais iad. Ach cha mhór am feum a bhla dhe sud, oir cho luaithe 's a dh'fhalbh nan Romhanaich, bhriste na naimhdean sradhaiche stigh a ris, agus rinn iad creach uamhasach air nan Deasaich. A ris chuir na Romhanaich, le fughantachd cliùiteach, feachd chum cobhar a thoirt do na Bhreatuinnich. Bha nan Albainnich air an tilleadh air ais; agus balla tiugh àrd air an togail. Dh' fhàg buadhachiche an t-saoghal an eilean a ris a' gairm air nam Breatuinnich gu bhi stuaimhe agus duineil. Ach cha dean earail 'sam bith daoine gealtaich gaisgeil. Thainig nan Sgaothaich agus nan Cruithnich le feachd mòr, leig iad am balla, agus thilg iad na luchd-tagraidh ris an talamh. Dhiobair nam Breatuinnich na thighean 's na bailtean is thug iad nan cnuic orra. Chuir iad litir gu Aetius, ceannard Romhanaich, ag iarraidh còmhnaidh. 'Sann mar seo a sgrìobh iad:—"Gu Aetius, ard-chomhairleach trì uairean, osna nam Breatuinnich.—Tha na daoine borb 'g ar greasadh do 'n mhuir; tha a' mhuir 'g ar greasadh air ais do na daoine borb; eatorra tha sinn an cunnart dà ghnè bhais: tha sinn aon chuid air a mharbhadh no air a bhàthadh." Ach dh' fhalbh neart nan Romhanaich agus cha d' thainig cobhar 'sam bith.

S. L. G.

Articles Selected.

Scripture versus Romanism.

The following remarkable statement of the Scripture argument against Romanism, is taken from the speech of Bishop Strossmayer at the late Vatican Council. The speech deserves wide circulation.

Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testaments, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff, who presides there, is truly

the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the Church.

To resolve this great question, I have been obliged to examine the present state of things, and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontaniam nor Gallicanism, and in which the Church had for doctors St. Paul, St. Peter, St. James, and St. John—doctors to whom no one can deny the divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed the rule of faith and of morals.

WHAT SAITH THE SCRIPTURES?

I have, then, opened these sacred pages. Well, shall I dare to say it? *I have found nothing either near or far which sanctions the opinion of the Ultramontanes.* And still more, to my great surprise, I find no question in the apostolic days of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist.

You, Monsignor Manning, will say that I blaspheme; you, Monsignor Pie, that I am mad! No, Monsignori, I do not blaspheme, and I am not mad! Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the Papacy as it exists at this moment.

Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this Council is not free, but that our votes have been from the beginning ordered (*in precedenza imposti*). If such were the case, this august assembly, on which the whole eyes of the world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free.

WAS ST. PETER EVER CREATED HEAD OF THE APOSTLES?

Reading, then, the sacred books with that attention with which the Lord has made me capable, *I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the apostles, his fellow-workers.*

If Simon son of Jonah had been what we believe his Holiness Pío IX. to be to-

day, it is wonderful that He had not said to him, "When I shall have ascended to my Father, you shall all obey Simon Peter as you obey Me. I establish him my Vicar upon earth."

Not only is Christ silent on this point, but so little does He think of giving a head to the Church, that when He promises thrones to His apostles, to judge the twelve tribes of Israel (Matt. xix. 21,) He promises them twelve, one for each, without saying that among these thrones one shall be higher than the others—which shall belong to Peter. Certainly, if He had wished that it should be so, He would have said it. What do we conclude from His silence? Logic tells us that Christ did not wish to make St. Peter the head of the apostolic company.

When Christ sent the apostles to conquer the world to all, He gave equally the power to bind and to loose, and to all He gave the promise of the Holy Spirit. Permit me to repeat it: If He had wished to constitute Peter His Vicar, He would have given him the chief command over His spiritual army.

Christ, so says Holy Scripture, forbade Peter and his colleagues to reign, or to exercise lordship, or to have authority over the faithful, like the kings of the Gentiles (St. Luke, xxii. 25). If St. Peter had been elected Pope, Jesus would not have spoken thus; because, according to our tradition, the Papacy holds in its hands two swords, symbols of spiritual and temporal power.

One thing has surprised me very much. Turning it over in my mind, I said to myself, If Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria, to announce the Gospel of the Son of God? (Acts, viii. 14.)

What would you think, venerable brethren, if at this moment we permitted ourselves to send his Holiness Pius IX. and his excellency Monsignor Plantier to go to the Patriarch of Constantinople to pledge him to put an end to the Eastern schism?

But here is another still more important fact. An œcumenical council is assembled at Jerusalem, to decide on the questions which divide the faithful. Who would have called together this council if St. Peter had been Pope? St. Peter.

Who would have presided at it? St. Peter, or his legates. Who would have formed or promulgated the canons? St. Peter. Well, nothing of all this occurred. The apostle assisted at the council, as all the others did, and it was not he who summed up, but St. James; and when the decrees were promulgated, it was in the name of the apostles, the elders, and the brethren (Acts, xv.)

Is it thus that we do in our Church? The more I examine, O venerable brethren, the more I am convinced that in the Holy Scriptures the son of Jonah does not appear to be first. Now, while we teach that the Church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians (ii. 20) that it is built on the "foundation of the apostles and prophets. JESUS CHRIST himself being the chief corner-stone."

And the same apostle believes so little in the supremacy of St. Peter, that he openly blames those who say, "We are of Paul, we are of Apollos" (1 Corinthians, i. 12), as those who would say, "We are of Peter. If, therefore, this last apostle had been the Vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleague.

The Apostle Paul, counting up

THE OFFICES OF THE CHURCH,

mentions apostles, prophets, evangelists, doctors, and pastors.

Is it to be believed, my venerable brethren, that St. Paul, the great Apostle of the Gentiles, would have forgotten the first of these offices, the *Papacy*, if the *Papacy* had been of divine institution? This forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his Holiness Pius IX. (Several voices, "Silence, heretic, silence!")

Calm yourselves, venerable brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong, and to shut the mouth of the smallest member of this assembly. I continue—

The Apostle Paul makes no mention in any of his letters directed to the various Churches of the Primacy of Peter. If this Primacy has existed—if, in one word, the Church had had in its body a

supreme head, infallible in teaching—would the great Apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then when, as he has actually done, the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the Church of the Apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the Church *has never been more beautiful, more pure, or more holy than in the days when there was no Pope.* (Cries of "It is not true. It is not true.") Let not Monsignor di Lavel say "No." Since, if any of you, my venerable brethren, should dare to think that the Church, which has to-day a Pope for its head, is more firm in the faith, more pure in its morals, than the *Apostolic Church*, let him say it openly in the face of the universe, since this enclosure is the centre from which our words fly from pole to pole. I go on—

Neither in the writings of St. Paul, St. John, or St. James, have I found a trace or germ of the Papal power. St. Luke, the historian of the missionary labours of the apostles, is silent on this all-important point.

The silence of these holy men, whose writings make part of the canon of the divinely-inspired Scriptures, has appeared to me burdensome and impossible if Peter had been Pope, and as unjustifiable as if Theirs, writing the history of Napoleon Bonaparte, had omitted the title of Emperor.

I see there before me a member of the Assembly, who says, pointing at me with his finger, "There is a schismatic bishop, who has got among us under false colours."

No, no, my venerable brethren, I have not entered this august assembly as a thief by the window, but by the door, like yourselves: my title of bishop gave me the right to it, as my Christian conscience forces me to speak and to say that which I believe to be true.

THE SILENCE OF ST. PETER.

That which has surprised me most, and which, moreover, is capable of demonstration, is—if the apostle had been what we proclaim him to be (that is, the Vicar

of Jesus Christ on the earth), he surely would have known it; if he had known it, how is that not once did he act as Pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, and he did not do it; at the council of Jerusalem, and he did not do it; at Antioch, and he did not do it; neither in the two letters directed to the Church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been the Pope?

Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?

To return. I say while the apostles lived, the Church never thought there could be a Pope; to maintain the contrary, all the sacred writings must have been thrown to the flames, or entirely ignored.

WAS ST. PETER EVER IN ROME?

But I hear it said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught, and the altars at which he said the Mass, not in this eternal city.

St. Peter having been at Rome, my venerable brethren, rests only on tradition: but if he had been Bishop of Rome, how can you from that episcopate prove his supremacy? Scaligero, one of the most learned of men, has not hesitated to say that St. Peter's episcopate and residence at Rome ought to be classed with ridiculous legends. (Repeated cries, "Shut his mouth! shut his mouth! Make him come down from the pulpit!")

Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things, as the apostle commands, and to believe what is good? But, my venerable friends, we have a dictator, before whom we must all prostrate ourselves and be silent, even his Holiness Pius IX., and bow our heads. This dictator is history.

This is not like a legend which can be made as the potter makes his clay; but is like a diamond, which cuts on the glass words which cannot be cancelled. Till now I have only leant on her, and

if I have found no trace of the Papacy in the apostolic days, the fault is hers, not mine. Do you wish to put me into the position of one accused of falsehood? You may do it if you can.

I hear from the right these words—"Thou art Peter, and on this rock I will build my Church." (Matt. xvi.)

I will answer this objection presently, my venerable brethren; but before doing so, I wish to present you with the result of my historical researches. Finding

NO TRACE OF THE PAPACY

in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the Church. Well, I say it frankly—I have sought for a Pope in the first four centuries, and I have not found him.—*Home Record.*

Buddhist Preaching in Siam.

At about seven o'clock one Saturday evening, we reached the Palace of Foreign Affairs, and, passing through two granite paved courts, entered the reception-hall, a large and lofty room, with a floor of several steps or stages. The lowest stage was occupied by a crowd of slaves and servants; on the stage above lay a dozen or more petty officers; the stage above this was clear, as if to keep the vulgar from too close contact with the great man, our host, who sat on the highest stage. We were conducted to him, and silently took our places beside him on the carpet. This upper end of the room was about seventy feet broad by twenty-five long. Its walls were decorated with numerous large mirrors, and rich cloth and silk hangings. Some of these hangings were crowded with Chinese proverbs and poems, embroidered in golden characters, and on others were elaborately-worked figures of most gorgeous Chinamen, surrounded by deer, and snakes, and fishes, of anatomical proportions which might perhaps be explained by the foresaid Baramat, but which certainly seemed to lack that balance or perfection of proportion which Chinese philosophers declare to be the essence of all things. Along the two sides and end of the room were lines of tables, each decked with a choice collection of Chinese brass-ware, bronze, and porcelain, and bearing wax candles, set

on curious stands, which, with the assistance of numerous oil-lamps, hanging from the ceiling, and reflected in the mirrors, shed a pleasant light throughout the building. There was no pulpit, the preacher occupying a gilt chair, placed in the centre of the upper stage. The minister and ourselves sat on the floor on his right, and on his left was a table or altar supporting a gold image of Buddha, from which image a silken cord passed to his side. A number of yellow-robed monks sat between him and the altar. Sitting cross-legged on the chair, his shaven head and eyebrows giving him an exceedingly clean appearance, and his robes arranged with that decent neatness which the rules of the priesthood require, an abbot, eminent for knowledge and piety, was, when we entered, giving the audience an opportunity of making merit. Despite his age, he had the unwrinkled, or scarcely wrinkled, face which Buddhists admire as a proof of the spiritual tranquility of a life of worldly abnegation. In one hand he held a kind of fan, or screen, designed to assist the monk in keeping his eyes from wandering, and his thoughts from straying to things carnal: in the other he held a book, made of slips of palm leaf, on which, with an iron style, had been scratched or written the Pali text which formed the subject of his discourse. Sentence by sentence he read from his book, following each passage by an explanation in Siamese; but his extreme age caused him to mumble so, that my ears caught little of what he said, and that little I found almost past understanding. His subject was the most vital, and probably the most ancient of all Buddhist dogmas, that called the Four Pre-eminent Truths, the assertion that (1) misery ever attends existence; (2) that its cause lies in desire; (3) that it may be destroyed by extinguishing desire; and (4), that this may be effected by holiness. A finer subject he could not have given. When he had finished the four sections of his discourse, he left the chair and took his seat on a mat. The minister then crawled to him, adored him by bowing his head to the ground and lifting his joined hands, and presented him with a variety of offerings, a parcel of robes, a japan box, scents, fruits, and a wax candle, stuck all over with

the little silvery bullets which, until quite recently, were the only coinage of Siam. Taking hold of the cord, which I mentioned above as passing from the idol, the abbot uttered his blessing, and then departed, followed by a train of servants carrying the offerings of the pious minister.—*Good Words*

Letters to the Editor.

To the Editor of the Monthly Record:

SIR,—As your able correspondent D. has undertaken to describe the Supplemental Scheme now before the congregations in Pictou, and as in certain points, his Scheme differs from that submitted to our Court, allow me to set him right in a few particulars, and to communicate the details as they were originally set before us.

First then, the object of this Scheme was to render the Presbytery independent of aid from the Home Mission Board, and secondly, this was to be done by the members of the congregations contributing, at the rate of one dollar a year per member, towards a fund whose proceeds, thirdly, were to go, in the first place, towards the Supplementing of the Minister of the congregation contributing till his stipend, if under \$800, should reach that sum, or if up to \$800 should be raised to \$1,000, the proposer of the Scheme declaring it impossible for Ministers in towns now to live decently under that amount, so that the corrections should be as follows:—

The effort at present, being inaugurated in the Presbytery of Pictou, contemplates.

1. The revival on a larger scale of what was attempted by the Lay Associations.
2. The doing away with the invidiousness implied in the distinction between Supplemented and unsupplemented Ministers, by all, to a certain extent, being supplemented by the efforts of their respective congregations.

In carrying out this object, it is not intended that the Stipends of all ministers should be made equal. The aim is, first, that ministers now receiving supplements from the Home Mission Board, shall be paid an equal amount instead, from the funds of the proposed Association; and second, that to the Stipends of Ministers, not now receiving supplements, shall be added funds to raise the amount to \$800 in the case of those now under that sum, and \$1,000 in the case of these presently up to that sum. Thus suppose that the Revd. A.

B. has at present a stipend of \$600 of which his people pay \$400, and \$200 are drawn from the Home Mission Board. The latter sum will henceforth be payable by the Association. The Rev. C. Dunn receives at present \$800, all paid by his people. They may henceforth pay him only \$600, and he will receive the remaining \$200 out of the funds, which they, along with other congregations, will be expected to pay into the coffers of the new Association. The Rev. E. F. has had a stipend of \$800 which shall be raised to \$1,000, by the efforts of his congregation paying into the fund at the rate of one dollar a year per member.

Such was our Scheme, and my corrections are but few, only that paragraph in your correspondents as to deduction, was never mooted, and as I ascertained yesterday at the meeting of Presbytery, was not the idea of the propounder nor of the members of Presbytery, whereupon, you may regard this communication of mine as semi-official.

Yours, &c.,

A. W. H.

PICTOU, Feb. 28th, 1873.

Foreign Mission.

Letter from Rev. H. A. Robertson.

The following extract from a private letter, dated Dillon's Bay, Erromanga, July 25th, 1872, from Rev. H. A. Robertson, to Rev. A. W. Herdman, will be read with interest:—

Monday, 6th May, we sailed from Aneityum on a visit to all the northern islands where missionaries or teachers are placed, viz.: Futuna, Tanna, Aniwa, Erromanga, Fate, Nguna, Three Hills and Santo. Mrs. Robertson and myself went on shore at every Mission station north, except Mr. Watt's on Kwamera, Tana (station of late Rev. J. W. Matheson), and on the way south we visited it.

We arrived at Cape Lisbourne, Santo, on Saturday night, 18th May. Sabbath morning, we all (Messrs. Geddie, McKenzie and McDonald, Missionaries; Mr. Campbell, a young gentleman of Melbourne, son of a Presbyterian minister, visiting the islands on account of failing health; Mrs. Robertson, Capt. Rae, of the *Dayspring*, and myself) went on shore to see how Mr. and Mrs. Goodwill were. I longed to see our dear Missionary and his noble wife and fellow-labourer, engaged, as they were, in so self-sacrificing, and, at the same time, such an interesting and philanthropic work. Soon we neared the beautiful white,

sandy shore; and, ere we landed, Mr. Goodwill and a party of natives were seen coming out from a grove of trees to meet us. Another moment, and we were all on shore, and heartily welcomed by Mr. Goodwill, and by him guided up a steep hill-side to his cottage, at a distance of (I should say) about a quarter of a mile from the shore. Here we saw Mrs. Goodwill and her two beautiful *wee bairns*—the eldest a girl, the youngest a boy. Neither Mr. or Mrs. Goodwill were looking at all well; but they were enjoying better health than they had been some months previous; or, in other words, than they were during the *rainy season*, or the months of January, February and March. They both are looking much thinner than when they left Nova Scotia,—still they work on constantly. Mr. Goodwill had a service with his natives at 9 o'clock in the morning; and, as soon as he completed arrangements for the English service (we always have two services on board the *Dayspring* every Sabbath, if there are missionaries on board to conduct it), Dr. Geddie, Mr. McKenzie, Mr. McDonald, and Mr. Campbell, with Capt. Rae, went off to the vessel, to return at 3 p. m., and Mrs. Robertson and I remained on shore with our brother and sister. I attended Mr. Goodwill's service with the natives, and was much interested. Mr. Goodwill seemed to speak their language quite fluently, and it was evident they understood him. About forty men and women were seated on the ground near Mr. Goodwill, who was seated on a log, speaking to them of the things pertaining to the Kingdom of God, and the salvation of their immortal souls. Occasionally, an old man would ask Mr. Goodwill some questions about God, or about Teapolo (the evil one). Mr. Goodwill concluded the services by singing a good old psalm tune; and the natives then (some of them) went to their wigwams.

After dinner, the missionaries returned to the shore; and Dr. Geddie preached and baptized Mr. Goodwill's child—the first baptism ever witnessed by the natives of Santo. The child was named Thomas Mitchell. We all went off to the ship that evening, except Dr. Geddie. On Monday, we all returned to the shore again; and, by the afternoon, Mr. Goodwill's supplies were landed; and that evening we parted with our dear friends on Santo, and sailed south again, feeling deeply for the Missionary and his devoted help-meet in their isolated station. None of all the mission families seemed to have a more interesting field of labour, and none we saw really, by all their circumstances, so demanded our sympathy. They have no Christian friend on all Santo,—whose population, I suspect, is

not less than 25,000; and the island itself 150 miles from the nearest mission family, and reported to be most unhealthy, and they themselves not enjoying the best of health. But, on the other hand, they are well liked by the natives; are thoroughly in earnest in the glorious work; and, in turn, speak highly of the natives as civil to them—polite and retiring in their disposition, and less persistent than some of the Southern islanders against the Gospel. The natives of all the Northern islands of this group are more docile than those at this end, and the gospel is more easily introduced among them than among these.

On Friday, 24th May, we arrived off Nguna; and I went in the boat to get Mr. Milne, the Missionary of Nguna, to visit the small (heathen) island of Mose with us, as he could speak their language. Having returned with Mr. Milne to the vessel, we beat up to Mose, about nine miles from Nguna, and anchored for the night. As Mr. Milne wished to return home that night, if possible—his wife being alone on a heathen island—some of us proposed to land that night, and see whether the natives of Mose would have a missionary or not. At 8 o'clock, Mr. Milne, Mr. McKenzie and I started for the shore in the whale-boat. Dr. Geddie and Mr. McDonald remained in the ship. As Mr. Milne could not see any natives about the shore, he said he would go inland to their villages; and, though Mr. McKenzie and I thought it a risk at that hour of the night among savages, still we concluded he must not go alone. I accompanied Mr. Milne, and Mr. McKenzie remained in the boat, to have her ready to pick us up and pull off at a moment's warning, should we be pursued. Mr. Milne and I soon arrived at the village, and one man, so soon as he saw we were Missionaries, let such a yell out of him to assemble the villagers. Soon we were surrounded by men, women and children. We told them we had come to see if they would have a Missionary. They said they would. We therefore returned to the boat, and went off to the ship, agreeing to visit them next morning and purchase a piece of land for a mission house. Next morning, Dr. Geddie, Mr. McDonald, Mr. McKenzie, Mr. Campbell, Capt. Rae and I went on shore, when the natives marked off the ground, and we paid for it.

We sailed that day, Saturday, calling for the mission families on our way south. Saturday evening we took on board Mr. and Mrs. Milne, and sailed for Aniwa. Arrived there on the 29th. We took Mr. and Mrs. Paton and their four children on board, and sailed that evening for Kwamera; and, next morning, we took Mr. Watt on

board—leaving Mrs. Milne, Mrs. Paton and her children with Mrs. Watt, and sailed for Port Resolution, Tana. That evening, we visited Wea-sesse, Tana—anchored for the night, and visited the natives next morning, to see if they would have a missionary; but they would not. We then ran back to Port Resolution; took on board Dr. Geddie and Mr. McDonald, and sailed for Futuna, arriving next morning. Mr. Copeland was not able to leave Futuna at that time to attend the annual meeting at Aneityum, Mrs. Copeland's health not being very good. That afternoon we sailed for Aneityum, where we arrived next (Sabbath) morning—the voyage to Santo and back just occupying four weeks. We landed all the Missionaries' supplies on our way north, and so had plain sailing on our way south.

The annual meeting of the New Hebrides "Mission Synod" commenced its sittings on Wednesday, 4th of June, and closed on Wednesday, the 11th.

THURSDAY, Aug. 1st, 1872.

'Tis one week since I commenced this letter, and still it is not finished. I have been exceedingly busy since we settled here, five weeks ago, and did not write to any person. I was anxious to get buildings up for the young men living with us; also for Mr. Gordon's horse, for my goats, boat, &c.; and I was superintending the re-thatching of an old church, and putting these Mission premises in order—and today I finished, and was congratulating myself I would have a week to write business and home letters before the *Dayspring* arrived from Santo, on her way to Melbourne, when, I was told she, or a vessel like her, was coming; and I am now scribbling a few abrupt notes to Melbourne, Sydney, and home, as the *Dayspring*, if it is she, will be in to an anchor to-morrow morning early; and then I will have no time to write, as they will be anxious to proceed on their voyage.

The Mission Synod appointed Mr. Murray to succeed Dr. Geddie on his station at Aneighat, Aneityum. Mr. McKenzie they appointed to Pango and Erakor (Mr. Morrison's station, Fate, and Mr. Cosh's); Mr. McDonald to Havannah Harbour, Fate, and me to Erromanga.

Though I felt keenly for the poor Erromangans, as sheep without a shepherd, still I never liked Erromanga in any way. It had and still has a dark and tragic history, and this (Dillon's Bay) district is very unhealthy; but now I am glad we have come to Erromanga. Had no missionary come to Erromanga this time, I believe the island would be closed against the gospel com-

pletely before another year; and the Christian natives, either driven from the island or broken in spirit, would have left in ships for Australia and other parts.

I trust God has been closing us up to Erromanga, and that thus we are following His guiding-star.

Ever yours,

H. A. ROBERTSON.

Presbytery Minutes.

Presbytery of Pictou.

ST. ANDREW'S CHURCH, PICTOU,
26th February, 1873.

Which time and place, the Pictou Presbytery met according to adjournment, and was constituted with reading of the Scriptures and prayer by the Rev. J. W. Fraser, Moderator, with whom were present, Revs. A. W. Herdman, A. Pollok, W. Stewart, N. Brodie, R. McCunn, C. Dunn, J. McColl, W. McMillan, and Messrs. Jack, McKenzie and McGregor, elders.

The Minutes of last quarterly meeting were read and sustained.

W. Jack, Esq., presented an extract of election as representative elder for St. Andrew's Congregation, Pictou; and Hector McKenzie, Esq., as representative elder for Stellarton and Westville, all of which were sustained, and their names ordered to be added to the Presbytery Roll.

Members who received appointments to preach in vacant charges during the past quarter, reported them fulfilled.

Mr. Brodie gave an interesting oral report of his trip to Lochaber, and of the state of matters there, ament which it was moved by Mr. Pollok, seconded by Mr. Dunn, and *Resolved*,—That the Presbytery, having heard Mr. Brodie's report, approve highly of the manner in which he has fulfilled his Mission in Lochaber, agree to the arrangements he has made, are highly satisfied with their liberal support of the Foreign Mission, and, in order to encourage them, agree to make appointments for them as for other places.

The following Missionary appointments for the current quarter were agreed to, viz:—

Puquash:—2nd March, Rev. M. McCunn; 6th April, Rev. J. Anderson.

Barney's River:—20th March, Rev. D. McRae; 13th April, Rev. W. McMillan; 4th May, Rev. C. Dunn.

Lochaber:—23rd March, Rev. J. W. Fraser.

There will be Divine service, by appointment of Presbytery at Broad Cove, C. B., on Sunday, 16th March; on Monday, the 17th, at 11 a. m., at Norman McLean's Point; at Mr. McEachern's, Boom, River Dennis, on the 21st, at 1 p. m.; at Donald Cameron's, River Dennis, on the 22nd, at 1 p. m.; on Sunday, 23rd, at West Bay Church, at 11 a. m., and at River Inhabitants Church, at 4 p. m.; and at Strait of Canso, on the 24th, at 3 p. m. A collection will be taken at each service for the Pictou Presbytery's Home Mission.

Resolved to meet for Presbyterial Visitation in New Glasgow on Tuesday, 18th March, at 7 p. m., instead of 9th of April as advertised.

Resolved to meet at Salt Springs on Monday, 24th March, at 11 a. m., (the day previously appointed having been unfavourable.)

It was agreed to authorize Mr. Stewart's expenses to Pictou Island.

Agreed to authorize the Clerk to draw on the Treasurer of the Presbytery Home Mission for expenses in procuring collecting books.

Agreed to give Mr. Haliday, Sexton, an order on the Treasurer of the Presbytery Home Mission Fund for \$4, in token of the Presbytery's appreciation of his efforts for their comfort.

Received from Barney's River, per Mr. Pollok, for Missionary services, \$34.45, to be handed to the Treasurer of the Presbytery's Home Mission Fund.

Resolved to notify members to produce the K. Session Registers for examination at next quarterly meeting.

Adjourned to meet in St. Andrew's Church, Pictou, Wednesday, 28th May, at 11 a. m. Closed with the Benediction.

W. McMILLAN, *Pres. Clerk.*

Presbytery of P. E. I.

At St. James' Church, Charlottetown, the 29th January, 1873, the Presbytery of P. E. Island, in connection with the

Church of Scotland, met and was constituted with prayer. Sederunt, Rev. Thomas Duncan, Moderator, *pro tem.*, Rev. P. Melville and Mr. Kennedy.

Minutes of the previous meetings were read and approved, whereupon the Moderator read a letter from the conveners of the H. M. Board granting a supplement of \$50 to the congregations of St. Peter's Road, for the current half year. The Presbytery, after due deliberation, resolved to ask the congregation of Belfast to complete the supplement formerly proposed; as St. James' congregation is under a similar engagement to Georgetown; and the clerk was instructed to write to the Kirk Session of Belfast accordingly.

As Moderator of the Kirk Session of De Sable, Rev. Mr. Duncan then reported that the vacated congregations are at present engaged in clearing off their arrearages, as a preliminary step to the obtaining of a Pastor as Divine Providence may direct.

The Presbytery, therefore, resolved, in view of the peculiarly delicate and precarious health of the Rev. G. W. Stewart, that a committee be appointed to see that he be properly cared for. The Rev. Mr. Duncan, Messrs. Arch. Kennedy and Alex. McBeath were appointed to be such committee.

After further deliberation the Presbytery adjourned to meet at Georgetown on the second Wednesday of March, on which occasion it will also hold a conference on the State of Religion within the bounds. Other matters being referred to the Conference of this evening, the Presbytery was closed with prayer.

P. MELVILLE, *Clerk.*

News of the Church.

Report of St. Matthew's Sunday School, Halifax, N. S.

We were favoured with a copy of the Annual Report of this school which shows the school to be in a very efficient condition. The minister of the congregation reduces to practice the principles which he has on more than one occasion enunciated in articles in the pages of the *Record* on the subject of Sunday

V. 29.—Jacob's curiosity was not gratified any more than Manoah's in Judges 13: 17, lest he should be too elated.

V. 30.—Jacob apprehended the personage to be Divine. Yet as no man can see God at any time, this must have been an appearance of the Incarnate one. The place is called by a new name as significant of the manifestation; see 1 James 7: 12.

Vv. 31, 32.—Memento of the wrestling like Paul's thorn in the flesh. "Did this refusal of the Children of Israel proceed from superstition? No. It was either the consequence of Divine appointment, or resulted from the veneration, his posterity entertained for the Patriarch and their concern to memorialize this astonishing occurrence. It would be saying, "our Father trusted in thee and thou did'st denver him. Say not to the Seed of Jacob, seek ye me in vain."

The great lesson from this narrative should be to persist in fervent prayer, whereby we shall become "Princes with God," and therefore to have our Penults in our chambers where we may record, "We have seen God and our life is preserved," and he will bless us there.

SECOND SABBATH.

SUBJECT.—*The dream of Joseph.* Gen. 37: 3-11.

This commences the history of Joseph. One of the most affecting narratives of the Old Testament and typical of our Lord Jesus Christ, between whom and Joseph there was this striking resemblance at the outset, that both were hated and not believed in by their brethren, and for a similar reason, because they testified that the works of the latter were evil.

V. 3.—The Parental partiality in some of the Patriarchs is notable and wrought mischief. See Gen. 25: 28. As Benjamin was younger than Joseph, it has been proposed to render the phrase by 'a wise Son,' rather than 'the Son of his old age.' Joseph was hitherto the only son in the family that evinced piety to God, and dutifulness to his parent. This showy coat was formed in those early days by sewing together patches of coloured cloth, and was considered a dress of distinction. (Judges 5: 30; 2 Samuel 13: 18)

V. 4.—Such ill will was the fruit of parental indiscretion. They could not give him the daily salutation of *peace be to thee*.

Vv. 5-11.—Dreams of old were viewed as intimations from God. Thus, in a dream of the night, He spoke to Job, and by dreams to Patriarchs and others, while, as yet, there was no open vision *i. e.* before any clear revelation. See Pharaoh's dream,

and the Butler's and Baker's which all came to pass. In dreams of old God revealed his mind, and this was one of his most ancient and certain methods. (See Num. 12: 6; Gen. 20: 3.) All dreams are not of God. (Eccl. 5: 7.) nevertheless that was an express method of supernatural instruction in early days (Job 33: 15), and still godly dreams make revelations, thus murder has been brought to light, dangers averted, and persons induced to repent through the medium of dreams. As to these dreams of Joseph, they were evidently *figurative* and betokened the honor to which he should afterwards be raised among his brethren, nay, elevated above his father, which came to pass literally, Gen. 42: 6, and as to the dreams being here doubled, that was to mark their certainty. Whether it was prudent in Joseph thus to announce his dreams is questionable, nevertheless it directed attention to the event and made his father lay to heart. In like manner, Mary pondered the sayings of her Son even when she understood them not, a very proper state of mind to exercise. As the hatred of his brethren was founded in malice, the thought of God about to honour Joseph as the dreams indicated provoked them the more. So they *envied* him, and which, but envy was the feeling directed by his countrymen against the innocent Jesus. We conclude with the doctrine. 'The secret of the Lord is with them that fear him.' That means, as found in Ps. 25: 14, that his rare love and secret favour will be revealed to them. In other words, He will make them possessors of the treasures of His grace and love, not necessarily make them aware of future events, although some of His servants, at times, may have been thus favoured also; but His secret love and grace, hidden from the world, are manifest in their experience, and this, each of them knows, is a treasure worth possessing: hence the prayer in Ps. 106: 4.

THIRD SABBATH.

SUBJECT.—*Joseph sold.* Gen. 7: 23-28.

Teachers should read from verse 12, from which it appears that unadvisedly, Joseph was sent among his brethren as a sheep among wolves, and as soon as they saw him, they conspired to slay him. Reuben was the only one moved with pity, who persuaded them to slay him not, but to cast him into a pit hoping thereby eventually to rescue him. But he must have been absent when they sold him, hence his anguish on his return,—v. 29.

V. 23.—For envy did they strip him, and to see what would come of his dreams. And in Mark 15: 24, they did strip a bet-

ter than Joseph and divided his garments among themselves, casting lots for his coat, see John 19 : 24.

V. 24.—Pits were commonly dug to receive water, this one was dry, probably from the heat of summer.

V. 25.—The cruel indifference of his brethren is here noticeable. These Ishmaelites were travelling Arabs who traded between Gilead and Egypt in spices and perfumery, for which Gilead is famous.

Vv. 26-27.—Reuben had previously made his proposal, v. 22. but now had been absent. This is the first instance of a man being sold, a practice afterwards forbidden under a penalty by the Mosaic law, Exod. 21 : 16.

V. 28.—Probably the Caravan was composed of both Midianites and Ishmaelites, and so the one is put for the other in v. 36, or the Midianites first bought Joseph and then sold him to the Ishmaelites. 20 pieces equal to 2s. 3d. the price of a slave (see Exod. 21 : 32). Our Lord was valued at a little more.

Here let us institute a parallel. Joseph, the beloved Son of his father, was sent among his brethren, so Jesus, the well-beloved of His Father, was sent to his own. His brethren, after maltreating him, sold the innocent Joseph for 20 pieces of silver, and Judah was the proposer of the bargain, so the innocent Jesus, after being evil entreated by His countrymen, was sold by Judas (the name is the same as the other in Greek) for 30 pieces of silver. Thus, in both cases, did men execute their own evil intentions, and yet God accomplished his beneficent purpose, the salvation of a people, and thus, though there be many devices in a man's heart, the Counsel of the Lord standeth sure.

The doctrine, Trials are blessings in disguise, is illustrated rather by Joseph's subsequent career, his humiliation in prison, and exaltation to the Governorship. Nevertheless we have here the commencement.

FOURTH SABBATH.

SUBJECT.—*The Lord with Joseph.* Gen. 9 : 1-6.

V. 1.—Here is promotion for Joseph. Sent beforehand as a Saviour into Egypt, like the Saviour of the World, he enters not in state but in the form of a servant, and into Potiphar's household he is taken.

V. 2, 3.—Here is the secret of his success: The Lord was with him because he feared God, see 1 Saml. 18 : 12, 14, and hence prosperity, Ps. 1 : 3.

V. 4.—Discretion with fidelity, coupled with the fear of God, brought him this promotion.

V. 5.—This is a proof how the righteous man becomes a blessing according to the promise in Deut. 28 : 8. Obededom's house was blessed for the Ark's sake.

V. 6.—A remarkable instance of fidelity and religious principle over an honorable heathen's heart. It is by the same principles that actuated Joseph, that our youth are still to win to honor, and to attain success. Prosperity is a fruit of righteousness, and if we would attain that blessing which maketh rich, we must, like Joseph, seek and serve God.

V. 20.—For no guilt was Joseph thus humiliated, on the contrary, his innocence, when exposed to temptation, was a noble proof of principle in a youth of seventeen; in like manner, for no sin was Jesus subjected to prison and judgment; but he affords a bright example of injured innocence, and triumphant virtue; and in the case of both, humiliation was in order to elevation.

V. 21.—Thus dungeons shut not out God, and innocent Joseph, with a sense of the Almighty's presence, is happier than proud Pharaoh on the Throne of Egypt.

Vv. 22, 23.—The same thing occurs here as in the house of Potiphar. Joseph is rewarded with the confidence of the Keeper of the prison. A similar instance have we in the life of John Bunyan, who won the favour of his Jailer insomuch that he had charge of the keys, and used to let out and lock up the other prisoners. Thus does the Lord favour his Servants, especially when suffering for righteousness' sake, and thus does their cause eventually prosper.

DOCTRINES.

1. Learn that God is with his servants in every condition and situation, so that in the dungeon, with his presence they were happier than Princes on the throne without Him.

2. His people may be falsely accused and exposed to suffering for a time, nevertheless 'blessed are they that suffer for righteousness sake,' for great is their reward in Heaven, and ultimately they will be delivered.

3. Therefore, by all means, let us choose the lot of the God fearing, that it may be well with us and well for ever.

A NEW SAINT.—Advices received from Rome by the Vienna *New Free Press* state it to be the Pope's intention to canonise Mary Queen of Scots.

Intelligence.

Annual Report of St Mary's Church, Partick, Glasgow.

We have received the congregational report of the above church, now ministered to by the Rev. C. M. Grant; and, as many of our readers are deeply interested in Mr. Grant, and as the report itself must be gratifying to every lover of the Church, from the remarkable progress it chronicles, we make no apology for giving a brief abstract of it in the *Record*, to whose pages his brilliant letters from India were always so welcome.

With regard to additions to the Communion Roll in 1872, they numbered no fewer than 221, 80 of these being for the first time, and 141 by certificate. That there was no corresponding loss is shewn by the fact that at the regular October communion, 1871, the total number communicating was 326. In October, 1872, the number rose to 530. The roll has been thoroughly purged, and now shows a membership of 620. The Communion is administered three times a year, and the rule is, that absence from the three communions, without satisfactory explanation, is taken as evidence that the member has either "left" or "lapsed."

As to the Sunday School, the Superintendent's Report shews that during 1872, the average attendance of scholars was 335, and of teachers 45; number on roll 406 scholars and 48 teachers. We cut the following paragraph from the Report, signed by the Superintendent and the Secretary of the school:—

"We have much pleasure in laying before you this Report, because we think it indicates the existence of a life and energy in the Sabbath school which cannot fail to be gratifying to all who take an interest in this agency of the Church. But we cannot omit to observe that the increased numbers of scholars and teachers, and the marked improvement which has taken place in the discipline of the school, are mainly due to the influence of Mr. Grant, whose personal and unremitting attention to the work of the school has been productive of these and many other encouraging results, which cannot be referred to in suitable terms in a short business report; however, we take this opportunity of expressing our warmest

gratitude to Mr. Grant for this uniform interest in us and in the children attending the school; and further, for the special service in having obtained from you means to furnish us with a suitable building in which to conduct our school; and we also thank the congregation for the liberal and hearty response which was made to the appeal for funds for this purpose."

As to money raised for all purposes during the year, it amounts to the very respectable sum of \$7300, of which nearly \$1000 was for the six schemes of the General Assembly. On this head the language of the Report is, "*Measuring ourselves by our neighbours, we need not be ashamed; measuring ourselves by the calls of God, the necessities of the Church, and our own abilities, humility and repentance become us.*"

The facts we have given speak for themselves. Comment, except to thank God, is indeed superfluous.

St. Gabriel's, Montreal.

The Annual Report of this interesting and important charge is again before us. It is, as on former occasions, well worth the perusal. The congregation under the able ministry of the Rev. Robert Campbell, M. A., is in a flourishing condition. The organization of St. Gabriel's has always been complete, but never more so than at present. The congregation is divided into seven districts, each under the supervision of an elder whose duty it is "*to visit the families in the district, to note changes of residence, and to inform the minister and Session of special cases of sickness or poverty.*"

There are in connection with the congregation a Sunday School, a Bible Class, a young men's Association, a Missionary Association, and a Dorcas Society.

The number of families in connection with the congregation is 168—showing a total increase of 9 families during the year. There are on the communion roll in all 305 communicants, with an in-during the past year of 25. These figures show the prosperous condition of the congregation spiritually,—what says the Report of the financial part?

If we understand the Report aright there are \$392.00 of arrears. This should not be allowed to stand one hour

in the way of the congregation. A little more than \$2.00 per family would pay off the whole sum.

However, the action of the Trustees in moving for an additional \$200.00 to the minister's salary was a move in the right direction. Heretofore it has been only \$1600.00, without a manse, a sum at the present day utterly insufficient to sustain a clergyman in the city of Montreal. \$2000.00 should be the minimum salary of ministers without manses in any of our cities. In the charges of Halifax and St. John, where house-rent is so expensive, our ministers should be in receipt of the above sum.

We are glad to see again the Annual Report of St. Gabriel's. It is pleasant to see the work of the Lord prospering in the hands of the faithful. We look upon Montreal as the stronghold of the Church of Scotland upon the continent of America, and we look upon St. Gabriel's as one of the important charges of that large and flourishing city.

In the last number of the *Record* we referred to the appointment of Dr. Wallace to the Chair of Church History in the University of Edinburgh. Taking the same view of the matter as we did, the *Presbyterian* gives the following:—"Supposing the appointment to have been a very injudicious one, and that Dr. Wallace is the last man that the Crown should have thought of elevating to the Chair of Church History in Edinburgh, the questions naturally arise, who is to blame? and how is the blunder to be rectified? At the meeting of the Commission of Assembly convened for the purpose of memorializing the government thereon, or taking such steps as may be necessary, Mr. Milne Holme concluded a very lengthy and desultory speech by a motion to the effect "that the appointment was one against which it behoves the Church to protest as likely to be prejudicial to the interests of religion in Scotland," and that a committee should be appointed to communicate with Her Majesty's government on the subject, and to report to next meeting of the General Assembly. Dr. Cook of Haddington opposed the motion, not because he sympathized with Dr. Wallace, but because he held the discussion to be *ultra vires*. Dr. Cook took unas-

sailable ground when he said, in substance, if Dr. Wallace was heretical in his views and unsound in his principles, it was the duty of the Presbytery of Edinburgh to have taken cognizance of his heterodoxy and to have deposed him from the office of the ministry. They had not done so, and the government could now say we choose for this office a man holding a high and distinguished position as a metropolitan minister of the Presbyterian Church of Scotland—a man who was appointed by the Presbytery themselves to hold that appointment—a man in whom they had found no fault. Mr. Milne Home's motion, however, was carried by a vote of 55 to 38 in the Commission of Assembly. The last ray of hope that Dr. Wallace might see it his duty to decline the appointment, in view of the loudly expressed disapprobation of his countrymen, has disappeared, for, at a subsequent meeting of the Presbytery, when Dr. Stevenson moved the appointment of a committee to consider what steps, if any, should be taken in regard to the matter, to the surprise of the reverend doctor, Professor Wallace instantly rose to second the motion, in support of which he is said to have made "a brilliant speech." That Dr. Wallace will be libelled for heresy forthwith seems pretty certain, but that this will only be the beginning of the end may be equally true. Meanwhile, Dr. Wallace, having presented his commission appointing him Professor of Church History in the University of Edinburgh, has been formally inducted by the *Senatus Academicus*."

PRESBYTERIAN SABBATH SCHOOLS.

—The number of scholars in all the Presbyterian Sabbath schools throughout the world has lately been estimated at 1,750,000.

SANDWICH ISLANDS.—About 55,300 persons have been received into church fellowship in these islands on profession of faith, or about 1400 to each ordained missionary.

DIAMOND DIGGINGS, AFRICA.—At these recently discovered diggings, there has been much disturbance of late to the mission work through the numerous robberies of diamonds. For a short time lynch law prevailed.

Halifax Asylum for the Blind.

The Second Annual Report of this Institution shows that it has made a noble start, and is doing a good work. The increase of the number of those receiving instruction is very gratifying, being now 8 males and 3 females; 11 pupils in all. The pupils are taught reading, writing, arithmetic, and the various branches of a Common School Education. In addition, they are taught to do bead and wool work. The boys have been employed largely this year, for the first time, in cane work for chair-seats and backs, from which they can earn good wages. The making of brooms and brushes will be undertaken shortly; so that when a pupil leaves the Institution after a few years instruction he will be able to make a living honestly in the world.

The teaching staff is well supplied, and continues to be efficient in the discharge of the important duties devolving upon the teachers. Miss Ross, an experienced teacher, and a lady well fitted in every respect for the work, has now presided over the teaching department for some time, with ability and success. She is eminently qualified, both by disposition and accomplishments, for the duties of her office. She is well supported by Miss Dwyer as assistant; and together they discharge their duties to the entire satisfaction of the managers and every well-wisher to the Institution.

As to the material comforts, the Report speaks plainly. We give the following quotation on the subject:—

“The Domestic arrangements have been conducted by the Steward and Matron, Mr. and Mrs. Dilworth, with equal satisfaction. While the food supply has been good in quality, it has not exceeded 20 cents per day for each inmate, which shows that every care and economy has been used by them, and the Managers have every reason to believe that as much happiness and content exists under this roof, as falls to the lot of any similar Institution.”

The Treasurer's account, duly audited, shows Receipts this year from all sources to have been \$2,802 26, and Expenditure \$2,640 53; leaving a balance to credit of the Asylum in the year, of \$161 73, which will be absorbed in the payment for Books just received, and of a few outstanding accounts.

We heartily congratulate the managers of the Asylum upon the success which has crowned their efforts so far, and our earnest prayer is that God may continue to bless and prosper them in their good work.

Mr. Goodwill writes as follows under the date of May 28th:—

These Islands are beautiful as to situation, but they are very unhealthy, and life is very unsafe. The life of a man is no more regarded than the life of a brute. When we see poor miserable creatures cut down, one here and another there, by the club, bow-arrow, spear, or musket on each side of us, we wonder how good and gracious our Lord and Master is in preserving our lives that we are in no way molested. These dark and swarthy creatures are kind to us so far. But what is the kindness of the heathen? You may be well treated to-day and tomorrow you may be eaten up. All the heathen that I have met with even in Santo, are Cannibals, except two.

SOME interesting statistics have been published relating to the winding up of the affairs of the disestablished Church of Ireland. On the 1st of January, 1871, there were 2,380 of the clergy. Of these 1,459 were incumbents and 921 curates. On the 1st of January, 1873, all the surviving clergy had commuted, except ninety, of whom seventy-three were incumbents and seventeen curates. Between thirty and forty incumbents, availing themselves of the 67th section of the Act, excluded their glebe houses and land from commutation. Of the seventy-three non-commuting incumbents, about twenty have their lands let to tenants. There were 519 Nonconformist ministers on the 1st of January 1871, and all have commuted except thirty-five. The whole estimated property of the Church was sixteen millions, the compensation has amounted to about eleven millions, and it is expected that the advowsons will cost one million. The Treasury have advanced six millions to pay the compensation, and the Commissioners owe the Church Representative Body about four millions. It may be estimated that a surplus of about five millions will remain; but in order to realize it in a

reasonable time and give full effect to the Church Act, it is suggested that it would be desirable to have a supplemental Act, in order to enable the Commissioners to sell the rent-charges, or convert them into annuities with liberty to redeem them.

PROGRESS IN MISSIONS.—In 1833, Presbyterian Church United States had but one mission, now she has 13. Having then one station, now she has over 200, and nearly 800 missionary labourers, 128 of whom are ordained. Marked progress has also been made in her rate of contributions. In 1833 contributing a little over \$3,500, last year nearly \$331,000 were given to foreign missions, \$21,000 of which was raised by the children of the church. Such progress is worthy of being chronicled, and should incite us to go and do likewise.

ROME.—Two Sabbath schools have lately been established in Rome, having over 130 scholars.

AFRICAN EVANGELIZATION.—A seminary has lately been established at New Orleans for the purpose of educating coloured missionaries to labour among poor Africa's sons. One of the professors, writes scores of young men of promise have applied for admission, but a want of means bars their entrance. The Seminary has no funds and relies upon such free will offerings as God may incline His people to make. The object is a worthy one, and deserves encouragement.

JAPAN.—Brighter days are evidently dawning upon this country. A proposal has lately been made for the establishment of as many as 55,000 public schools in Japan. Containing a population of over 32,000,000 of benighted people in great ignorance, what a vast work will yet have to be done here.

LOYALTY ISLANDS.—The Christians in some parts of these islands, a few months ago, suffered some terrible trials from the Roman Catholics. A number of them were brutally put to death because they would not give up their faith in the Saviour and their Christian books.

CENTRAL TUREEY.—A proposal has lately been made to establish a Christian

college in the interior of Asia Minor. The primary object of this college will be the thorough education of young men for the Christian ministry. A good education will also be furnished to young men at a moderate expense. Funds are already forthcoming, and we trust that the enterprise will be successful.

LONDON.—City Missionaries are now employed to labour among the foreigners in London. Eleven of these missionaries are now supported, and are more or less acquainted with seventeen different languages.

Miscellaneous.

Humility.

The violet bows its lowly head
And bends its pliant form,
While overhead high towering oaks,
Defy the embattled storm.

The tempest o'er, while shattered oaks
Their desolations mourn,
The violet lifts its smiling face,
Without a petal torn!

Does your Scholar Understand it?

Teachers are too apt to take it for granted that their scholars understand the meaning of all words in the lessons which are of common use. If they would test the scholar's knowledge by frequent questions as to the meaning of words employed, they would be surprised to find how many words need explanation. A good mother was telling the story of Joseph sold by his brethren to her bright little daughter. The child seemed greatly interested, and the mother supposed she understood it all. But when asked if she knew what a "pit" was, such a pit as Joseph was cast into, the child answered quickly, "Yes, it's what you find inside a peach-stone." She had heard the kernel of a peach-stone called a "pit." She had never heard an opening in the ground so called. Probably she counted the story of Joseph something of the fairy-tale order, wherein the hero was encased in a peach-stone, much as the fairy of Cinderella was enwrapped in the pumpkin. That child was by no

means exceptional in her ignorance or her fancies. A gentleman said some time ago that for years he supposed he was to be turned into a *sheep*, "if he was a good boy," and into a *goat*, "if he was a bad one." The parable of the final judgment was familiar to him, but he had never heard it explained. Your scholars, teacher, have probably more or less of such erroneous ideas and fancies. Find out their needs, by wise questioning, and help them accordingly. — *S. S. World*.

Professing Christ before Men.

In openly uniting with the Lord's people, one avows nothing as to his own character, except a purpose. What he chiefly declares is the recognition of a good above and beyond himself. He recognizes God's law as binding on him. He recognizes the Heavenly Father, as a tender and loving parent,—always his father, now owned by him before men as his father. He recognizes Christ as the Master and Saviour of men, worthy to be wholly trusted and followed. He does not "profess religion," as some superiority which he has got in himself. He makes no more profession as to himself than a child makes in asking to join an infant class. What he chiefly does, is to acknowledge God as his Master, and Father, and Saviour. So far from setting forth his own merit as commendable, he declares that for whatever merit he has, God, and not himself, is to be praised."

ACKNOWLEDGMENTS.

FOREIGN MISSION.

Donation from Mrs. D. McDonald, McLennan's Mountain.....	\$0 50
Donation from D. Corbett, Boularderie, C. B., per r. Pender.....	2 00
Col. at Richmond, N. W. Arm and Goodwood, per Rev. J. F. Campbell.....	20 00
Col at St. Matthew's Ch., Halifax.....	25 50
" St. Andrew's, Ch. St John, N.B.....	100 00
Proportion of col at Union meeting of Presbyterians in St. John, N.B., on 24th Nov., 1872, per Rev. R. J. Cameron.....	9 50
Col. at Barney's River.....	10 60

\$396 10

J. J. BREMNER, *Treas.*

SYNOD'S HOME MISSION.

Received from Rev. W. Stewart, col. at McLennan's Mountain.....	\$13 07
Rec'd from Rev. J. Murray, col. at St. John's Ch., Dalhousie, N. B.....	20 00
Rec. from Rev T Home, col. at Bathurst, New Brunswick.....	11 00

\$44 07

GEO. P. MITCHELL, *Treas.*

YOUNG MEN'S BURSARY FUND.

Rec. from DeSable, &c., P. E. I., per Rev. Mr. McColl.....	\$22 23
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JAMES HISLOP, *Treas.*

PICTOU, 28th Feb., 1873.

PICTOU PRESBYTERY HOME MISSION.

Rec. from Barney's River cong., per Rev. Mr. McMillan.....	\$32 45
Paid Rev. Mr. Stewart's expenses going to Pictou Island.....	1 00
Paid Presbytery Clerk, for "Pass books for collecting".....	3 00
Paid Thomas Halliday.....	4 00

JAMES HISLOP, *Treas.*

PICTOU, 28th Feb., 1873.

LAY ASSOCIATION.

West Branch, R. John, 1872:	
Col. by Miss B McKenzie.....	\$5 69
" " Jessie McKenzie.....	2 25
" " E McMillan.....	2 05
" Misses Ann McLean and Isabella Baillie.....	5 87

—\$15 86

R. MCCUNN.

PAYMENTS FOR "RECORD."

Kenneth Baillie, Earlton.....	\$4 50
W. McLeod, Onslow, for J. Blair, 60cts., and J. McDonald, Earlton, \$1 20.....	1 80
G. L. Gordon, Halifax.....	2 65
G. L. Gordon, for Alex. Cameron, Riv. Dennis, C. B.....	0 60
Rev. G. M. Grant, Halifax.....	0 60
Do. for Rev C. M. Grant, Scotland.....	0 75
Rev. G. M. Grant, for James Maitland, Grand Pie.....	0 60
C. N. Spiott, Musquodoboit.....	2 00
D. Munro, Woodstock, N. B.....	10 00
Rev. A. Pollok, New Glasgow.....	50 00
R. Purves, Tatamagouche.....	5 00
D. McNaughton, Black River, N. B.....	3 00
Rev. J. Campbell, for J. McKinnon, Amherst.....	4 00
A. McEachern, Boom, R. Dennis, C. B.....	0 60
A. Campbell, Broad Cove, C. B.....	0 60
Rev. Mr. Layton, Tevoitdale.....	0 50
Allan Ross, Schuyler, Nebraska, U. S.....	0 65
R. Chambers, Naim, Ontario.....	0 60

Halifax:—Mrs. G. McKenzie and Angus McLeod, \$1.20 each; Miss Fraser (57 South St.), J. McCulloch, D. W. Ross, M. Bethune, C. Ross and Mrs Morrison, 60 cents each; W. Jordan, Richmond, 50 cents.

W. G. PRENDER, *Sec'y.*

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