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THE

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MONTHLY RECORD

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1001

OF THE

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1873-74

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK,

AND

ADJOINING PROVINCES.



1873.



1874.

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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XIX.

JANUARY, 1873.

No. 1

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

"THE thing which hath been, it is that which shall be, and there is no new thing under the sun." These are the words of a very wise man, and a man of large and varied experience of the world. So, if there is no new thing under the sun, and if the thing which hath been is that which shall be in all things, we may presume that these words are as applicable to the management and success of the *Record* as to anything else. And so, as we look back over the year through which we have come, we are glad to notice the fact that we have not been without some measure of success, indeed as large a measure of success as could be expected, situated as we are. If so, then so long as we secure the conditions of the past year, we trust that for the year to come we may still continue to enjoy the same. And be it remembered that what we have been enabled to accomplish heretofore has been almost entirely owing to two classes of our friends and patrons; owing, on the one hand, to those gentlemen, Lay and Clerical, who have from month to month contributed interesting and pleasant articles for our pages; and, on the other hand,

owing to our indefatigable Agents scattered over the length and breadth of the Synodic bounds. Whatever we have been in the past, as to the contents of our numbers, we owe to our contributors, and, whatever we have been in circulation, we owe to our Agents and those who assist them throughout the territory of the Church. This is our past experience. And so we look for the realization hereafter of what we have been realizing heretofore. If the thing which hath been, shall be, in this respect, we shall enter upon a new year with the full assurance that our work in the management of the small organ of a small church will not be in vain. On the part of the Committee of Management, we have simply to say, "The thing that hath been, it is that which shall be."

For some time past, it has been the custom to hold a prayer meeting, on the first Sunday of each month, immediately after Sunday School in St. Andrew's Church, Halifax. A part of the exercises consists in the reading of letters or exhortations sent in anonymously from

the Teachers to the Minister or Superintendent, to be read at the meeting. Some of these have reference particularly to the School, for which they were originally intended; but the following being more general in its terms, we take this opportunity of giving it to the Sabbath School Teachers of the Church at large.

—(ED. M. R.)

We frequently hear teachers say that they can see no benefit arising from their efforts—that they are tempted to relinquish their classes. It is true that in many cases there are no visible benefits from the efforts of those who are engaged in teaching; but this is mostly due to some cause which the teacher could remove. Let the teacher enter upon the work *with a heart centred in it*, and success will almost invariably follow. Those who fail to see the benefits are, we are afraid, neglectful in some respect. They either do not realize the responsibility of the work, or else do not remember that, to win at anything, one must work with heart as well as hands. And yet the truly earnest teacher may often fail to see the good he desires, springing from his efforts. He may have under him a class of heedless boys, who, full of mirth and mischief, turn all his good counsels to ridicule, or make odd or ill-timed replies to his questions. But this should not discourage him. He should remember that the brightest and most valuable jewels are often hidden by the roughest exterior, and that a great deal of polish and friction are needed to bring out their true value.

It may be years,—long, weary years,—before the seed which the teacher has sown brings forth its fruit; but if it be sown in faith, it will surely produce a harvest. The teacher may not know when the fruit is gathered, but the Husbandman will know, and reward the sower. The teacher may have grown old and grey in the work, or he may have passed the boundary of the invisible world, before the fruit is ripe; but still the seed is expanding, and, in due time, will bloom into flower and fruit. The teacher's work is a glorious work. Esteem it a holy calling. Your words may seem lost, but rest assured that the young hearts under your charge will, in

after life, remember you and your teaching.

Though you may see no good arising from your efforts,—though you pass on to glory before the seed shall have ripened,—yet you will then receive your reward. Then will you realize that though you had discouragements on earth, they were light when compared with the glory and honor which crown your efforts.

A ST. ANDREW'S TEACHER.

Articles Contributed.

Church of Scotland in the Dominion.

The facts referred to in our former article shows, beyond dispute, that the present aspect of our affairs is not cheering. The question is, can they be remedied? It is because we think that they can, that we have striven to draw the attention of our readers to the subject. If our church is worth upholding at all, it is worth being upheld efficiently; it must be in a position to act aggressively—not with reference to other bodies, indeed, especially those with which we can have no real difficulty in co-operating, but with reference to the growing wants of the country; and while we persist, as we probably shall persist for some time, in retaining the name we bear, we shall be acting traitorously if we do not aim at reflecting credit upon our name. Hitherto, although calling ourselves Presbyterians, our tendencies, owing very mainly, if not wholly, to the unfortunate proneness to fall back, in every emergency, upon the resources of the mother country, have lain in the direction of Congregationalism. Each congregation, like the Perth blacksmith of ancient Scottish story, has manifested a disposition to "fight for its own hand," utterly indifferent to the welfare of its neighbours.

Our first great want, then, is the creation among us of a stronger church spirit—what a friend of the writer is accustomed to call "an Ecclesiastical conscience." This phrase we regard as peculiarly happy, and pregnant with meaning. It glances at our lack of corporate sympathy, the non-existence

among us of co-operative effort. Now, of Presbyterianism co-operation, may be said to be the very essence, that co-operation implied in the words of our Lord: "It is more blessed to give than to receive."

But the corporate sympathy must be evoked. Co-operative effort demands direction. "Give us an aim," we imagine our readers exclaiming, "and tell us by what road we can reach that aim." As to the aim, our answer has been given already. It is two-fold: (1) That we become self-sustaining. (2) That we gain a position from which we may assume the aggressive. But as for the road thither, we almost tremble to indicate what we believe to be the only and the practicable course to be pursued. It will be pooh-poohed, accused of presumption, impossibility, and what not. We can only plead, in defence, (1) That in its application to ourselves, the plan we are about to refer to has been suggested by one whose praise is in all the churches; and (2) That *he* lays claim to originality only to the extent of proposing that it should be tried by us,—for tried by others, and triumphantly, it has been already. So that we are about to subject ourselves to yet another rebuff,—to wit, that our scheme is borrowed. To all this we shall cheerfully submit, if we but succeed in rousing our people either to adopt our suggestion or to devise and act upon a better. In a single sentence, it is an adaptation to our circumstances of the Free Church Sustentation Scheme. "Strike, but hear us."

We do not occupy an eminence sufficiently commanding to expect a hearing from our Church in the Dominion at large. We scarcely hope to be listened to, at the outset, even by our Church as a whole in the Maritime Provinces. But we are in a position to state that an effort to carry out a scheme based upon the principle referred to is being inaugurated in one of our Presbyteries,—that of Pictou. It is too soon yet to pronounce upon its merits, which can be ascertained only in the course of time—tested only in actual experiment. But we are sanguine of its success. It can fail only if our people resolutely determine that they will not assume the responsibility resting upon them as pro-

fessed Presbyterians, and yet more, in their clinging to the name of Presbyterians in connection with the Church of Scotland.

Let us consider the nature and bearings of the plan referred to. In the Presbytery of Pictou there are three occupied charges, the congregations of which require aid, or, at any rate, have hitherto been receiving aid to enable them to maintain their ministers. There are other two charges which, were they provided with pastors, would be placed in the same position. An effort was made, several years ago, under the auspices of what was termed the Lay Association, to raise the funds requisite for these demands; and, for a time, roused as the people were into enthusiasm by the eloquence of the Hon. James McDonald and others, who took an active part in its establishment, the effort was wonderfully successful. Its success was aided by the spirit of self-denial displayed by the ministers of that period, (as of more recent times,) who, although coming out to this country with a guaranteed stipend of £150 sterling, were content, on being settled as pastors, to forego the difference between that amount and £150 currency,—that is, to sacrifice one-fifth of their income. These ministers have never received any commendation from abroad or at home for this self-sacrifice; but it was hoped that the people, on whose behalf it was made, would repay them in the only form in which reward was desired—that of so striving to aid each other as to relieve the Church of Scotland at home entirely and absolutely from all pecuniary burdens; and the sum given up by each minister settled at that period—\$150 per annum—may be fairly regarded as a contribution from each minister to attain that object. We protest that the spirit displayed by these ministers, several of them strangers, not under any of these obligations to maintain the self-respect of the Church here, which may be supposed to be felt by natives, was splendid; was not less worthy of admiration than many a deed which holds a far more pretentious place in Church history.

For a time the people responded to the appeal embodied in the Lay Association. But by degrees the early en-

thusiasm died out. The scheme was too colourless. It was too naked a presentation of duty. It came to be seen too plainly as a simple payment of money by some congregations to support ordinances in others. "Let them provide for themselves," was the cry, first faintly uttered, gradually increasing in loudness, "as we do for ourselves. We shan't pay anything more to this scheme." And so, with the exception, we believe, of some two congregations or so, everywhere else it has actually ceased to exist, and the congregations requiring aid in the Presbytery of Pictou are now drawing three-fifths at least of their supplement from Scotland.

To be minister of a supplemented congregation is to occupy an unenviable position. For lack of that efficient machinery and organization which would exist among our people, were they alive to their duty, and had they any proper church feeling, it is through the minister that applications for aid must come before the Presbytery, and so before the Home Mission Board. It is the minister that must sue *in forma pauperis* among his brethren, and bear the brunt of the blows that are lavishly dealt out to paupers by some of the more vigorous members of that formidable Board. The fact of supplements being required, and the mode in which supplements are granted, are among the causes which, more perhaps than any others, absolutely alienate the hearts of our ministers from a lengthened residence in this country. The people are quite insensible to these considerations. It is the ministers who suffer, because they are compelled to be the beggars on their own behalf, and the people know only that a supplement is granted, and is, somehow, received. The Lay Association was a scheme devised with the intent that it should be managed, controlled, upheld, entirely by the people. The ministers were to have no voice in its administration, and no trouble in connection with its maintenance. Their self-sacrifice was to have relieved them. But in process of time it came to pass that they were driven to take this burden also upon their shoulders. Conceive the case of a mine in which the ventilating shaft should also be the shaft, and the only shaft, through which the

coals are raised. It is the work of ministers to ventilate the atmosphere of the Church mine. It is for the people to raise the mineral. This division of labour principle was lost sight of in the course of time as regards the Lay Association; and, like a mine worked as above supposed, it has been well-nigh choked out of existence.

Now, the effort at present being inaugurated in the Presbytery of Pictou contemplates, (1) The revival, on a larger scale, and perhaps under a different and more definite title, of what was attempted by the Lay Association; and, (2) The doing away with the invidiousness implied in the distinction between supplemented and unsupplemented ministers, by having all alike and equally supplemented. In carrying out this object, it is not intended that the stipends of all ministers shall be reduced (or raised) to an equality. The aim is, (1) That ministers now receiving supplements from or through the Home Mission Board shall be paid an equal amount instead from the funds of the proposed Association; and (2) That from the stipends of ministers not now receiving supplements, their people shall deduct a similar amount, and pay it, along with what further sum their liberality shall dictate, with the funds of said Association, from whose managers it shall be drawn by their ministers. Thus, suppose that the Rev. 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. D. 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. In short, it is proposed to adopt the equal dividend principle acted upon from the outset by the Free Church in Scotland, and followed in their history by results not surpassed in the annals of the Churches.

It is expected, as consequences, (1) That the "Ecclesiastical conscience" spoken of previously, will be created among our people. On the one hand, all will be interested in all; for the

fund proposed will be the common property of all. On the other, each congregation will be interested in the maintenance of the fund, because each will receive therefrom a tangible benefit. This was the weak point in the Lay Association. It appealed too directly to the spirit of a philanthropy which experience proves is always of slow growth among a people. (2) The invidiousness resulting from the existing distinction between supplemented and unsupplemented ministers will be removed. (3). If the fund be efficiently upheld, the fact will rest on that feeling of certainty to the minds of ministers, destitute of which their permanent continuance among us cannot be expected. (4). By the systematic culture of liberality among the people, to which the establishment of this scheme ought to contribute, it is hoped that the resources at the command of its managers will, annually, more and more outstrip the demands upon them, so that, at no distant date, we shall be prepared to enter upon the work of extension in earnest. (5). As the management will be mainly in the hands of a Board of Laymen, we may look for a wider and more appreciative interest in the welfare and working of the Church generally, diffused among our people. They will sympathise more cordially with the difficulties experienced by ministers, and aid more efficiently in their removal.

There is much more to be said ere this or any scheme can be successfully launched and navigated. Especially it is necessary to obviate objection and remove misapprehension. With these, and particularly with what will, no doubt, be regarded by many as the cardinal objection, that the whole scheme is borrowed—borrowed, too, from such a source,—we propose to deal in another article. D.

The British and Foreign Bible Society.

The sixty-eighth Annual Report, which has now been before the public since May of the present year, claims attention from all lovers of the truth. Its title proclaims that the Society, whose operations it chronicles, has al-

ready run a goodly race of seventy years, and served three generations. The total expenditure, since its commencement, has amounted to more than seven millions sterling. It has printed and circulated more than sixty-five millions of complete copies of the sacred scriptures; in addition to innumerable portions. Through its agency the word of God is now circulated in two hundred languages of the globe, whereby a vast multitude are enabled to read and proclaim, in their own tongues, the wonderful works of the God of redemption. Its receipts for the past year are above two hundred and twenty-four thousand pounds, or over a million and a quarter of dollars. Such is a meagre abstract of its work. A careful perusal of this Report would demand a month of all such as have a regular calling to absorb all but the fragments of their time. Even the Report—a volume of more than five hundred pages—is a still more inadequate sketch of a greater volume of individual history, presenting many lights and many shadows—sorrow and gladness—danger and deliverance—oppression and patience—provocation and meekness—unbelief and faith—despair and hope. This wide and influential Society, by its agents, its colporteurs and its Bibles, illuminates the path which has led thousands to glory and to God.

As the heavens, "the work of his fingers, and the firmament his handiwork," the clouds, "his chariot," and the light "his garment," reveal the Creator—as certain events in history discover the foot-prints of God—as certain enterprises present to the apprehensive spirit the stamp of divine approbation; so, the hand of the Almighty and glorious Lord appears here with peculiar distinctness. Not that we call this history *miraculous*, as this word is commonly used among divines. But miracles of the Bible teach a dull and grovelling race to see a God and learn His interest and interference in the world and all human things. He made a part of His glory to pass before men, that the most blind by nature, and the most blinded by idolatry, might cry out, in fear and wonder, "This is the finger of God." Miracles teach us that the ordinary course of nature—the seasons' difference, and the wonders that

ever re-appear with the most majestic decorum and the sweetest harmony—are a greater miracle—a miracle filling the sky with glory, the earth and the sea with gorgeous reflection, ascending to every height and piercing to every depth, and filling the pure, the powerful and pious souls of every age with wonder and awe; and the truly and habitually good in Bible-ages, and of all time, are not the stupid, gaping crowds who cry for a sign from heaven, but those who see signs in heaven every day, and improve the miracles of a miraculous epoch by serving God more in His ordinary works and ways than in these exceptional discoveries, and who cry in common times, "This is the Lord's doing;" "Blessed be the Lord God of Israel; for he alone doeth wondrous things," "Not unto us." God thus spake to the true prophet, not in the thunder, the earthquake or the whirlwind, but the still small voice of intelligence and love.

Thus, among undertakings which have marks of a God, must be ranked the British and Foreign Bible Society. This divinity in its origin plainly appears in the commencement of its history, though it was not surmised at the time; but it was, as usual, perceived long afterwards. Human schemes are introduced with pomp and pretension; but they are doomed to the ruin of disaster that closes the history of all things begun in pride and vanity. The bells that chime their birth toll their funeral knell. The flaming bubble bursts with a sigh as hollow as the laughter of the fool. Pride—false, lying pride—rocked their cradle, and despair—bitter, remorseless despair—digs their grave. This is the manner of men; but the Eternal says, "My thoughts are not your thoughts; neither are your ways my ways." In obscurity Abraham went forth to found great nations. In bitter bondage the Israelites grew to a great people. In the shepherd's tent and the cold mountain air the future warrior-king nursed thoughts that made a throne illustrious, and sang the songs of all the churches and all the ages. In the desert an austere and lonely man, of most unique character, found and first preached the new kingdom, whose foundation was laid with rocky firmness in

the stable of Bethlehem and the cross of Calvary. Born in a miner's cottage, Luther found, amid hunger and self-torture, in an Erfurt cell, the freedom and peace which he preached to Germany and the world. From the French galleys the chained and tortured Knox gazed with longing eyes upon the shores of Fife, where God had first given him utterance to speak the Word; and thus was formed the strong and inflexible character that fitted him to reform a rugged people and render him proof against the banishments or threats of queens and the bribes of church preferment. Thus all creations of God begin, like the river in the rock, in modest obscurity, until, when they have travelled far, their greatness appears, and men inquire into their humble origin, and say: "This is the work of God."

The unpretending way in which the British and Foreign Bible Society began may be learnt in the life of the Rev. Joseph Hughes, by the Rev. Dr. Leitch. It forms an oft-repeated chapter in the history of remarkable providences. The Rev. F. Charles paid a visit to the metropolis. Being present at a meeting of the Tract Society, he expatiated on the subject of a supply of Welsh Bibles. The mind of the Secretary, Mr. Hughes, was warmed with the subject, and, after many remarks, he said: "Why not Bibles for the whole country—for the whole world?" This occurred on the memorable morning of Dec. 2nd, 1802;—that is, dating from the present month, seventy years ago. After various meetings and deliberations, the first general public meeting was called on March 7th, 1804, the distinguished Granville Sharpe, Esq., in the chair. "This," says Mr. Hughes' biographer, "marks an era, undoubtedly one of the most propitious in the history of our country, and which will be pointed to and signalled, in future ages, as the date of one of the most popular, most useful and most important institutions that ever blessed the world."

Divine wisdom appears here, also, in the simplicity of design. For it is no proof of wisdom to attempt many things by one instrumentality in a world where there is division of labor, and where everything is done better when done exclusively. Other ends may be gained incidentally, but one grand object seems

indispensable to success in all undertakings that man, with his limited range of faculty, inaugurates. Where societies or associations attempt too much, their strength is drained away, and they land in discomfiture. Waters wasted by many taps will not drive the wheel. Such cumbersome combinations are like old-fashioned shops in new and poorly-settled countries—wherein all articles are sold, and which, as society advances and organises itself into convenient division of labor, disappear. The British and Foreign Bible Society does not preach the gospel or administer the sacraments. Such an attempt would convert it into an unauthorized church, and its past prosperity into failure and disgrace. An attention divided by two things would make it a bad Bible Society and a bad Church. Its agents may speak about the Book; and defend or recommend it, as occasion calls. They may, if compelled, lift up a testimony for the truth, and tell of "the sinner's friend"; but such excursions are mere incidents on their path. Their object is to sell to those who can buy, and give to those who cannot, the message from heaven, in a translation either as pure as can be got, or as pure as will serve the purpose of saving men from their sins. This Society is thus the handmaid of the church, whose business it is, through her ministers, lay and clerical, to advise the nations to come, buy and eat this food, and, when they have, through this Society, got the book, enlighten the minds of men by its truths. When the vision has come, then the interpreter appears, whose expository skill draws sparks of light and heat from the diamonds that strew this mine. The treasurer of a great kingdom reads in the Bible which he carries home, and a Philip appears and directs him to the Lamb of God. Thus the Church and the Bible Society, like the two disciples on their way to Emmaus, travel in the company of a risen and returning Lord.

Should one view the office of this Society as trivial and subordinate, he forgets what it involves. The printing and translating of the word of God into the many tongues with which men think, and by which they converse, and circulating it in all the world, where some hate it because they don't know it, and

others hate it because they do, and would slay its agents in the name of that God who made the light, is a greater and a grander, and a heavier undertaking than the construction of a railroad from the Atlantic to the Pacific. Such an objection realises, not the discordant inheritance which the Bible has left to torment our race, and which divides and alienates men more than mountains, oceans and wars. He forgets that men may dwell together and look daily into each others' eyes, and yet their tongues refuse the office of communion and kindly speech. This Society undertakes to enable men to think the same thoughts, if not speak the same words. He places the rude vocables of the savage upon its well-printed page, and teaches him to unite with the man of culture in bowing the knee to the same Saviour, and melting into one over the same marvellous love—uniting their praise with songs of heaven, pointing to the better times.

And if the aim of this Society be good, it is also great. Its magnitude is sublime, for it aims to persevere till it has brought the Bible within the reach of every human being alive upon the earth in the generation that is to be. It has had a long course in the past, but it has a longer in the future. It has done much, but it has more to do. The harvest of ages is yet to reap. How many nations to visit—how many vallies to illumine—how many cities and hamlets to enter, ere the work of this Society is done! The eye of man cannot pierce this future. The wing of fancy cannot traverse this sky. The soul of the believer alone reaches the close of this long vista of ages, when all populous cities and great nations, and mighty empires shall have been visited, and this society shall publish its last Report, and announce, to an innumerable multitude, in all the languages of the earth, that the kingdoms of the world are become the kingdom of our Lord and His Christ, and the jubilee of this Society shall be swallowed up in a song that no man can sing in a foreign land—a song melodious, many voiced and grand as the murmurs of the sea.

Were one asked to give to a mission or a missionary, he would not be inclined to resist such an appeal to his sympathy and his loyalty to the King of all the

kings of the earth. Yet were a missionary to go forth, he could go but to one place and one people. His mission might be a failure, from many causes—his own health, his own unfitness or peculiar circumstances,—and, as is often the case, the expenditure of a lifetime, and even a life might yield no result but a disappointment, and the sickness of hope deferred. But here we are asked to give to a vast, a universal missionary—that visits all lands—sends its agents forth into all places—employs the natives of every country to distribute Bibles in every country—enters in by every open door, and, when doors are shut, waits till they are open, or finds means to open them—crosses all deserts, traverses all wilds, and speaks to men in all languages. The work that does not prosper in one place it transfers to another, so that here there can be no abidingly bad investment. Here no man may be employed a moment longer than he is useful, and, if not useful in one place, another can be found for him: so that you are not required to invest year by year in a sinking enterprise, because you have begun with the wrong man or the wrong place. So that were I asked to support a Bible-agent in a particular place, I would conceive it the worst possible policy to do it in any other way than by the transmission of my money to the Central Board of a society, reminding one of the tent in the Arabian tale, which could contract to cover a single man or expand to shelter an army. And this mightiest of all missionaries is not an abstraction: for it consists of living men, baptized with the spirit of the gospel—a vast growing instrumentality, organized and watchful, under wise superintendance, and able, without any craft or subtlety or devilish Jesuitism, but in the broad day-light and before the eyes of men, to cope with all the forces of Satan. It represents to us what the Church of Christ was meant to be—what it ought to be, and what it must, and will be, ere it assaults the evils of the time with any prospect of success. It must resemble the great army of this society of able, wise, patient and active men, gathered out of all nationalities, to save all the nations.

And it will succeed, for it hath already prospered in the thing whereto God hath

sent it. Since its inception, tides of men have risen and sunk again into the bosom of the eternal sea. Empires have warred and waned. Dynasties have flashed and streamed across the night of time, and exploded into darkness. Its early friends and foes have lain down in the dust together, and buried their bitterness, with all their battles, in the silent grave. No society has ever called forth such pure benevolence—such unsolicited love—such disinterested loyalty and enlightened support from such a variety of quarters in the church and the world. Upon no part of this world's work can angelic co-workers look with so much interest and delight as upon the excursions and incursions of this great army. This society has survived many wrecks of earthly greatness, and still rides upon the crest of the wave, propelled by all the winds that blow, and indebted as much to the persecution of its enemies as to the attachment of its friends—the Almighty, from amid the contending passions and interests of men, opening up a way for the spread of His glory through the earth, and snatching from men themselves, the weapons with which He smites and shall smite the whole power of the enemy. And so will this work of Bible circulation advance till it is said upon the throne, as it was said upon the cross: "It is finished."

Liberality.

The fact has lately been chronicled that one hundred girls in Dr. John Hall's Presbyterian Church, New York, have contributed one thousand dollars toward the erection of a church in another part of the Union. Ten dollars from each one has raised this amount, and formed quite a liberal donation. What motives thus induced the donors thus to contribute, we are not told, nor yet do we know what self-denial they may have exercised in thus giving. The fact, however, as thus recorded, is a noble instance of the grace of liberality, and one well worthy of imitation by all the young men and women in our congregations. Such examples should stir us up to greater zeal and earnestness in supporting the cause of our own beloved Zion.

Too often we lose sight of the grand truth that it is more blessed to give than

to receive. And why is it more blessed? Because giving assimilates us to God. It is a source of true happiness to the giver, brings us within the range of some exceeding great and precious promises; and, in an important sense, giving is the moral and spiritual life of the world. Hence, it is a part of the mission of ministers of the Gospel to remind their hearers of this duty, and press strongly upon them the grace of liberality. Though they should even lie under the imputation of preaching money sermons, or perhaps be freely criticized when allowing this subject a place in their pulpit preparations, yet the ambassador of Christ should remind the people that not only is it a duty, but a sweet and blessed privilege, to be allowed to give of their substance to God. And hence it is that the opportunity is afforded those who wait upon the ministrations of Christ's servants, of showing their love to the Saviour by giving, as they have been prospered, to the advancement of His cause. When asked, then, to give, or when objects are pressed upon our attention demanding some regard at our hands, we should not resist the claim made upon us, but strive at least, in some measure, to realise the truth of that precious saying, "It is more blessed to give than to receive."

The Synod's schemes require to be liberally supported. Churches are being erected in needy and destitute localities, and benevolent societies are in active operation. And though all may not be able to do what the girls in Dr. John Hall's Church have done, yet you can imitate their example to some extent. Give something, though it be but a trifle, as God hath prospered you, though it be but a single nail in every edifice going up for Christ, or the making of but one garment for the sewing circle or benevolent society. Exercise the grace of liberality, and see if there be not a luxury in doing good.

Rev. Dr. Robertson, the great United Presbyterian orator, of Irvine, Scotland, has just been presented with a testimonial of \$26,250. This distinguished preacher had a severe illness at the beginning of last year, which for a considerable time caused the gravest fears. He so far recovered as to be able to get to the south of France, where he spent

last winter. It was his intention to return at the beginning of this summer to resume part, at least, of his ministerial duties. His congregation having learned that longer rest would be of great advantage, at once sent him a unanimous request to remain abroad for another year. How many congregations in these Provinces would treat their minister after this fashion?

Eachdraidh Eaglais an H-Alba.

A' CHEUD RÉ.—I.

§ 1. Tha tús gach rioghachd coltach ris an duine ann a' leanabachd. Cha-n 'eil gnìomharan mòr, cha-n 'eil euchdan àiridh air eilidh mairiannach air an deanamh, ach na buaidh-làraich na gaisgich a thug do'n rioghachd a saorsa agus d' a phrionnsa an déine a rinn iad comasach a chumail. 'S ànn an déigh do 'n chinnreach 'bhi air a shoitheachadh càr ùine ann an aon àite, an déigh dhoibh 'bhi air an ciùineachadh agus air an teagaisg tòisichidh iad air bhì foillseachadh an cumhachd agus stuaim an rioghachd.

§ 2. Cha-n 'eil ainm an duine sin a thàinig air tús do dh-Albainn, no esan a chuir suas a cheud rioghachd iunte air an innseadh dhuinne; agus ni 's mò na sin, cha-n 'eil a bheag eòlas 'sam bith againne air cor agus inbhe na muinntir a bha 'san rioghachd sin air son iomadh ciad bliadhna an déigh do 'n dùthaich bhì air a soitheachadh. Tha na Romhanaich 'g innseadh dhuinne cionnus shaoil iadsan b'ha cùis an àite 'nuair thàinig iad; ach do brìgh 's nach robh eammsan coltach ri camt na dùthcha, agus nach robh na Romhanaich a sgrìobh mu Albainn fada 'san eilean cha-n fhad sinn cus earbs' a chur às na nithean tha iadsan ag radh. Ach nach robh Eachdridhean air an sgrìobh le muinntir na h-Alba iad fèin? O bha; ach bha cuid dhiu sin air an losgadh, mar chì sinn an déigh seo, agus tha cuid eile air an cumail fo ghla's agus iuchar 'sna leabharlanna Dun-cidfin, Abairtheadh, agus Lunnainn. 'Nuair 'bhios iad seo air an leughadh bidh ni's mò eòlas againne air eachdraidh tràthail na h-Alba.

Tha e coltach gur e na Gaidheil a thàinig air tús gu Albainn. 'S ànn aig bonn chois nar Goceas ann an Aisia Bheag, mar thu 'm Biobull 'g innseadh

dhuinne, agus rannsachadh daoine fògh-luimite a foillseachadh, a dh' éirich ceud cinnich an t-saoghal. Tha cinneach man Gaidheil cho sean ri cinneach 'sam bith eile a ta air an talamh air an là an diugh: bha iad ann an Aisia Bheag, oir tha dùthaich ann an sin d' a ainm Galaitia, 's e sin "Tir nan Gaidheil." O sin thàinig iad thairis air an caolas Bosphor a tha eadar an Aisia Bheag agus an Roinn-Eòrpa; agus lean iad ri taobh na mara troimh an Tìre, an Gréug, an Eadailt, a' Spainn agus an Fhraing. Tha comharan againne feadh nan dùthchanna seo uile gun robh iad aon uair ann: 'san Tìre tha Bosna agus taobh tuath dhe sin tha Boihemia, ainmean a dh' fhàg na Boidh, treubh nan seann Gaidheil (*Boii* 'sna Laidin); anns an Eadailt agus anns a' Spainn tha iomadh ainm 'comharachadh an slighe-san; agus cha-n 'eil àite air son teagamh 'sam bith nach robh na Gaidheil 'sna Fhraing—tha Ceusar 'g innseadh dhuinne gun robh.

'S e Albainn thug iad mar ainm air an eilean d' an goir sinne "Breituinn" (*Great Britain* 'sa Bheurla); agus 'san Eachdraidh seo, anns a cheud ré, 'nuair their sinn Albainn, tha sinn a' ciallachadh Breituinn. Cha-n 'eil Eachdraidh 'g innseadh e' ùine thàinig na Gaidheil gu Albainn ach tha e g'le choltach gun d' thàinig iad gle mhoch. S. L. G.

Chuala sinn mu dhiadhar airidh, gun bàbhaist dha bhì ginlan leabhar bheag tiomhall leis, na huile taobh a rachadh e. Cha robh anns an leabhar so ach trì duilleagan, ach cha robh focal sgrìobta orra. Se paiper dubh bha 'sa cheud duilleag; se scarlaid bha 'sa dara duilleag, agus bha an treas aon do phapeir geal, gun smal. Bhiodh e o la gu la toir a mach an leabhar, sealtuin air na duilleagan mar gum biodhe leughadh ni air choreigin dhiubh. Bha so cuir mor iongantais orrasan bha ga fhaicean ris an cleachdadh so, agus fòhl eagal gun robh a chial ga fhagail, dh'fheoraich iad dhe, ciod a bha e ciallachadh le bhì sealtuin cho tric air leabhar anns nach 'eil ni sam bi sgrìobhta.

Fhreasgair e, agus e fosgladh an leabhar, "Tha sibh faicean an duilleag so, tha i dubh; tha so cuir mo pheacana, agus diumb Dhe tha iad a toittinn, a gnath na mo chuimhne; tha 'n duilleag scarlaid so, tcir iobairt reite Chrìosd,

agus an fhuil tha comasach glanadh o na huile neo-fhirinteachd gu mo chuimhne, agus tha tlachd agam ann a bhì sealtin orra; agus tha 'n duilleag geal so, toir ga mo chuimhne cho geal, glan 'sa tha an anam tha air a h'ionlad ann am fuil Chrìosd, geal agus glan mar an sneachd." Dh'aidich iad gun robh na bu mho san leabhar no bha ann an moran do leabhraichean ni bu mho. Thug iad taing dhasan airson a theagaisg, agus gloir do Dhia airson "gun do ghradhaich e an saoghal cho mor 's gun d'thug e aon ghin Mhic chum as ge be neach a chreideas ann, nach sgrìosar e, ach gum bi a bheatha shìorraidh aig."

EAD. LE U.

Letter to the Editor.

FOREIGN MISSION.

To the Editor of the Monthly Record.

REV. AND DEAR SIR,—In this far away part of the world, everything is different from that at home. Something seems to be wrong, whether our heads, or the world has changed, I cannot say; but in the direction we would have East at home, we have West here; where we would have South, we have North; and vice versa. I asked Mr. G. what was the cause of this; the only reply was, "that is easily accounted for; you know that we are in another hemisphere, and are the antipodes of these we left behind." It may be so; but to me it is very strange; still it shows how ignorant we are even of the world in which we live, and how little we do know of the wonderful works of God, which cannot be found out, nor understood from the beginning of the world to the end. We have here a continuous Summer, or rather a Summer and a hot season, and verdant foliage, or forests ever green, from one end of the year to the other, except when the heat is very intense; then the very face of nature appears, as if it were, "in the strife of element," to be burned up. The ground on which we tread gives out much heat, and appears as if it were iron, and the heavens above us as if they were brass, but suddenly the whole sky is covered, as if it were by thick folded curtains, which cast

a gloomy sadness over all things, except when the lightning, which, with very little intermission, flashes about continually, or at times it is like incandescent chains, darting through the heavens as if threatening vengeance upon these wicked and miserable creatures, and destruction upon a sinful world. The thunder is very majestic and awe-inspiring, and rolls on continuously with very little cessation. Then the rain pours down in torrents, as if the very fountains of heaven were broken up; such rain you never saw; and, to make things more terrific, the wind begins to belch out furiously as if to rend in pieces the very wreck of things, and carry off the Island and all things into the land of forgetfulness. After all these contending forces have spent their powers, there comes a calm. The whole face of nature is revived as if it were ushered anew into existence. The butterflies now return to their delicious repast. The swallows, swift on wing, but calm as death, now gather up their portion of the myriads of insects which pass through the air. The parrots, as if, indeed, not a little annoyed at what has just passed, now raise their voices on high. The pigeons, doves and turtle-doves, sound their notes aloud, and a great variety of other birds, of very rich and beautiful plumage, come up to their assistance; all glad and full of joy that they did not perish in the struggle. They now take an extra pleasure day, and let them enjoy it. "The eyes of all things wait on thee, The giver of all good; and thou in time convenient, bestow'st on them their food. Thine hand thou open'st liberally, and thy bounty gives enough to satisfy the need of every thing that lives." The sky is now clear and serene, but my head is far from being so; the remains of the ague are still to be felt there. I wish I could write a succinct and distinct account of this part of the world, and especially of Santo, our own Island. I like our own station better than any I have seen out here, and I like our natives also, even in their state of nudity, better than the natives of the most of the Islands. We are about 300 miles from the nearest Mission Station. It sometimes takes the *Dayspring* a week or a fortnight to beat against the Trade Winds, on her passage to Santo. Oh!

how much we felt our lonely, solitary state for some time; but now we do not seem to mind it in the least, and feel quite happy in our little home on the hill. Oh! there the children are crying, dear pets, they are still suffering from fever and ague. This fever is very trying; it makes you feel very feeble; it reduces you to a very skeleton; it takes away the whole energy of life, and makes you feel as if you were really dying, and, even when you are convalescent, you loathe the very appearance of food for a time. You have frequently heard that these islands are unhealthy: this I may pass over, although I could, by way of experience, confirm the general statement. These Islands are beautiful as to situation, dotting the surface of the mighty deep. They are mostly all elevated, and Santo is pre-eminently so. We have here the highest mountains in this group. They are picturesque, and present a bold appearance, clothed with stately forests to the very summit. It is a most terrific and dreadful thing to hear the loud peals and crashes of thunder rolling into the valleys between the mountains, struggling in the fearful contest to overthrow these impregnable massive towers of nature; but in all the warfare shows no more results, than one that breathes the air, except when a thunderbolt, that mighty power of God's wrath, cleaves asunder some of the giants of the forest, and rends to pieces the very rocks. It is wonderful to see how fertile this island is, how rank vegetation is; no small cause, I fancy, of its unhealthiness. If you speak of the flora of Santo, it is acknowledged, that this island surpasses all the others in the number and varieties of its plants and ferns. There are a great variety of variegated and scented plants here, and flowers of every shade and colour, rising in the beauty, freshness and richness of their delicious tints and hues. Not only is the face of nature and of the sky, with its myriads of stars and Southern cross, different, but the very people with whom we come in contact are so different from those with whom we were accustomed to meet at home, that here all comparisons fail. My sisters of the civilized world and enlightened christianity, just fancy to yourselves how revolting it would be, and how much your feelings would be

shocked at meeting a herd,—excuse the term, but I am sorry to say that I cannot use any other so appropriate, for they look as much like beasts as human beings,—of natives, male and female, in a state of nudity, and very filthy, besmeared all over with oil, lard, paint, ashes, and charcoal, emitting an odour exceedingly offensive, coming boldly up to you, not to examine your dress, but your hands, feet, and body, with as little shame as an irrational being. To give you one example out of many of the disgusting scenes we must put up with. One day as we were breaking our morning fast, a number of natives, especially of the female sex, found their way into our dining room. Two of these, the wives of an old friendly chief, as filthy as that animal that walloweth itself in the mire, stood one on each side of the table with their hands on the table cloth. They stood still until a blessing was asked; then there was not an article of food on the table, but they handled and smelt over and over, and would have passed all around the company if not forbidden, as if it were smelling salts. The women here never wash, and it is, as yet, impossible to get them to do so; and if cleanliness is next to godliness, we have neither the one nor the other, as yet, on Santo. They are very industrious, even when they come to the worship they must bring their baskets to carry home a load of grass, leaves and herbs for the pigs. We cannot get any of them to live with us; neither can I get any of them to come to be instructed in reading, sewing, or washing; nor will they help me as far as work is concerned, in anything; still they are kind and friendly, and bring us presents very frequently. The state of morality among them is very low, and their conduct is extremely bad; but cannot the gospel and the grace of God raise these, as low as they are, just as it raised others? My dear sisters, we ourselves owe to the gospel the place we take in society. What would our liberties and privileges amount to, were it not for this blessing? Surely if any have a right to take an interest in the good work of raising these fallen and debased creatures, you have, and I am happy that you do so.

I have made some garments for the natives, but we have so little help that I find it impossible to continue doing so.

You could do almost as much in one day at home, as you would do in a week here. I should therefore like to get some garments made up for the women. Would you be kind enough to make them like a night-dress, but shorter, with short loose sleeves; and shirts for the men, as they are beginning to value them.

Could we only exchange a few months of our hot season, say: December, January and February, for the same months at home, what a blessing it would be! How it would equalize the temperature of both places, and what a good effect it would have on the natives here; for then, in truth, sheer necessity would make them use clothing. I should have written long before now, but a feeling of diffidence and reluctance to appear before the public, and besides this, a combination of circumstances had occurred, which prevented me from doing so. I must now conclude this long letter, promising, if God spares me in health and strength, in my next, to let you know how the natives use the clothing we give them.

Yours truly,

EUPHEMIA J. GOODWILL.

CAPE LISBOURNE, }
SANTO, June 10, 1872. }

Committee Minutes.

Minutes of Home Mission Board.

ST. MATTHEW'S CH., HALIFAX, }
10th Dec.: 1872. }

Which day and place the Home Mission Board met. Present:—Convener, and Messrs. Cameron, Campbell and McRae. The proceedings were opened with prayer. Mr. Pollok being present, was requested to act as Clerk.

It having been ascertained that two Home Mission Boards had been nominated at last Synod, it was agreed that all names found upon either be considered the Home Mission Board for the present year.

Mr. Cameron, as Clerk of Presbytery of St. John, applied for £25 sterling for Woodstock, for the current half year,—and \$80 each for Nashwaak and St. Andrew's,—this being a reduction of \$40 for each of the last mentioned places

upon the sum required for the first half of the previous year, the balance having been undertaken by the Presbytery's Home Mission. The application was sustained.

A letter having been received from Mr. Robertson of Tabusintac, asking for the same supplement as last year, it was agreed, in the absence of any application from the Presbytery, to grant the \$120, the Board insisting that all future applications come through the Presbytery, and expressing the hope that not more than half of this sum be required for next half year. No application having been received on behalf of Black River and Red Bank, no action was taken in reference to the above field. Also, no application having been received from the Presbytery of Halifax in reference to supplements within their bounds, no action was taken. Application from the Trustees of Brackley Point Road and St. Peter's Road for a supplement of \$100, accompanied by a recommendation from the Presbytery of P. E. Island, was received; whereupon it was agreed to grant \$50, for the current half year, from the Synod's Home Mission; but, the Board being aware of the ability of the people to pay for services, and of the Presbytery to supplement, if necessary, refuse to sanction any future application.

The Pictou Presbytery applied, stating that \$520 will be required as supplements for the current year, of which amount it requested \$320. Mr. McRae stated, in explanation, that the Presbytery had in view a scheme which, if successfully carried out, would enable the Presbytery to dispense with any application for aid in future. Agreed that, in the hope that collections by schedule will be made in the congregations in Pictou Presbytery in aid of Home Missions, as enjoined by Synod, \$160 be granted for the current half year.

A letter was received from Pugwash, requesting the Board to apply to the Colonial Committee to send out a minister to Pugwash congregation, and to guarantee, for three years, the difference between \$400 and £150 sterling. The Board, considering the extreme delicacy of having a minister appointed without personal knowledge of him on the part of the people, decline to apply to the Colonial Committee in terms of the Pugwash communication. With refer-

ence to the supplement asked for, the Board fears that it is larger than the Committee would be inclined to grant; but, in the event of Pugwash securing a minister, will present its case to the Committee as favourably as possible.

Received application from Westville, requesting a grant from the Colonial Committee, in liquidation of the remaining debt on the Church of \$243. It was unanimously resolved that, considering that the Westville congregation has raised \$3,000 to build a church, and that only \$243 is needed to clear it of debt, the congregation be urged to raise the amount, in order that they may be in the honorable position of having built their own church without aid, and meanwhile postpone their application.

The Convener, on behalf of the Presbytery of Halifax, made application for the services of the Rev. Mr. Sutherland for the first three months after his arrival. Granted. Mr. Campbell to be sent to the Presbytery of Pictou for the first three months after his arrival in the Province.

The Convener further brought to the notice of the Board, the Synod's recommendation (p. 18 August *Record*), which was taken up for consideration.

3½ o'clock, P. M.

Sederunt, *ut supra*, with addition of Mr. Brodie.

The Committee, in obedience to the injunction of Synod, then entered upon the consideration of the proposal of co-operation with the Presbyterian Church of the Lower Provinces in the support of a Hall, whereupon, with the exception of the Convener, it was agreed that the project, for the present, was inadvisable, and that it would be more advantageous to work energetically the Young Men's Scheme; and, further, recommended that the Committee of the Young Men's Scheme be enjoined to give assistance in connection with some existing institution.

Closed with prayer.

(Signed) A. POLLOCK, *Clerk pro tem.*

THE Rev. Dr. Gillan, of Inchinnan, is to be the next Moderator of the General Assembly; and Dr. Millar, of Glasgow, is to be the next Moderator of the Free Church General Assembly.

The Sabbath School.

Sabbath School Lessons and Notes.

The Convener of the Sabbath School Committee informed the readers of the *Record*, in the October number, of the instructions of Synod regarding Sabbath School Lessons and Notes upon them, and of the steps taken in accordance therewith. Subsequently, the following steps have been taken by the Joint Committee:

The Chairman of the Executive Committee of the Halifax Sabbath School Association in connection with the Church of Scotland—which prepared the schemes which were formerly used in very many of our schools—and two of the Superintendents have been invited to assist in the work. The International Uniform Series of Lessons has been adopted. A scheme has been prepared and published, containing, in addition to the Uniform Series of Bible Lessons, the Shorter Catechism, and texts to be committed to memory, and subjects for proof from Scripture. It closely resembles the schemes formerly in use.

It has also been agreed that, instead of each Committee providing Notes on the Lessons separately from the other, the Joint Committee shall provide one set of notes for publication in both *Records*, each Committee to be responsible for half.

The Notes for January will be found in this number of the *Record*. Excellent notes will also be published in *The Sunday School World* and *The Sunday School Times*, both of which can be ordered from the Book and Tract Depository, Granville Street. Those in the former will be prepared by Dr. John Hall. With such helps within the reach of all, at the cost of about fifty cents each, no teacher in town or country need go to the work of the Sabbath School unprepared.

The Schemes for the year can be ordered from the Nova Scotia Printing Company, corner of Sackville and Granville Streets. It will be observed by a comparison with the October number of the *Record*, that a change has been made in the order of the second and third quarters. This was done in accordance with the request of the Presbyterian Board of Publication.

It is humbly hoped that these arrangements may prove acceptable to the church. The Committee confidently ask all parents, Sabbath School teachers and members of the church, to give their prayers for the conversion and edification of the children. God answers prayer, and that "exceeding abundantly," even "above all we ask or

think." We are but instruments in His hands. Let us not forget that the work in reality is His. When we are straitened, let us feel that it is not in Him we are straitened, but in ourselves. More prayer and more work will, no doubt, bring more abundant success. In October, the Christian world set apart two days for special prayer for Sabbath Schools. During the week of prayer for 1873, it is the prominent topic for one day; and it is pleasing to learn that the practice of devoting one half-hour, monthly or quarterly, for prayer as part of the school exercise, is likely to grow into more general use. These are all to be hailed as tokens for good. It is said that when there is to be an abundant outpouring of the divine blessing, there is invariably a great and general seeking of God in prayer. Only let our prayers abound, and our labours will also soon increase; and with both of these will come many and rich blessings.

LESSONS FOR JANUARY.

THIRD SABBATH.

SUBJECT:—*The Fall and the Promise—* Gen. 3: 1-8,—15.

V. 1.—*Serpent*—no doubt a real serpent, but used as an instrument by Satan, "the old Dragon." See 2 Cor. 11: 3; 1 John 3: 8; 1 Tim. 2: 13; Rev. 20: 2. *Subtle—*cunning. "Wise as serpents." The Devil tempted the woman because she was naturally weaker than the man. He sought her while she was alone. He tried to cause a doubt in her mind whether God had indeed forbidden the use of the "Forbidden Tree." God allowed Satan to make the Serpent speak, and this no doubt led the woman to have a high idea of the creature conversing with her.

V. 2, 4.—The tempter assured her that the one excepted Tree was particularly good: they might eat it without harm, and it would make them as wise "Gods," or the angels who had held converse with our first parents. Eve was perhaps delighted with the hope of being like those angels, and thus she was led into temptation.

V. 6.—The fruit was sweet to the taste, beautiful to the eye, and it would make the eater wise! So the poor woman ate, and the man followed her example.

V. 7.—Part of Satan's promise was fulfilled soon enough. Their eyes "were opened" to know their fall. See the flimsy covering by which they are to hide their shame and guilt.

V. 8.—God still remembers them in mercy, comes to converse with them as before, but

they flee away in dread from His holy presence.

In the 15th verse we have God's gracious promise, which was fulfilled in the birth, the life, the death, the resurrection and ascension of our blessed Saviour. The Serpent's seed are fallen angels and wicked men. The woman's seed is the Messiah. "I will put enmity:"—God does so by leaving the Serpent and his seed to the influence of their own corruption and by saving lost souls from the power of sin and Satan, thus filling Satan with envy and rage.

DOCTRINES.

1. See the weakness of man—even in a state of innocence we fell an easy prey to the Tempter. How much more are wicked men led captive by Satan according to his will.

2. See the danger of being too ambitious: Eve desiring to be like the "Gods" fell into sin and became subject to the Devil.

3. Note the danger of tampering with temptation, or with anything that leads us to doubt God's holy command.

4. Satan still tempts by outward objects: We should pray with the Psalmist, "Turn thou a way my sight and eyes from viewing vanity."

5. Shame, fear, remorse the result of sin. 6. The figleaves—contrast the robe of Christ's righteousness.

7. See how Christ overcomes Satan: how we became more than conquerors through Christ.

FOURTH SABBATH.

SUBJECT:—*The two Offerings*,—Gen. 4: 3-9.

Refer to Heb. 11: 4; 1 John 3: 12; Jude 11 verse.

It is somewhat singular that we read nothing of the offerings that Adam presented to God, and that the first we hear of are those presented by his sons. The 21st verse of the previous chapter, however, speaking as it does of "coats of skins," raises the question—what skins? Were they the skins of slain animals? If so, why were animals slain? We can scarcely believe it was merely to secure clothing or covering for our first parents. Certainly it was not to provide animal food for them, for as yet they partook of none. The animals slain there must have been slain in sacrifice. To this conclusion we are almost shut up. At all events, there was death, the death of animals, and that in connection with man's benefit. If, then, it be granted that Adam offered animals in sacrifice to God, we have a key to the understanding of the lesson before us.

I. *The Offers.* Cain and Abel brothers.

The one "a tiller of the ground," the other "a keeper of sheep." Prior to the time when they came to present offerings to God, we know of no superiority of the one over the other. Doubtless, each in his place was discharging the duties of his vocation. In 1 John 3: 12, however, we learn that there was a difference between them from the first. Cain, it is there said, "was of that wicked one," &c.

II. *Their Offerings:*

Cain's—the fruit of the ground—mark fruit, not first fruit. Offered, too, "in process of time," as the margin reads, at the end of days. Cain was tardy in this work, as though he performed it somewhat reluctantly. The offering, too, was not in character such as God required, not, we believe, such as Adam instructed his sons to give. It acknowledged God as the Giver of temporal good, but it went no farther. It made no reference to the fact of sin or to the need of forgiveness.

Abel's.—The firstlings of his flock, and the fat thereof. Mark, firstlings—first-born and best. The character of the offering right, and the quality, the best he had—Heb. 11: 4, distinctly tells us that he offered in faith. But faith must have as a basis the will of God. Abel could not have offered in faith, had not God in some way revealed to him what He would have him to do. This will Cain disregarded; Abel obeyed.

III. *Acceptableness to God.* Cain's unacceptable, Abel's acceptable. Seeing that God disapproved of his offering, Cain grew angry (1) with God himself—proof of his wickedness,—(2) with his brother. The anger causeless in both instances. In thought Cain was a murderer,—soon the feeling culminated in act, and he slew his brother. It is ever the nature of evil to progress.

Let it be noted, too, that it is said, God had respect to the offerer as well as the offering, in the one case, and that he had not respect to the offerer or to his offering in the other. As is a man so is his offering. The offering reveals the man.

DOCTRINES.

1. Men may offer to God that which God will not accept, for He will accept only that which He himself has commanded us to offer.

2. The offerer must be right in heart before his offering can be acceptable to God.

3. Faith is all important when we have to do with the things of God.

4. Evil men wax worse and worse. Let the teacher trace the progress of evil as it reveals itself in Cain's history.

LESSONS FOR FEBRUARY.

FIRST SABBATH.

SUBJECT:—*Noah and the Ark*—Gen. 6: 13.

Golden text—Heb. 11: 7; Parallel passages 2nd Peter 2: 5; 1st Peter 3: 20.

V. 13.—*End of all Flesh*—God had determined to destroy the human race. Perhaps the phrase may also point to the universal corruption as being the end to which depraved human nature must inevitably tend. With the earth—some commentators under it “even the earth, that is the earth’s inhabitants.

V. 14.—*An Ark*—a chest, not a ship—an immense rectangular building, with flat bottom and perpendicular sides and ends, intended, not for sailing, but floating. If the cubit be taken at 21.888 inches, the Ark would be 547 feet long, 91 feet wide, and 47 feet high. It would be three or four times as large as the largest of our modern ships of war, and would be fully adequate to contain all the animals that were to be brought into it, and their necessary food. Gopher wood. Resinous wood, probably Cypress, which is very durable and abundant in those countries. It was to be smeared over, within and without with bitumen or naphtha, and would thus be water-tight. Rooms—small apartments or stables, suitable for the various animals.

V. 16.—*The word translated window*—is different from that used in Chap. 8: 6; and is probably a collective term, denoting the openings or sky-lights by which the Ark was lighted, which may have been closed with mica or some other transparent substance. In a cubit shalt thou finish it above—this probably means that the centre of the roof was to be a cubit higher than the edges, that the water might not lodge on it.

The lesson furnishes four principal subjects for consideration.

First—*The universal wickedness*. Its cause intermarriages between the righteous children of Seth, and the irreligious posterity of Cain. Its nature—no form of depravity would be wanting, but its chief feature was violence. The strong would everywhere oppress the weak, and robbery, lust, and murder, would riot uncontrolled.

Secondly.—*The impending doom*. It was to be terrible. A flood was in slow and fearful progress to sweep away the wicked, and even to involve in wide-spread ruin the fair scenes which they had polluted. Like the corruption, it was to be universal. None of the guilty would escape. It would not spring from ordinary causes. God’s own

hand would accomplish it. “I, even I, do bring a flood.”

Thirdly.—*The appointed refuge*,—appointed by God,—and therefore a sure refuge—the only refuge,—and a refuge only to such as should believe—a refuge which would be despised and rejected by a wicked race, and the value of which they would know only when it was to late.

Fourthly.—*The remnant to be saved*.—Noah, who believed, whom alone God had found righteous in that generation—and his family—some of them sharers in his faith, and others, perhaps, saved for his sake. God would establish his covenant with him, that is, make a solemn agreement with him. Noah was to build the Ark, and enter into it, and God would keep him and his family safe amid the horrors of the deluge. No more remarkable instance of faith is recorded than that of Noah. For ages God had not seemed to interfere in human affairs; nor had any such judgment as that now threatened, ever been inflicted on transgressors. And yet Noah believed that God’s word would be fulfilled, and while 120 years rolled on, he toiled in providing the appointed refuge, calmly submitting to mockery, and we may well suppose, reproach and persecution from that wicked generation, among whom he stood alone; and for whose conversion he faithfully laboured.

Practically improve the lesson by showing that universal depravity still characterises the whole race, including even children—that a still more fearful doom is impending—that Jesus is the appointed Ark of refuge—and that unless we flee to him by faith we shall all likewise perish.

The lesson teaches:

First.—The sin and danger of being unequally yoked with unbelievers.

Secondly.—The wickedness of the human heart.

Thirdly.—The long suffering of God.

Fourthly.—That without faith it is impossible to please God.

SECOND SABBATH.

SUBJECT:—*The Bow in the Cloud*.—Gen. 9: 8-17.

Golden text—Gen. 9: 13.

This lesson consists of two parts, 1st. The Covenant that God made with Noah, and 2nd, the sign or token of that Covenant.

1st.—*The Covenant itself*—The word Covenant is a Bible word, and occurs frequently in the Scriptures, both of the Old and New Testament. It may be defined to mean, a compact or agreement between two parties, according to which each party engages to fulfil certain conditions, and is entitled to receive certain advantages. As examples

of such Covenants or agreements, take the following:—between Abraham and Abimelech, Gen. 21 : 22-23; between Jacob and Laban, Gen. 31 : 43-45; between David and Jonathan, 1 Sam. 18 : 3; and 20 : 11-16. Covenants of this character are found recorded in all parts of the Old Testament. Sometimes the covenanting parties are individual men; sometimes two tribes; and sometimes two nations. Here, however, the Covenant is between God and men, and consequently differs somewhat from covenants between man and his fellow-men. In merely human agreements each party has the power to accept or to refuse the terms. But when God is a party, it is inconsistent with his dignity to have the terms proposed by a creature; nor is it possible that what he proposes can, without sin or self-injury be rejected. When God is a party, he frames the covenant, imposes the terms, and man has but to agree to them. So it is in the case before us, the covenant is all of God's making—and its fulfilment does not depend upon man's doing or not doing—God says He will do so-and-so. Strictly speaking, therefore, the words before us are a promise, an unconditional promise.

Observe what the covenant or promise was. Verse 11. "Neither shall there any more be a flood to destroy the earth."

In the next place consider with whom it was made. Verses 9 and 10: With Noah and his sons, and every living creature that was on the face of the Earth.—Not only with man—but also with the lower animals—as it is expressed in the 13th verse—with the Earth. And if with the Earth, then with all on the Earth. The Earth and all that was thereon had suffered from the flood, and now God's promise is to the Earth and all that is thereon.

3rd.—*The Seal of this Covenant.*—The 13th verse tells what it is—viz., the bow in the cloud, or the rainbow. "*I do set my bow, &c.*" Sometimes the question is asked, was the bow not visible in the Heavens till now? Did the Antediluvians not see it? or was it seen for the first time by Noah and his sons? It makes little difference how we answer these questions. The bow may have been seen before the deluge, or it may not. We are incline to believe it was seen. That, given the conditions requisite to its appearance now—viz., sunshine, with rain falling, and it was visible then. It is produced, we may say, by the operation of natural laws, and natural laws are constant; and in the same circumstances always produce the same effects.

But though to be seen in the Heavens for generations before this time, God at the period here spoken, set it apart, so to speak, as a sign and a seal of the promise that He

had made with man, or rather with the earth—which, when he saw he would remember his word, or can forget it.—But God here speaks to us after the manner of men—as though he were a man. And as a seal attached to a man's covenant, gives us security for the fulfilment of it. So God says to us—that you may be assured of the truth of my promise, here is my seal affixed to it.

The appropriateness of the Sign.—"Any fixed object may be used for a sign, and here the very covenant itself, or a most important part of it, being the stability of nature, there is a most striking consistency in the fact that the sign of such covenant is taken from nature itself. It is selected from all others, not only for its splendor and beauty, but for the regularity with which it cheers us, when we look out after the storm." Lange on the passage.

DOCTRINES.

(1.) God will never destroy the earth a second time by a flood—but is not said that he will not destroy it. 2 Pet 3 : 10.

(2.) Learn the goodness and condescension of God in giving to man such a promise, and attesting it by a Visible Seal.

(3.) Learn to see God in all the works of his hand. Let the rainbow remind us of his faithfulness every time we see it.

THIRD SABBATH.

SUBJECT:—*Confusion of Tongues*,—Gen. 11 : 1-9.

The flood, sweeping as it was, did not destroy sin. The ark contained persons who, while the favourites of Heaven, were at best imperfectly sanctified—witness Noah's drunkenness; and the fallen nature which they had inherited, they transmitted to their descendants—read the sad record in the following passage. The event recorded here must have occurred according to some, one hundred years, according to others, two or three hundred years, after the flood. The long list of Noah's descendants in the preceding chapter, and the statement in the last verse, favour the longer period.

V. 1.—This language was probably one, the vestiges of which are found only in tongues which have been spoken since. The opinion that Hebrew, or some other known tongue was the primeval language, is very generally abandoned.

V. 2.—The land of Shinar lay in a South-westwardly direction from Mount Ararat, and the term rendered "from the east," rather means easterly. They reached Shinar by following down the valley of the Euphrates.

V. 3.—The soil of Shinar was peculiarly fitted for making bricks. *Layard, Kitto, Rawlinson* and other travellers, who have explored this region, state that they found buried in the earth, fire burnt bricks evidently of great age. *Slime*,—a pitchy substance, which makes a good cement. At the present day it is used in Assyria for mortar.

V. 4.—Nimrod may have been the leader. The design of the tower was twofold; to give them a name, and to prevent their dispersion. Both designs were sinful. Pride originated the one—they wished a name, rebellion against the will of God, the other—for God intended that they should be dispersed, so that the earth might be re-peopled.

V. 5.—Speaking after the manner of men, the Lord came down.

V. 7.—In this plurality some would see a proof of the doctrine of the Trinity.

V. 8.—It is not necessary to suppose that each person, or even each tribe, spoke a language entirely different from the one of V. 1. Probably the one language was broken up into various dialects, each containing something in common.

V. 9. Their inability to understand one another compelled a separation. *Babel*—a word signifying confusion.

DOCTRINES.

1. No calamities, however great, can of themselves teach man wisdom. The lesson of the flood was lost.

2. Pride is very offensive in the sight of God. See the many passages which condemn this sin. Witness how Nebuchadnezzar's pride was humbled. And yet how many in their pride say, "Come and let us make us a name." "Is not this great Babylon which I have built." Let young people, when commencing life, not say, "How can I become noted?" but, "How can I glorify God?"

3. God's purposes shall be accomplished. All the efforts of the wicked to the contrary will not avail.

4. See a proof of the truth of the account of the confusion of tongues at Babel, in the fact that the differences existing among the various languages on the one hand, are not so great as to exhibit no resemblances, and on the other, are so great they cannot be accounted for by natural causes.

FOURTH SABBATH.

SUBJECT:—*The Covenant with Abram*—Gen. 15: 1-7.

The invading kings were defeated. Abraham was, perhaps, afraid that they would return with stronger forces to be revenged upon him. The precious promise of v. 1 is

given to encourage him. *Word of Jehovah*—a prophetic message. How the Lord spoke to Abraham is not recorded. Sometimes He revealed His purposes by means of visions—sometimes by dreams, sometimes by angels and prophets. He held very close and peculiarly intimate intercourse with "the father of the faithful, and the friend of God." What is the use of a shield? How can God become our shield? "Reward"—Why was Abraham to be rewarded? What was brave, and what was generous in his conduct? Are good and noble deeds sure of reward? At whose hand? How does God's reward compare with human rewards?

V. 2.—According to usage in these days, if A. had no child his chief confidential servant (his steward) would be his heir. One great reward he expected was a child in his old age. He could not see how the promise made in chap. 12 could be fulfilled, and his faith wavered.

V. 4.—Elielzer is not to be his heir. He would be himself yet blessed with a child. God strengthens him by a renewal of the precious promise.

V. 5-7.—Abraham exercises faith—accepts God's word—fears no longer. In this promise, Christ was held out to Abraham's view. Christ was the Seed, the Offspring of Abraham, in whom all nations should be blessed. Abraham believed God as promising Christ, and this made him a sharer in Christ's righteousness; it was counted to him for righteousness. See Rom. 4: 1-5. Here we are shown that Abraham was justified. If he was justified by works, he had something whereof to glory; but he had nothing whereof to glory before God; therefore his justification was by faith. It was of grace. See Rom. 4: 16, and Gal. 3: 14-16.

We may learn from this passage to see

1. That we need not fear if God is our protector. He is the true shield and the great Rewarder. See Psalm 27: 3, and 37: 7.

2. God's unspeakable gift, His exceeding great Reward, is the gift of His Son. Let us not rest until we receive Christ.

3. See the vital importance of faith. By it we receive the righteousness of Christ.

4. God's promises are sure to be fulfilled.

5. "Blessed be God that we are not left under the Covenant of works. For the more holy and perfect the law, the greater wrath would, in that case, come upon us." Let us follow Abraham's example, that our faith may be counted to us for righteousness. (Scott).

News of the Church.

Halifax Presbytery's Home Mission Report.

Again this printed Report, with lists of subscribers, is before us. It seems that, in some quarters, persons are at a loss to understand the distinction between this and the Synod's Home Mission Scheme; and yet the distinction is a very simple and very practical one. What is the object of the *Synod's Scheme*? It is simply this:—To aid, as far as possible, weak congregations anywhere within the bounds of the Synod's jurisdiction; *i. e.*, anywhere in New Brunswick, Nova Scotia, Cape Breton, Prince Edward Island or Newfoundland. The object of the *Presbytery's Scheme*, whose Report is before us, is to aid weak congregations within the bounds of the Presbytery of Halifax.

The Report is, on the whole, a very gratifying one. It shows what organization can do. Halifax is a small Presbytery, with only three self-sustaining congregations within its bounds, and two of these weak ones, so far as numbers are concerned; and yet it is hoped that this year there will be no money drawn from the Colonial Committee, and that Supplements will all be raised by the efforts of the Presbytery's Home Mission. The Report states:

"From St. Andrew's (Halifax), Truro and Musquodoboit congregations, however, a slight falling off is reported, while St. Matthew's and Richmond shew an increase. As yet St. Andrew's Church, St. John's, Newfoundland, has not co-operated in this Scheme, but we trust that this year we shall receive a helping hand extended to us across the waters by that congregation."

The "falling off," we are sure, will not have cause to be reported again, and as St. John's, Newfoundland, has been doing so well in other respects, we hope to find something done next year for this very praiseworthy Scheme.

As one looks over the lists, he is struck with the fact that sometimes the willing poor actually give more than the unwilling rich. For example, we have wealthy merchants whose subscriptions amount to just the same as poor men, such as warehousemen, coachmen, etc.

Domestic servants are found subscribing one-half as much as their wealthy mistresses. The poor do not give too much, but the rich give far too little. The following are the totals as contributed by the different congregations:—

St. Matthew's (together with special grant to Richmond from S. School).	\$573 79
St. Andrew's.....	91 30
Musquodoboit.....	44 12
Truro and adjoining stations.....	94 86
Richmond, N. W. Arm and Goodwood	48 06

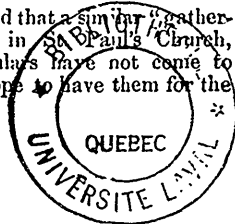
Total of Subscriptions.....\$852 13

We commend very highly the zeal of the Halifax Presbytery, and hope to find similar organizations flourishing in other Presbyteries.

Halifax Sabbath School Gathering

At 9 o'clock, on the morning of the first day of the year, the Church of Scotland schools in and around Halifax met in St. Matthew's Church, to hold their New Year's Gathering. It was an interesting meeting, and must have proved highly satisfactory to all concerned. The three ministers were present—Revs. Geo. M. Grant, John Campbell, and James F. Campbell, who severally, after praise and prayer, addressed the assembly of children in suitable and appropriate terms. Thereafter, prizes were awarded to those who had attended regularly during the year; and those who were deserving of special notice, on account of their diligence in school, were generally rewarded by the kindness of their teachers and friends. The Schools present were the Tower Road, St. Andrew's, St. Matthew's and the Grove School, Richmond. The infant classes were rewarded with little presents from Christmas Trees in the basement, and the proceedings terminated by a service of fruits and sweetmeats administered to all. The whole affair was of the most pleasant and delightful description, and every one, old and young, went to their homes happier from the sight of so many joyous children together on this happy New Year's day. There were nearly 700 children present, besides teachers and friends.

We understand that a similar "gathering" was held in St. Paul's Church, Truro. Particulars have not come to hand, but we hope to have them for the next issue.



Congregational Meeting and "Sociable" at the Grove Church, Richmond, N. S.

On the evening of the 2nd of January, this meeting was held in the new church. There was a tolerably good attendance, though not so many as we anticipated. After tea in the School-room, all adjourned to the church to hear addresses and transact business. The first to speak was the pastor, the Rev. James F. Campbell. He was followed by an address from the Rev. John Forrest, of St. John's U. P. Church: and he again by the Rev. John Campbell. The addresses were all of a practical turn; and the speakers urged strongly the co-operation of the members of the congregation with the pastor in all congregational work. It is hoped this good advice, given in such pointed and friendly terms, will not be forgotten.

Thereafter, the chair was taken by Mr. Creighton, Chairman of the Trustees, and the financial condition of the congregation considered. All matters about the congregation were found satisfactory, except one item;—there was a debt of \$150. After some conversation as to the best means of paying off this sum, a gentleman present (not a member, but a well-wisher of the congregation) volunteered to be one of twenty \$5 subscribers. Another friend, but not a member of the congregation, volunteered to represent *five* such subscribers. What congregation could stand this? Immediately the lists were filled, and at present the congregation stands only \$50 in debt! Now, won't some one of our wealthy Halifax merchants give us a cheque for the amount, and set Richmond free? Any of the three Halifax ministers will be delighted to be made the medium of forwarding the same to Richmond. Our three Halifax churches would then be *free of debt*.

Musquodoboit.

Previous to his departure from Musquodoboit and surrounding stations, the Rev. John McMillan was presented with a purse of thirty dollars, over and above the full payment of his salary, by his parishioners in the South School-house district.

The *Record* is more generally circu-

lated in this part of Mr. McMillan's former charge than in any other part of the church, so far as we know, with one exception. We are informed by a recent communication, that every family in the district, *with one exception*, will this year be in receipt of a copy. For *this state of matters*, we are indebted, we believe, largely to the efforts of our newly-appointed Agent, Mr. Spröt.

Our Church at Woodstock.

The pages of the *Monthly Record* have several times contained very gratifying intelligence of the progress of church affairs at Woodstock, since the arrival of the Rev. Mr. Begg. We have again the satisfaction of announcing that, within the last few weeks, the entire debt on the church has been paid off. St. Paul's is not only out of debt, but it offers free pews to all who desire to hear the Gospel preached. The church is extremely neat and comfortable; and we most heartily congratulate Mr. Begg and his people on the prosperous state of affairs to which their indefatigable exertions have brought them. To assist in clearing off the debt, the ladies of the congregation held a Soiree in Brown's Hall, by which they raised nearly \$200; and that amount was increased by subscription until the debt on the church and property was entirely cancelled. The town of Woodstock is but small, and St. Paul's congregation has never been large; greater exertions were therefore necessary in order to secure the gratifying state of matters referred to above. In a previous notice of this congregation, we had occasion to refer to the valuable assistance rendered by our friend Mr. McDonald. In the recent efforts to relieve the church of its debt, we believe he was again prime mover, and, by his untiring zeal and energy, contributed to the success arrived at. It is not often we find among our people men like Mr. McDonald; and the minister and congregation of St. Paul's are to be congratulated on having one among them who so cheerfully gives his time and energies to the promotion of the church's interest. We hope we may long be spared to see the fruits of his many exertions in the good cause.

The Sacrament of the Lord's Supper was recently dispensed in St. Paul's, for

the first time since Mr. Begg became pastor, and since the new church was opened. We hope Mr. Begg may succeed in obtaining the assistance of a few active members of session. Every well-wisher of the congregation should use his influence to induce qualified men to offer their services for the office of eldership. If three or four such men be forthcoming, a great impulse for good will be felt; and, with a fine new church out of debt, with the pews all free, and an active and united people, our church at Woodstock, under Mr. Begg's able pastorate, will take a prominent position among the Protestant Churches in that prosperous part of this Province.

**St. Andrew's Sabbath School,
Kingston, Ontario.**

We have much pleasure in laying before our readers the following Report of one of the largest Sabbath School within the bounds of the Synod of the Church of Scotland in Canada, which has been sent us for insertion:—

KINGSTON, 27th Nov., 1872.

The annual meeting of the Teachers of St. Andrew's Sabbath School was held in St. Andrew's Hall this evening. Rev. Prof. Mowat occupied the chair, and opened the meeting with devotional exercises.

The Secretary read the annual Report, which was as follows:—

KINGSTON, 27th Nov., 1872.

"Annual Report of the Sabbath School and Bible classes of St. Andrew's Church, Kingston, for the year ending this day:

Superintendent—Rev. Prof. Mowat.

Assistant do.—Geo. Davidson.

Secretary—Wm. G. Craig.

Treasurer—James Craig.

Librarians—John Craig and J. M. Kinghorn

The number of teachers on the roll is 21.

Teacher of Infant Class—Mrs. Harkness.

Teacher of young Ladies' Bible Class—Mrs. Mowat.

Teacher of young Mens' Bible Class—George Davidson.

Organist—Miss Shannon.

The school and classes meet every Lord's day, at 3 p. m., in St. Andrew's Hall. The number of scholars on the roll is 271: and the average attendance during the year was 126. During the same period, 24 have been admitted, and 16 have left.

A 1st of the scholars absent for two Sabbaths was made every alternate Sunday, and visited by the teachers. There are upwards of 400 volumes in the Library. Through the liberal donations of the Superintendent, this department has been rendered more attractive, interesting and instructive.

The course of lessons studied during the year, was from the first part of the scheme arranged by the late Rev. Dr. Machar.

The Juvenile Mission work performed during the year has been the support of two orphans in India, and a contribution to the Canadian school there.

The devotional exercises of the school have been much improved, and are more sincere and hearty, by the use of the excellent Mason & Hamlin Organ, the gift of the late E. H. Hardy, Esq.

Finally, the members of the Sabbath School have much reason for gratitude to Almighty God for His kind Providence in permitting them to meet, from Sabbath to Sabbath throughout the year, with such a degree of success. And may the Divine Teacher grant that not a few of both teachers and taught have been thereby profited in the things pertaining to their eternal welfare.

All which is respectfully submitted.

(Signed) W. G. CRAIG, *Sec'y.*

The Treasurer also read his Report, which showed that the total receipts during the year amounted to \$342.68, and the expenditure \$308.61, leaving a balance of \$34.07 to the credit of the school.

These reports having been sustained, and other business transacted, the meeting was closed with the Benediction.

THE "Weekly Offering" principle adopted in Truro at the invitation of Mr. McMillan, is working admirably. The lowest amount taken was \$15, while, on another occasion, the sum of \$20 was realized.

Intelligence.

New Work on Nova Scotia.

We see that Mr. Duncan Campbell, with whose literary merits the readers of the *Record* are somewhat acquainted, from his series of admirable sketches on Astronomy, has issued the prospectus of a History of our Province that he is now engaged in writing. Mr. Campbell was an author before coming to Nova Scotia, seven years ago; and, since his arrival here, no man has had better opportunities of becoming acquainted with the past history, the present condition, resources and prospects, of our Province. He is sure to give to the world a popular and readable, and, at the same time, a thoroughly-digested work on the subject. As he is publishing the work by subscription, only as many copies will be printed as are subscribed for beforehand. The names of subscribers will be received by booksellers in all parts of the Province, and delivery attended to accordingly. All who wish to possess a copy of the work should subscribe for it immediately.

Mr. Campbell intends to speak of the Province in its historical, mercantile, and industrial relations. As he is to bring his history down to 1870, and to give original sketches of prominent individuals, it is certain to have a freshness that histories seldom have. We hope to hear that the work is being widely circulated. The name of the publisher, John Lovell, of Montreal, is a sufficient guarantee for the excellence of all the externals of the book.

"Family Prayers."

This little Book of Devotion, published by the authority of the General Assembly of the Church of Scotland, is now to be had in Halifax. It is for sale at the British-American Book and Tract Depository. The price of the book is so small that no difficulty can arise on that score. The book itself meets a want very largely felt at the present day. Many men make the excuse, for example, in not having "family worship" in their homes, that they are not able to lead in prayer aloud. Here is just the book

which is needed for all such. All persons who can read, may, by the aid of this little manual of devotion, erect the "family altar" and pay their vows unto the Lord.

THE Home Church held special prayer throughout Scotland for the blessing of God on her missions. This season of "prayer and supplication" immediately preceded the Sunday appointed for the collection in aid of the Foreign or India Mission Scheme. No doubt thus joining faith and works, the church will not be denied a blessing.

PACIFIC COAST.—The progress of the Presbyterian Church in this region, during the past ecclesiastical year, has been very marked. Though the increase of population has been small, and many of the people scattered far and wide in small villages and farm-houses distant from places of worship, yet there has been an increase of nearly 5,000 church-members.

SOUTHERN PRESBYTERIAN CHURCH.—This Church now comprises thirteen States, and has nearly 1,000 ministers. Besides being exemplary in the grace of liberality, they are also active in Foreign Mission work, having missionaries located in China, Italy, Brazil and the Indian Territory.

GLASGOW.—The Elders' Association of the United Presbyterian Church have subscribed £5,000 in aid of church extension and evangelistic effort in that city. It is confidently expected that this sum will be vastly increased during winter.

EGYPT.—In Egypt, the Copts, descendants of the earliest Christian church in that land, now number 200,000. They hold the Bible in esteem, and are now accessible to missionaries. Evangelical effort among them is meeting with great favour. At Cairo, the members of a little church, though all of them poor, only eighty in number, gave \$350 last year for the support of the Gospel.

NORTH CAROLINA.—The Baptist Church in this State now claims 100,000 communicants, or one to twelve out of the entire population. This is more

than all the other denominations can show together. The coloured population are chiefly Baptists or Methodists. The Presbyterian Church in North Carolina numbers 14,264.

LABRADOR.—A missionary who has been engaged in evangelistic labour at Labrador, during the past summer, was wrecked off the coast of Newfoundland, whilst on his way home in a Newburyport fishing schooner. All aboard the vessel reached the shore in safety; and, after a week of suffering in the woods, were rescued by a schooner bound for Halifax.

ISLAND OF FORMOSA.—Wonderful openings for the spread of the Gospel are reported from this land. Both Canadian and English Presbyterian Missionary Societies are labouring assiduously, and everywhere the people seem most ready and willing to listen to the Gospel.

PARIS.—Open-air meetings have lately been held in districts of Paris, frequented by the wealthy classes. Pastors of three different denominations have conducted the services.

BEYROUT.—The Turkish Pasha, who was recently Governor of Beyrout, received a complaint from certain parties that the American Missionaries had decoyed a Greek girl away from her parents, and were about to marry her by force to a Protestant young man. The Pasha replied in the presence of a large company: "Tell your friends that this is not true. I have long known the American Missionaries, and they have never yet done such a thing, and never will do it. That is not their way of doing business. Believe me, they are upright men."

ROME.—Union prayer meetings are now being held in Rome, being well attended by the varied Christian denominations. The place where the meetings are held is often so crowded that it is difficult to obtain admission. The people listen with marked attention during all the exercises, and everywhere in Italy they seem waiting for the Gospel.

Family Reading.

New Year Counsel on Eternal Service to God.

BELOVED CHRISTIAN FRIENDS,—We have, through the Lord's goodness, been permitted to enter upon another year, and the minds of many amongst us will no doubt be occupied with plans for the future, and the various spheres of service in which, if our lives be spared, we shall be engaged. The welfare of our families, the prosperity of our business, our work and service for the Lord, may be considered the most important matters to be attended to; but, according to my judgment, the most important point to be attended to is this—*Above all things, see to it that your souls are happy in the Lord.* Other things may press upon you; the Lord's work, even, may have urgent claims upon your attention; but I deliberately repeat, it is of supreme and paramount importance that you should seek, above all other things, to have your souls truly happy in God Himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five-and-thirty years. For the first four years after my conversion I knew not its vast importance, but now, after much experience, I specially commend this point to the notice of my younger brethren and sisters in Christ. The secret of all true effectual service is,—joy in God, and having experimental acquaintance and fellowship with God Himself.

But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion in Him, as shall enable us to let go the things of this world as vain and worthless in comparison? I answer, This happiness is to be obtained through the study of the Holy Scriptures. God has therein revealed Himself unto us in the face of Jesus Christ.

In the Scriptures, by the power of the Holy Ghost, He makes Himself known unto our souls. Remember, it is not a god of our own thoughts, or our own imaginations, that we need to be acquainted with; but the God of the Bible,

—our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation He has made of Himself in His own most-precious Word.

The way in which we study this Word is a matter of the deepest moment. The very earliest portion of the day we can command should be devoted to meditation on the Scriptures. Our soul should feed upon the Word. We should read it—not for others, but for ourselves; all the promises, the encouragements, the warnings, the exhortations, the rebukes, should be taken home to our own bosoms. Especially let us remember, not to neglect any portion of the Bible: it should be read regularly through. To read favorite portions of the Scriptures, to the exclusion of other parts, is a habit to be avoided. The whole divine volume is inspired, and by degrees should be read regularly through. But to read the Bible thus is not enough; we must seek to become intimately and experimentally acquainted with Him whom the Scriptures reveal, with the blessed Jesus, who has given Himself to die in our room and stead. Oh, what an abiding, soul-satisfying portion do we possess in Him!

But another point here needs especially to be noticed: it is that we seek habitually to carry out what we know; to act up to the light that we have received, then more will assuredly be given. But if we fail to do this, our light will be turned into darkness. It is of the deepest moment that we walk with a sincere, honest, upright heart before the Lord. If evil be practised, or harbored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weakness will cleave to us, as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face, to say, "Here I am, blessed Lord; do with me as Thou wilt."

Then let us remember that we are his stewards. Our time, our health, our strength, our talents, our all, are his, and his alone. Let us seek to remember this, and carry it out this year, and then what happy Christians shall we all be! It is a divine principle, "To him that hath

shall more be given;" and as assuredly as we seek to make good use of that which is confided to us, more will be imparted. We shall be used of the Lord, and shall become increasingly happy in his own most blessed service. Brethren! we have only one life—one brief life; let us seek, with renewed purpose of heart, to consecrate that one life wholly to the Lord—day by day to live for God, and to serve Him with our body, soul, and spirit, which are his.

Let it be our unceasing prayer, that, as we grow *older*, we may not grow *older* in the ways of God. As we advance in years, let us not decline in spiritual power; but let us see it that an increase of spiritual vigour and energy be found in us, that our last days may be our best days.

Our holy faith does not consist in *talk-ing*. Reality, is what we want. Let us have *heart-work*; let us be genuine. Brethren! we should live so as to be missed—missed both in the Church and in the world, when we are removed. Oh, how rapidly is time hastening on! We should live in such a manner as that, if we were called hence, our dear brethren and sisters might feel our loss, and from their inmost souls exclaim, "Oh that such a one were in our midst again!" We ought to be missed even by the world. Worldly persons should be constrained to say of us, "If ever there was a Christian upon earth that man was one."

But to revert to the Scripture. In them, through the teaching of the Holy Ghost, we become acquainted with the character of God. Our eyes are divinely opened to see what a lovely Being God is! and this good, gracious, loving, heavenly Father is ours, our portion for time and for eternity; and our adorable Lord Jesus, who gave Himself for us, is that blessed One, to whose image and likeness we shall be conformed; and to serve Him should be our greatest joy and privilege as long as we remain on earth.

But then, when trial and affliction come; when God deals with us as though He were not the lovely, kind, and gracious Being presented to us in His Word, shall we murmur and despond? Ah! no. Beloved in Christ! let us trust our Heavenly Father; let

us, like little children, hang entirely on Him, reposing in the sweet assurance of his unchangeable, eternal love. Let us remember how He acted towards his saints of old, what his dealings were with them; let us remember ~~what is re-~~
~~member~~ what is recorded concerning their history; for now, as He has ever done, God will most surely act according to his Word.

This intimate experimental acquaintance with Him will make us truly happy. Nothing else will. If we are not happy Christians, there is something wrong. If we did not close the past year in a happy frame of spirit, the fault is ours, and ours alone.

In God our Father and the blessed Jesus our souls have a rich, divine, imperishable, eternal treasure. Let us enter into practical possession of these true riches; yea, let the remaining days of our earthly pilgrimage be spent in an ever-increasing, devoted, earnest consecration of our souls to Him.

MULLER.

Shepherds and their Flocks.

A mischief-breeding mistake is made, when pastors and their people fail to establish and maintain between each other a business-relation just as independent of the Spiritual, as it is possible to make it.

There is a feeling in many parishes that it is a gift by whatsoever any pastor may be profited by them, that a pastor earns nothing, and that in all things he is the beneficiary of the parish. Now, if a man is fit to preach he is worth wages, and they should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community who works harder for the money he receives than the faithful minister. There is no man in whose wages the community is interested—to whom regular wages that shall not cost him a thought, are so important. Of what possible use in a pulpit can any man be whose weeks are frittered away in mean cares and dirty economies? Every month, or every quarter day, every pastor should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then, without a sense of special

obligation to anybody, he can preach the truth with freedom, and prepare for his public ministrations without distraction. Nothing more cruel to a pastor or more disastrous to his work, than to force upon him a feeling of dependence upon the charities of his flock. The office of such a man does not rise in dignity above that of a court-fool. He is the creature of the popular whim, and a preacher without influence to those who do not respect him or his office sufficiently to pay him the wages due to a man who devotes his life to them. Mauliness cannot live in such a man, except it be in torture—a torture endured simply because there are those who depend upon the charities doled out to him.

Good, many pastors and preachers do not want gifts; they want wages. It is not a kindness to eke out insufficient salaries by donation parties and by benefactions from the richer members of a flock. It is not a merit, as they seem to regard it for parishes or individuals to do this. It is an acknowledgment of indebtedness which they are too mean to pay in a business way. The pastor needs it, and they owe it, but they take to themselves the credit of benefactors, and place him in an awkward and a false position.

The influence of the state of things upon the world that lies outside of the sphere of Christian belief and activity, is bad beyond calculation. We have had enough of the patronage of Christianity, by a half scoffing, half toleration world. If Christians do not sufficiently recognize the legitimacy of the pastor's calling to render him fully his just wages, and to assist him to maintain his manly independence before the world, they must not blame the world for looking upon him with a contempt that forbids approach and precludes influence. The world will be quite ready to take the pastor at the valuation of his friends, and the religion he teaches at the price its professors are willing to pay in a business way, for its ministry.—*Scribner's Monthly*.

WE understand that the Union Committee sat in the city of Montreal in December. A correspondent informs us that the difficulties have been got over, and that union will now go on.

Notice.

The following Supplements may be drawn for on February 1st, for the half-year then ending, from the Treasurer of the Synod's Home Mission, George P. Mitchell, Esq., Halifax, the Presbytery Certificates and receipts being at the same time forwarded:—

Tabusintac.....\$120 00
Black River and Red Bank..... 50 00

Pictou Presbytery, Treasurer for River John, Wallace and McLennan's Mountain..... 160 00
Rev. D. McCurdy..... 50 00
St. Andrew's, N. B..... 80 00
Na-hwaak and Stanley..... 80 00
Woodstock and Northampton..... 120 00

Extracted from the Minutes of the H. M. Board.

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

WIDOWS' AND ORPHANS' FUND.

The Treasurer hands us for publication the following list of subscriptions received by him on behalf of this fund. Any subscriptions received from other congregations throughout the Synod, will be acknowledged monthly as they come in:—

HALIFAX SUBSCRIPTIONS.—ST. MATTHEW'S CHURCH.

	Total Subscriptions.	Cash.	PAYABLE IN		Paid.
			1873.	1874.	
Sandford Fleming.....	\$500 00	\$500 00	.....	.....	\$500 00
William Sutherland.....	125 00	25 00	\$50 00	\$50 00	.....
Dr. Avery.....	100 00	100 00	.....	.....	100 00
James Thomson, Custos.....	100 00	100 00	.....	.....	100 00
James Goldie.....	100 00	100 00	.....	.....	100 00
G. P. Mitchell.....	100 00	50 00	50 00	.....	50 00
John Doull.....	100 00	50 00	50 00	.....	50 00
J. J. Bremner.....	100 00	40 00	30 00	30 00	40 00
W. H. Neal.....	100 00	35 00	35 00	30 00	35 00
D. Falconer.....	100 00	34 00	33 00	33 00	34 00
Sir Wm. Young.....	100 00	33 33	33 33	33 34	33 33
Hon. Alex. Keith.....	100 00	33 33	33 33	33 34	33 33
Adam Burns.....	100 00	30 00	20 00	40 00	30 00
Dr. Gordon.....	100 00	10 00	40 00	50 00	10 00
Rev. G. M. Grant.....	75 00	25 00	25 00	25 00	25 00
Mrs. Wm. Lawson.....	60 00	20 00	20 00	20 00	20 00
Cathcart Thomson.....	60 00	20 00	20 00	20 00	20 00
Edward Lawson.....	60 00	20 00	20 00	20 00	.....
W. A. Henry.....	60 00	20 00	20 00	20 00	.....
W. C. Menzies.....	60 00	20 00	20 00	20 00	20 00
John A. Sinclair.....	50 00	50 00	.....	.....	50 00
Professor Macdonald.....	50 00	.....	50 00	.....	.....
Wm. Montgomery.....	50 00	.....	25 00	25 00	.....
Mrs. Andrew Mitchell.....	40 00	13 00	13 00	14 00	13 00
Charles Ross.....	40 00	10 00	15 00	15 00	10 00
George Thomson.....	30 00	30 00	.....	.....	30 00
M. M. Lindsay.....	30 00	10 00	10 00	10 00	10 00
Samuel Noble.....	30 00	10 00	10 00	10 00	.....
George Maclean.....	30 00	10 00	10 00	10 00	.....
John U. Ross.....	25 00	.....	25 00	.....	.....
P. McPhee.....	24 00	8 00	8 00	8 00	.....
Mrs. Williamson.....	20 00	20 00	.....	.....	20 00
James Macdonald.....	20 00	20 00	.....	.....	20 00
A Friend.....	20 00	20 00	.....	.....	20 00
George Mitchell.....	20 00	6 67	6 67	6 66	6 67
W. A. Hesson.....	20 00	.....	20 00	.....	.....
Mrs. Hosterman.....	15 00	15 00	.....	.....	15 00
Mrs. Alex. Primrose.....	15 00	5 00	5 00	5 00	5 00
John Costley.....	15 00	5 00	5 00	5 00	.....
A. McDougall.....	15 00	5 00	5 00	5 00	.....
J. E. Hosterman.....	15 00	5 00	5 00	5 00	.....
James Kerr.....	12 00	4 00	4 00	4 00	4 00
John W. Watt.....	10 00	10 00	.....	.....	.....
John J. McKeil.....	6 00	2 00	2 00	2 00	.....
	\$2802 00	\$1524 33	\$728 33	\$549 34	1404 33

ST. ANDREW'S CHURCH.

	Total Sub- scriptions.	Cash.	PAYABLE IN 1873.	1874.	Paid.
John Gibson.....	\$100 00	\$100 00	.....	.....	\$100 00
Alex. McLeod.....	100 00	100 00	.....	.....	100 00
John Taylor (Elder).....	40 00	15 00	\$12 50	\$12 50	15 00
George Little.....	20 00	20 00	.....	.....	20 00
James Anderson.....	20 00	.....	10 00	10 00	.....
J. J. Scriven.....	20 00	.....	10 00	10 00	.....
Peter McNab.....	20 00	6 00	7 00	7 00	6 00
Philip Thompson.....	15 00	5 00	5 00	5 00	5 00
Jas. Thomson (Pleasant St.).....	15 00	5 00	5 00	5 00	5 00
Charles McQueen.....	15 00	5 00	5 00	5 00	5 00
John Herbin.....	12 00	4 00	4 00	4 00	.....
John Dilworth.....	12 00	4 00	4 00	4 00	4 00
A. G. Macdonald.....	10 00	10 00	.....	.....	10 00
Alex. Brim.....	9 00	3 00	3 00	3 00	3 00
Alex. Taylor.....	5 00	1 00	2 00	2 60	.....
J. Outram.....	3 00	1 00	1 00	1 00	.....
	<u>\$416 00</u>	<u>\$279 00</u>	<u>\$68 50</u>	<u>\$68 50</u>	<u>\$273 00</u>

SUMMARY.

St. Matthew's:

Received in cash	\$1,404 33	
Still to come in.....	120 00	
		<u>\$1,524 33</u>
Due at July 1st, 1873.....		728 33
Due at July 1st, 1874.....		549 34
		<u>1,277 67</u>
Total St. Matthew's.....		<u><u>\$2,802 00</u></u>

St. Andrew's:

Received in cash.....	\$273 00	
Still to come in.....	6 00	
		<u>\$279 00</u>
Due at July 1, 1873.....		68 50
Due at July 1, 1874.....		63 50
		<u>132 00</u>
Total St. Andrew's.....		<u><u>\$416 00</u></u>

Total Subscriptions:

St. Matthew's.....	\$2,802 00
St. Andrew's.....	416 00
	<u>\$3,218 00</u>

Amount collected in St. Matthew's.....	\$1,404 33
“ “ St. Andrew's.....	273 00
	<u>\$1,677 33</u>

HALIFAX, 30th Nov., 1872.

W. C. MENZIES, Treasurer.

N. B.—Any who have promised to contribute, or who intend to do so, and have not informed the Convener, will please forward their returns to the Treasurer as early as possible, in order that the Committee may be able to judge of the support the Scheme will receive in Halifax.

THE Scottish Hymnal, after having been used in Sunday School, Prayer meeting and Bible classes, was used for the first time in public worship in St. Andrews, Halifax, on the first Sunday of the present year. The Hymns are introduced merely to supplement the Psalms of David, not to supplant them.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Col. at Cape John cong.	\$10 00
" Roger's Hill cong.	22 96
Less Postage and P. O. order..	0 13
	\$32 83
Col. by Ladies at Albion Mines.	\$35 42
" " Westville.....	30 50
	65 92
Col. at Fredericton, per Revd. Dr. Brooke	30 00
Donation from a Member of W. Branch, E. R., cong., per Rev. A. Pollok...	1 00
Col. at McLellan's Mountain, per Rev. W. Stewart.....	17 11
Col. at Salt Springs, per Revd. Wm. McLellan.....	136 00
	\$282 86
	J. J. BREMNER, <i>Treas.</i>
HALIFAX, N. S., 3rd Jan., 1873.	
Collection in St. Andrew's Church, New Glasgow, in aid of Foreign Mission:	
Ma sh, by.....	\$5 35
Fraser's Mountain, by Miss McInnis..	14 10
Linnsev, by Miss J. Roy.....	6 10
Wen worth Grant, by Misses Maggie Grant and E. McLaur n.....	8 90
Big Cove and Mer-gomish, by Misses Marion Cameron and Janet Munro.	12 90
Anderson's stout. and Little Harbor, by Mr. James Wilson.....	2 48
N. Glasgow, Upper End, by Misses C. Beattie and Amelia Campbell....	40 42
N. Glasgow, Lower End, by Misses Fraser and Roy.....	37 80
Total.....	\$128 05
	A. POLLOK.

LAY ASSOCIATION.

West Branch, East River. Congregation:	
Hopewell and Island, col by C. Gray and Margaret A. Delaney.....	\$5 40
Hopewell and W. Branch, col. by Christy McLean.....	5 18
Big Brook and W. Branch, col. by Jane Dunbar and Isabella McKay.	4 46
Genegarry, M. River, col by Catherine Matheson and C. A. Campbell....	6 66
Total.....	\$21 70

D GRAY, *Secretary.*

HOPEWELL, 31st. Dec., 1872.

YOUNG MEN'S BURSARY FUND.

Received from Brackley Pt. Road Ch., P.E.I., per Rev. J. Moffat ...	\$4 70
Remitted to J. McLean (Student), Dalhousie College.....	50 00
	JAS. HISLOP, <i>Treas.</i>
PICTOU, Dec. 31st, 1872.	

SYNOD FUND

Received, too late for insertion in last No., from Joseph Hart, Esq., Baddeck, C. B. \$5.
ST. JOHN, N.B., Jan. 1st. G. J. CAIR.

PAYMENTS FOR "MONTHLY RECORD."

J. E. Hosterman, N. W. Arm	\$3 00
A. McKinnon, Baddeck, C. B.	1 00
Rev J. McMillan, for Musquodoboit...	16 00
G. McNeill, Chatham. N. B.	17 60
Rev. W. T. Wilkins, for Folly Mount.	5 00
Do. do., for A. Urquhart,	
Folly Village	0 60
Rev W. T. Wilkins, for Rev. J. Fraser,	
Chelsea.	0 63
A. Robertson, St. John, N. B.	19 53
Miss Margery McMillan, Boston	0 67
John J. Duff, Westville	15 50
Wm. McLeod, North River, Onslow...	5 00
Rev. W. Stewart, McLennan's Mount.	15 70
W. McLean, St. Andrew's, N. B.	4 50
Don. Stewart, Dalhousie, N. B.	10 00
J. Edwards, Fredericton, N. B.	21 00
Jas. Craig, Kingston, Ontario	5 00
A. Baille, 1st, New Annan	2 13
Thos A Fraser, Pugwash River.	3 00
W. B. Angus, Port Phil p	3 00
John McLennan, Middle River, C. B. .	2 50
Rev A. B. Dickie, Sheet Harbor... ..	0 60
John McKay, Millville	5 00
Alex. Cameron, Antigonish.....	1 00
Joseph Hart, Baddeck, C. B.	2 10
A. McBeath, St. Peter's Road, P.E.I. .	8 06
Hugh McLean, West River Station....	2 50
H. Sutherland, Sydney Mines, C. B. .	0 60
James A. Archibald, Bedford.....	0 60
<i>Halifax:</i> —Mrs T. Hosterman, \$1.20; W. Hill, 73 cts.; Sir W. Young, Mr. Cuthness, Rev. Prof. Currie, J. S. Cunnabell, W. Bickers, Mr. Emerson, 60 cts. each.	

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"MAYFLOWER" OFFICE, Jan 7, 1873.