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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVI.

FEBRUARY, 1870.

No. 2.

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

SYNOD'S HOME MISSION

In the *Record* of last October was a short article explaining the necessity of each Presbytery having a Home Mission organization, the money to be raised by collectors, and to be spent within the Presbytery. In connection with this, collecting schedules were sent to each Presbytery, and it is to be hoped that they have been distributed and used everywhere. Unless they are sent to every adherent, Ministers and Sessions do not fulfil their plain duty. To show the advantage of them, let us cite the instance of a country congregation,—Little River, Musquodoboit. Two years ago, the minister used all his eloquence in urging a church door collection for this object, and the next Sunday \$9 were put in the plates. The year after, he disregarded eloquence, but took the trouble of dividing the congregation into districts, and of sending two collectors to each, and \$37 were cheerfully given. He printed the lists with the names in the Presbytery's report, and this year, without the slightest additional trouble, \$50 have been subscribed. In 1868, Truro tried the plan of a church door collection for the same object, and got \$10. This year, schedules are used, and \$50 are at once the result. Surely every Presbytery will be able to report at next meeting of Synod that the schedules sent have been faithfully tried.

But while congregations may or may not assist a Presbytery Mission, it is altogether different with the object that heads this article. The Synod has always commanded that a collection be taken up for its Home Missions generally, by every congregation that owes it allegiance. Last year this duty was neglected by some. This is not the place to mention names, but at next Synod, it may have to be considered whether the Synod should recognize those who refuse to recognize it. The people may give as much or as little as their consciences bid them, but a public opportunity to give must be afforded them.

What is done with the money so raised? Well, the whole amount last year was only \$300; still, we would have done very badly without it. It assisted the Mission at River Inhabitants and Broad Cove, C. B.; it paid a Catechist for six months at Loch Lomond, and helped to pay for Mr. McDonald's missionary services in Pictou Presbytery; and this year it will be the means also of

supplementing the congregation of Dalhousie, N. B., and we hope one also in P. E. I. But full details are given in the annual reports. It is only necessary now to urge on all to do their duty in the matter, and to explain that the money is under the control of the Synod, and is allocated as equitably as possible, the most needy places having always the first claim.

The collection should be made as soon as possible that it may not conflict with the next scheme. Where there are no ministers, let the minister supplying on the first Sunday after this notice consult with the Session, and announce that it will be taken up whenever there is Divine service again.

We need not speak of the propriety of such a mission. A church that exists only for itself, that refuses to aid its weaker sisters in its own land, or that refuses to do anything to send the Gospel to the heathen, is self-condemned. It will not be blessed, for it refuses to bless. Such a congregation is no help, but a dishonour to a church. And almost as sad a sight is it when hundreds profess to collect for a Christian object, and the sum total of the effort is found to average a cent or two per head.

GEO. M. GRANT, *Convener Home Mission Board.*

MINUTES OF MEETINGS OF HOME MISSION BOARD.

HALIFAX, November 29 and 30.

LETTER addressed to the Colonial Committee was read, showing the disbursements of money for half-year ending 1st August, and that there was a balance in the Treasurer's hands of £6 18s. 4d. sterling.

A letter from Rev. Dr. Donald was read, calling attention to the necessity for a Missionary for Richmond and Woodstock. It was agreed to write the Colonial Committee again on the subject.

A letter from Rev. James W. Fraser, C. B., was read, asking assistance to the extent of \$200 to repair the West Bay Church, and enclosing a copy of the deed of the building. Rev. Mr. Campbell having given a statement of the circumstances of the case as they had come under his own observation, moved that \$100 be at once granted from the Synod's Home Mission Fund, and that the matter be again taken up at the next meeting of the Board in New Glasgow. Agreed.

The Board having had before it the extreme need for Gaelic ministers in the County of Pictou, and that there was no immediate prospect of receiving any from Scotland, agreed to respectfully suggest to the Presbytery of Pictou, the propriety of withdrawing their only Gaelic Missionary. Mr. Fraser, from River Inhabitants for six months, to labour in Pictou County, as in Cape Breton his services are confined to a comparatively small number of people, and at a cost to the Church of \$500 per annum, while large and self-sustaining congregations in Pictou are vacant.

The Secretary was instructed to insert in the *January Record* a list of the supplements for current half-year, with notice of the method of paying them.

The Board adjourned to meet in New Glasgow, on Wednesday, January 12th, 1870.

(Signed) GEO. McLEAN, *Sec'y.*

NEW GLASGOW, January 12, 1870.

Rev. Mr. Fraser's application on behalf of West Bay Church was again taken up, when, on motion of Mr. Pollok, it was agreed to ask from the Colonial Committee a grant of \$100 to make up the sum applied for.

Application from the Trustees of the Church in Dalhousie, N. B., was read, asking for supplement to Minister's salary. The application was endorsed by the Presbytery of Restigouche. It was resolved that £10 sterling be granted

from the Synod's Home Mission Fund for the half-year beginning 1st February, 1879.

Rev. Mr. Pollok was authorised to write to the Colonial Committee with reference to the specialities of the case of Rev. Mr. Gunn, of Broad Cove, Cape Breton.

The subject of the supplemented Congregations in Pietou Presbytery was deferred till after the next meeting of that Presbytery.

It was resolved that the Minutes of all meetings of the Board be sent for publication to the *Monthly Record*.

The Board adjourned to meet again on call of the Convener.

(Signed) Wm. THOS. WILKINS, Sec'y. *pro tem*.

NOTES OF PRESBYTERIAL EXAMINATIONS.

NEW ANTRIM CHURCH, Jan. 27, 1870.

At which time and place the Presbytery of Halifax met by appointment. Sederunt:—Rev. Geo. M. Grant, Moderator; Rev. Messrs. McMillan, pastor of the congregation, Thompson and Campbell.

After Divine Service by the Rev. John Campbell, the Presbytery was constituted by prayer by the Moderator, after which the Court proceeded with the business in hand—namely, the examination of the financial and spiritual condition of the congregation.

It was moved by Rev. J. R. Thompson, seconded by Rev. J. McMillan, and agreed to, that Rev. J. Campbell be appointed Clerk *pro tem*.

By statement from the Minister, it was found that he had service in this Church once every second Lord's day—that he had prayer meetings occasionally—and that as often as convenient, he is present at the Sunday-school, which is held every Lord's-day during the summer months—that he makes regular pastoral visitation—that family worship is not very general among the people, and that the communion is dispensed once a year, and baptism when required. The financial affairs of the congregation are managed by the trustees of Little River Church—this section not yet having a distinct organization. They contribute \$80 towards the Minister's stipend. This sum has been paid hitherto.

There are two Elders who form part of the Kirk Session of Little River: they have districts assigned to them; they visit the sick, and assist in the prayer-meetings. Collections are made for all the schemes of the Church. The Minister is agent for the *Monthly Record*. Six copies are taken in this section of the charge.

The Moderator then concluded by urging on the people their duty in supporting the *Record*, in augmenting the minister's stipend, and giving support to the schemes of the Church. Closed with prayer and the benediction.

JOHN CAMPBELL, Clerk *pro tem*.

ST. JOHN'S CHURCH, LITTLE RIVER,

MIDDLE MUSQUODOBOIT, January 27, 1870.

At which time and place the Presbytery of Halifax met by appointment, and after Divine Service by the Rev. John R. Thompson, was constituted by the Moderator. Sederunt:—Rev. Geo. M. Grant, Moderator; Rev. Messrs. McMillan, pastor of the congregation, Thompson, Wilkins, and Campbell.

The Minister states that he conducts Divine Service in this Church once every Lord's-day—that he conducts Divine Service once every second Lord's-day in South School-house—that he conducts a Bible-class, numbering between 50 and 60, on Monday evenings—a prayer meeting on Wednesday evenings, and a Young Men's meeting on Friday evenings.

There are six Elders, with two at New Antrim; they have a Clerk, and keep a register of Baptism, and a Communion Roll. On the Communion Roll there are 123 names. During 1869, there were twelve accessions, 4 removed by death, and 4 left the parish. Districts are assigned to the Elders. Elders visit once a year with the minister. There are three Sunday-schools—one at New Antrim, one at South School-house, and one in this Church, each superintended by an Elder. The S. Schools number as follows—Little River 102 scholars and 13 teachers; South School House, 60 scholars and 8 teachers; New Antrim, 22 scholars and 2 teachers. Elders assist at the prayer-meetings; attendance, 60 to 100. Most heads of families in this section of the charge uphold family worship. Collections are made for all the schemes of the Church.

There are five trustees, who hold the building in trust by deed of incorporation to the Church of Scotland; they meet regularly; they pay the sum of £100 towards the Minister's stipend. There are no arrears. There are a manse and glebe, on which there is a small debt. There are about 80 families, and about 25 copies of the *Monthly Record* are circulated. The Moderator concluded by impressing upon the congregation their duty in giving support to the *Monthly Record* as the organ of the Church, and to the ordinances of the gospel. Closed with prayer and the benediction.

JOHN CAMPBELL, Clerk *pro tem*.

MINUTES OF MIRAMICHI PRESBYTERY.

MANSE, CHATHAM, DEC. 15, 1869.

WHICH time and place the Presbytery of Miramichi met according to adjournment. Sedesunt:—Revds. Messrs. Wilson, McDonald, Robertson, and Mr. Henderson, elder.

Being constituted with prayer by the Moderator, Rev. Mr. Robertson, the Minutes of last meeting were read and sustained.

The Clerk read a letter from the Convener of the Home Mission Board, stating that the deficiency of £20 stg., in the supplement to Mr. Robertson, ordained Missionary to Tabusintac, would not be made up by the Board, that is to say: The Home Mission Board would not ask the Colonial Committee for a larger supplement than £50 stg. annually, which amount is £20 stg. less than the amount guaranteed Mr. Robertson by the Colonial Committee in his commission. Whereupon it was moved by Mr. Wilson, and agreed to, that in the meantime the Presbytery appropriate £10 stg. of the Admiralty Benefaction Reserve Fund to meet part of the deficiency, and to apply to the Home Mission Board for the other £10 stg.; failing which, to lay the whole case before the Colonial Committee in Scotland.

A letter was read from Mr. Roe, Secretary to Vice Admiral Wellesly, enquiring how much would be required by the Committee of Management of Grant of Rents of Portage Island to meet the claim of engagements entered into by them with the Minister and Teachers of Burnt Church District; for the Lords Commissioners of the Admiralty had resolved that in future no more grants of Admiralty money were to be applied for Colonial Education.

The following was the reply sent to the Admiralty, through A. K. McDougal, Esq., Oak Point: "That two years salary were required for the Minister, and one year for each of the teachers. The Presbytery further would remind their Lordships that the grant of rents of Portage Island for the purposes of education and religion in Burnt Church, was not, fairly speaking, giving Admiralty money for these purposes, but rather the carrying out of an agreement entered into between the Admiralty and the Fishermen at the time of transfer of the Islands from the Provincial Government to the Lords Com-

missioners of the Admiralty for Naval purposes only; and therefore the Presbytery sincerely hoped their Lordships would re-consider their decision, and continue for this year, at least, the grant of rents for the above benevolent purposes."

Mr. Robertson made application for a certificate to enable him to draw on the Home Mission Board for his half yearly supplement from the Colonial Committee, and also another certificate to enable him to draw on the Home Mission Fund for deficit of £10 stg.

The Presbytery adjourned to meet on the first Wednesday in June.
Closed with prayer.

W. M. WILSON, *Pby. Clerk.*

P.S.—Since the meeting of Presbytery, the Clerk has received from Mr. McDougal, Oak Point, a copy of a letter from Mr. Roe, Secretary to Admiral Wellesly, which is as follows:—

"I beg to acknowledge the receipt of your letter of the 12th ultimo, and in reply, I am directed by Vice Admiral Wellesly to acquaint you that the Lords Commissioners of the Admiralty having directed all the rents hereafter received for the Naval Reserves on Portage Island to be paid in as Extra Naval Receipt, he would wish me to remit the same to the Naval Storekeeper at Halifax, instead of dividing them amongst the persons who have heretofore received them."

THE LORD'S SUPPER NOT SIMPLY A COMMEMORATIVE ORDINANCE.

AT the period of the Reformation, not only had the doctrines of *grace* to be restored, but that of the Sacraments also. The Church of Rome had held the Sacraments to be meritorious in their efficacy by the operation of the priest, no matter how unworthy the person, the performer, or the receiver. Baptism washed away all sin as by a magical virtue. The Lord's Supper, by a transubstantiation, made the communicants who corporally partook, a member of Christ's body. Nothing more than the reception of the consecrated wafer was required, and the result followed. In this way the Indians of South America were converted at once. Now the Reformed Church, in opposition to this, taught that the Sacraments were but signs and seals of grace, and channels through which Christ communicates blessings to the souls of the faithful, and that their virtue does not depend on priest or minister, but in the blessing of God and the work of His Spirit in the heart of the receiver. Accordingly, the disposition or state of mind of the communicant is of vital consequence. Now, in quitting one error, people very often go to the other extreme, and so was it with the Sacraments. These began in time to be regarded as nothing more than decent badges, mere professions of regard, and silent forms. The Lord's Supper was an ordinance to commemorate an event whose celebration has no particular influence on our principles or practice any more than what naturally flows from the event remembered—that just as remembering the battle of Waterloo or the accession of Queen Victoria excites our joy, so are our grief and reverence excited at commemorating Christ's death.

Now, that in the Lord's Supper there is a remembrance of Christ's death, is admitted. "Do this in remembrance of me," He Himself said. We call to recollection a departed friend; His services and sufferings, what He did and how He died, all are remembered silently and gratefully. This view is perfectly scriptural, so far as it goes, *but, then, it goes not far enough.* Commemoration is one thing, communion is another; and we not only in that ordinance remember a departed friend, but commune with a living Head, and the following

passage fully warrants this view. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? (1 Cor. x. 16.) That the reference is to the Supper will not be denied, and then a participating in the benefits of Christ's body and blood is implied as the very meaning of the ordinance. But this view rests not on a single passage. The sacrifices of the heathen, to which the Apostle calls attention, warrant it. "Know ye not that they who partake of the idol's feast, eat and drink with the gods?" Yes, every idolater feasted with his god; and by first pouring out a libation, and then partaking himself, is said to have drunk the cup of devils. Accordingly, the worshipper of Kali imbibed his fierce spirit, of Mahme his contemplative one. Thus every idolater communed with his god and imbibed his spirit. So the Christian worshipper, in eating and drinking at Christ's table, communes with Christ and receives his spirit, and is thus prepared to do service for him. So far for the illustration 18-21.

Now, that there is such a thing as fellowship (*i. e.* communion) with Christ in His death, we must believe, (see Phil. iii. 10); and as this is His own ordinance, He can render it the medium of communicating grace; and that He does, we must infer from the manner the Scriptures speak. Thus, when we read of one in his banqueting house with great delight, and experiencing His fruit to be sweet to his taste,—of the strong desire of another to partake, and of a third taking the cup into his hand and expressing thankfulness, we must regard this ordinance as conferring enjoyment and nourishment. But the idea of nourishment and enjoyment goes beyond commemoration, and is involved in communion; hence communion it must be, and this is the view of our Shorter Catechism in question 96, and that of Christian believers in every age. Two things follow from this view of the Supper as essentially a communion—a communion with Christ and with His people (see v. 17), so that it is rendered a nourishing ordinance, and one of which the believer may not without injury defraud himself; and, secondly, a spiritual and believing mind is requisite to its right participation. H.

NOTES OF A TOUR IN CHINA.

THE following notes are sent to us by the Rev. Chas. M. Grant, from the *Christian Intelligencer* of Calcutta, to which a friend of his, the Secretary of the Church Missionary Society, had contributed them. They ought to be especially interesting to us in America now, as, on account of the Pacific Railroad and the demand for Chinese labour in the Southern and Western States, the Chinese problem will probably be the next great one for the Great Republic to grapple with. We propose to give extracts from the "Notes" from time to time as we can spare room. The writer arrives at Hong-Kong, and speaks of the Chinese as follows:—

"With regard to the *people* of China, our general impression was formed at our introduction to them, and strengthened by our intercourse. No one can help feeling that they are a fine, manly, intelligent, open-hearted, industrious race. Here in Calcutta they contrast favourably in these respects with the natives of India; but the *cream* of the race is only to be seen in China itself. Perhaps in the matter of mental acuteness they are inferior to Bengalees; but they are infinitely more practical and business-like. You feel, in fact, in dealing with the Chinese, that there is no *humbug* about them: you don't feel this dealing with the people of India. Let no one think we love India and its people less for what we have seen in China. By no means; they have got many good points which the Chinese have not got, as will appear hereafter.

“ It is altogether a mistake to suppose the Chinese are deficient in physical courage. This idea has doubtless got abroad from the poltroonly way in which they have demeaned themselves when contending with European forces. But all the world knows that the bravest race on earth is nothing without discipline, weapons, and good leading. The native troops were woefully deficient in all these respects, and so they generally turned their backs on the ‘white-faced devils,’ as they termed our English soldiers. But experience has shewn that the same men, well trained, equipped, and led, will fight like tigers, and storm a breastwork or walk up to the cannon’s mouth, with the utmost coolness and pluck.

“ There is an immense difference between the Chinese and the ‘mild Hindoo’ in this respect; and Europeans in China know it full well. In India a young ‘griff’ too often thinks it a glorious thing to kick and cuff the ‘niggers’ that serve him. He can do it with impunity, for the poor cringing wretch will only turn upon him with his folded hands imploring mercy. But let not the ‘griff’ try that on in China. If he do—why the chances are, he will have a *striking* proof that the Chinese is a *man*, and not a coward. We heard one amusing case of the kind. A certain young gentleman was assaying to belabour his ‘boy,’ when, lo and behold! the boy coolly took off his jacket, and said, ‘Stop a bit, master: I am quite ready to fight you;’ and fight him he did; and if we remember rightly, the master did *not* remain ‘master of the field.’

“ It is no unusual thing to meet with Englishmen, Frenchmen, and Americans who firmly believe that it is the destiny of China to become a leading, if not a dominant, nation of the earth. ‘Yes,’ said two such prophets in our hearing, ‘the day will probably come when some Chinese Napoleon will lead his terrible legions to victory and conquest among the distant nations of Europe.’ It may be so, who knows? but not, we trust and believe, in *our* day. We would fain hope that a far brighter and more glorious day is in store for both China and Europe,—the day in which the Prince of Peace shall assert his sway, and, binding all nations to Himself with the cords of faith and love, shall reign over a willing people, from the rising of the sun unto the going down of the same. Even now may be seen in China faint traces of the approach of that day. This will appear when we come to speak of the work of Missions in that land.

“ Our stay was too short to give us any entrance into the language of the Celestials, but one linguistic puzzle we solved,—the meaning of the phrase ‘pigeon English!’ The term had its origin in China. It is the kind of English used by the natives in Hong-Kong and at the free ports of China. The Chinese language being so difficult to learn, and the dialects being so very numerous, none but Missionaries and Government officials ever dream of attempting the vernacular. In this way it has come to pass that an odd kind of *patois* is used in all business transactions. The words are chiefly English, interspersed with a number of common Chinese terms. But such a hash do the Chinese make of the English, that none but the initiated could readily understand them. Their difficulty in pronouncing our language is immense. As a specimen, take the word ‘business.’ The nearest approach they can make to it is ‘pigeon,’ hence the term ‘pigeon (or business) English.’ If they attempt to speak of the Bishop, they forthwith talk about ‘Pea-soup.’ But they have invented for themselves a far more becoming, if a less savoury definition for his lordship. It is their habit to describe the chief of a department, or the best of any number of objects, as ‘number one.’ Accordingly they call the General in command ‘number one fighting-pigeon (business) man;’ but the Bishop is spoken of as ‘number one heaven-pigeon-man.’

“ Although Hong-Kong itself is a charming and picturesque spot, its Chinese population is of a somewhat exceptional character. Hardly a specimen of a really high-born Chinaman is to be found in the colony. The majority of the people are of the lowest stamp, and are collected from all parts of the country.

Of the more respectable class—the merchants and tradesmen—many have been attracted by the prospects of gain; many more have had ‘urgent private reasons’ for quitting Chinese territory; a residence in a British colony has shielded them from the importunities of creditors or the pursuit of justice. What is said of David’s Adullamites would apply to thousands in Hong-Kong.—Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him.’

“Under these circumstances, it will hardly be imagined that a high standard of morality prevails in the colony. Crime prevails to an amazing extent, and the local Government has been sorely hampered in dealing with its vicious subjects. The difficulty was to find jail-room for the criminals. Two or three spacious prisons were built; but these were rapidly filled; still the prisoners multiplied. What was to be done? Besides the difficulty of securing and punishing the offenders, there was a grave objection against the outlay involved in their support. Only a small proportion could be employed on the public works, whilst thousands of idle criminals were hanging as a dead weight on the finances of the colony. A bright idea suggested itself; the authorities resolved upon a plan, which, whilst it relieved the colony of its burden, at the same time freed it of the vicious element. Every convict was branded on the ear, and then deported to the mainland with the assurance that, if they returned again to the colony, they should be severely dealt with. It was a dear-bought freedom, for no sooner had the poor wretches set their feet on Chinese ground than their brand betrayed them. It was known they had been criminals, that was enough—off went their heads, and so the matter ended.

“The Chinese are wonderfully expert at chopping off heads. A gentleman described to us a scene of which he had been a witness. During the rebellion in the Canton province, two hundred and eighty rebels were caught. The chances were, that quite half of them had been peaceable subjects; but that did not matter, so many heads had to be cut off as a warning to the refractory. Our friend went to the spot. There were twelve executioners, each holding a shining sword in his hand. The prisoners were divided into twelve groups. All were awaiting the arrival of a Mandarin, whose order was to be the signal for the execution. His Excellency shortly arrived; a list of the prisoners was placed in his hand. He quietly asked, ‘Is all ready?’—‘Yes.’—‘Then go to work.’ The poor creatures had been all this while standing with their heads inclined forward. None flinched—none spoke; each of the twelve swordsmen deliberately walking along his line of convicts, and at a blow severed head after head. Our friend had been curious enough to time the proceeding; he found that, from the arrival of the Mandarin to the fall of the last head, only *twelve minutes and a half* had elapsed.

“The Chinese have a perfect rage for gambling. Go where you will, you see crowds of people thus employed. Hoary-headed men, and little children who can hardly run, may be seen tossing the dice. Many a man, after losing all his money, will barter his clothing to the last rag, and then strip his wife, his children, his house, and leave himself literally naked and destitute in the world. In some provinces the Chinese Government have put down this vice with a strong hand. They have made the keeping of a gaming-house a capital crime, for which the keeper must surrender his head.

“It is a curious fact that the Government of Hong-Kong adopted the opposite expedient of legalising gaming-houses. Every such house had to be licensed, and penalties were only enforced in the case of those who encouraged gambling without a license. We believe the home Government has disallowed this most questionable enactment. So much the better; for, whilst it existed, it was a sin and a reproach.

“One morning a somewhat amusing incident occurred at the Bishop’s Palace. Several of his Lordship’s servants were caught by the police in the act

of gambling. Now, this turned the Palace into an illegal gambling-house, and not a little merriment was occasioned at the breakfast-table by a suggestion that his Lordship might probably be *handed up* for a transgression of the Statute. The Bishop, however, went *scot-free*: his attendants *got their due*.

"If the morals of the Chinese are bad, we greatly fear the tone of European society in China is not much better. There is no doubt that a frightful amount of immorality prevails amongst the foreign residents. The great mercantile houses are crowded with young men; not one in a hundred of whom is married. Indeed, it has been, it seems, the policy of the principals of those firms to discountenance marriage. In one leading firm, until lately, a married man was positively disqualified for the position of a partner. The consequence is, that licentiousness runs rampant. What India was in that respect fifty years ago—that China now is. Perhaps its state is even worse; for the *codon* of caste, which, to a great extent, secures the women of India, is lacking in China; and everywhere the facilities for vicious indulgence are fearfully great. Many a young man arrives in China with some sense of religion, with a hallowed recollection of home influences; he finds himself set down in a vortex of iniquity and corruption; he resists the bad influences for a while; but, alas! in the majority of cases, the utter absence of Christian sympathy, together with ceaseless solicitations to evil and abounding examples of vice, prove too much for him; he succumbs to the prevailing tone; he lays aside his Bible, and abandons prayer; and too often lapses into positive infidelity.

"There is too much reason to fear that *commercial morality* is at a very low ebb in China. This has much to do with the social tone. Men who cannot afford to keep a conscience in matters of business, come to be wonderfully callous about their conduct in general. Far be it from us to say that men of honour and Christian principles are not to be met with in China. There are such, and not a few. But these are the very men who testify, with sorrow and shame, to the absence of principle and to the prevalence of chicanery and dishonesty in the transaction of business. The truth is, many men are determined, by hook or crook, to be rich, and, in order to reach that goal, they override all considerations of righteousness, truth, and justice. Of all such is that saying of the wise man justified,—'He that hasteth to be rich, shall not be innocent.'

"There can be little doubt that a tender conscience would be afflicted by the effects of the opium trade. That the introduction of this drug to China has been *productive of a large amount of misery and suffering*, cannot for a moment be disputed. And the evil is growing, and how far the opium-smoking mania will extend no one can tell. In every part of China you meet with poor, emaciated, attenuated forms of humanity, with sunken eyes, and faces on which dejection and wretchedness are visibly inscribed. These are the victims of opium. Smoke they must or they die, yet they die if they smoke. A confirmed drunkard may be cured; a confirmed opium-smoker remains such until death. In weighing the relative bad effects of drink and opium, this feature, and one or two others, would seem to turn the scale against the latter. Probably it is the worst evil of the two; still, having said thus much, we cannot help expressing an opinion, that the horrors of the opium traffic have been made a little too much of. From what we know and have seen of the ravages of alcohol in England, we should be disposed to set down opium as, comparatively, a *very mild foe*. The harrowing and revolting scenes which meet you in the large cities of England never greet you in China. The proportion of opium-eaters, we should say, is small as compared with the confirmed drunkards of the United Kingdom; and the collateral effects of opium are not nearly so terrible as those of drink. The drunkard is often a savage and a brute; the opium-eater is harmless and self-satisfied in the extreme. Still, both vices are bitterly to be deplored; and when a Christian reflects upon the serious barrier which each interposes to the reception of the Gospel of Christ, and the certain ruin of both

body and soul in which each involves myriads of victims, he cannot but shrink from the idea of contributing, in however remote a degree, to the prevalence of such deadly evils.

“As some delay took place in the departure of the Bishop whom we were to accompany on his first visitation of his Diocese, we were enabled in the interval to visit Canton and Macao. Very curious it is to see the long, narrow streets of the native cities; they are sometimes a mile in length, but never more than six or eight feet in width. There are no carriages or carts in China Proper; all except the wealthy classes walk, and these ride in sedan chairs. Every other house seems to be a shop, and the long, pendant gorgeous sign-boards, stretching down both sides of the narrow streets, give a grotesque and picturesque aspect to the scene. At no distant date it was all but impossible for a foreigner to make his way along those streets. He was sure to be pushed and jolted and ridiculed, whilst at every turn he heard the cry—‘There goes the white devil.’ All that has passed away; he may now go where he likes without let or hindrance, and he is always sure of respectful treatment. The Chinese have learnt our power in war; and they have also learnt by friendly intercourse, that we are not quite the ‘barbarians’ they once took us to be.

“During our stay in Canton we had some refreshing intercourse with the Missionaries labouring there. There is no Church of England Mission in the city. The Church Missionary Society has got two European and one Native Missionary at Hong-Kong. Canton had already been well occupied by other Societies; and it is the policy of the C. M. S. not to enter into another man’s line of things. Wesleyan, Independent, Baptist, and Presbyterian Missionaries are carrying on their great work in the city, with singleness of aim and charity of heart. They have their reward: none of them can rejoice over a large body of converts, but they feel that they are doing the Lord’s work, and preparing for his future triumph. That is a striking utterance as applied to Christ—‘His reward is with him and his work before him.’ Isaiah xl. 10. This furnishes the right cue to the Missionary. The great Master worked very hard with very small results; yet *His reward was ever with Him*. ‘My meat and drink is to do the will of Him that sent me, and to finish His work.’ It is altogether a mistake to represent Christ’s work on earth as one of unbroken sorrow. He had many sweet seasons of abounding joy and hallowed satisfaction. He knew the luxury of doing good—the blessedness of fulfilling the Divine purposes. Full oft did He ‘rejoice in spirit’ as with a worn-out body and exhausted energies He reflected—‘I am doing the work, O Father, which Thou gavest me to do.’ How loath are we to learn that to toil for Christ is our recompense—to suffer for Him, our reward.

“One of the most striking aspects of Mission work in China is the facility for proclaiming the Word to the people. In India the chief difficulty with the Missionary is to get the people to come and hear. In China, the people hardly need solicitation and inducement. No doubt the presence of caste in India, and its absence in China, has something to do with the contrast indicated. But this does not fully explain the phenomenon. We can understand the negligence of the people of India to the Gospel message; it is owing to indifference or contempt, or both combined; but we can hardly tell how it is the Chinese flock in such crowds to hear the Word, when their indifference to it is certainly not less than that of the people of this land. It may be, that the Gospel is *newer* to them than to the Hindoos, and that they have a more inquisitive turn of mind. Be that as it may, it is still a very interesting and encouraging fact that the Chinese Missionary is always sure of an audience.

“Open-air preaching is not carried on in China. The readiness of the people to frequent the preaching chapels does away with that necessity.—Preaching is always more satisfactory and more telling under a roof than in the street. The Missionaries plant their chapels in the most crowded thoroughfares.

Those buildings far outstrip any thing of the kind we have in India. They are substantial and commodious erections, well-furnished with benches or chairs, and (some of them) capable of seating a thousand persons. It was our good fortune to be present on one occasion when the best preacher in Canton delivered the Message. We walked down with Mr. P—— to the chapel, at noon—that is the usual hour for preaching. The doors were thrown open, and the missionary had hardly reached his platform when the people began to flock in. In a very short time several hundreds of hearers had come together. They were of all classes—merchants, students, tradesmen, labourers—all were promiscuously gathered together. All had evidently come with the object of hearing. Every eye was fixed on the preacher. Now and then a question was asked or an objection made, but all in perfect good temper and order. The bright, intelligent, eager looks of most showed how well they understood the address, and that they felt some interest in it. The preaching went on for nearly an hour. All did not stay to the close, but many did. Upon the whole, we could not help wishing that such congregations could be gathered in India. Still 'it is not all gold that glitters;' nobody could look on the upturned faces of those listeners without a painful conviction that they do not *feel* the truth. You do not need to be a physiognomist to catch at a glance the *Athenian* aspect of the Chinese mind; you see they enjoy hearing some new or strange thing, but have little or no idea of personal concern in it. Herein comes out a great contrast between the people of India and China. The Chinese is all but destitute of the *religious instinct*; he is emphatically 'of the earth earthly, and only minds earthly things.' The Hindoo is a religious animal. He has thoughts and aspirations after something *unearthly*. The Chinese are, in this respect, the *French* of Asiatic races. They are *Gallio*; and 'care for none of these things.' In this aspect the Chinese Missionary is at a disadvantage with his Indian brother.

"The Chinese have their gods truly, but small is the reverence they bestow upon them. The Missionary may poke them with his stick, or revile them with his tongue—it is all viewed as a capital joke; and roars of laughter will often follow some such an attack on their deities. Sometimes they deal with their gods in a very cavalier style. In time of drought, they will supplicate the gods for rain; should no rain be vouchsafed, they adopt a very practical mode of bringing their godships to their senses. They will remove them from the shelter of the temple, and, placing them in the blaze of the scorching sun, say, 'Now you stand there and see how pleasant it is for us to be enduring this parching drought.'

"An old Missionary told us another curious story of the kind. A Chinese of some influence had a sick son. He made costly offerings to a certain god with a view to his child's recovery. All was in vain—the child died. Hereupon the father filed a bill in court, charging the god with a breach of contract. The case was duly tried. The idol was brought into court. The father pleaded that he had done everything that the ritual required of him in order to propitiate the deity; but, through some strange perversity or inability, the god had failed to perform his part of the contract. The poor god had no way of rebutting the evidence. Judgment was accordingly given against him, and he was forthwith expelled the province."

M. RENAN'S "LIFE OF JESUS."

Not a few readers of the *Monthly Record* are doubtless aware of the work from the pen of M. Renan, entitled "The Life of Jesus." As a history of our Lord's life, no Christian will maintain that it is complete, ungarbled, or free from the charge of "setting forth strange doctrines." The simple fact of its regarding Jesus as a mere, though great and divine, man, is sufficient reason why it should be numbered amongst the radically heterodox of books. And

yet because there are diffused throughout it, beauty, earnestness, religious feeling, and learning, no candid theologian can set it aside without a peculiar degree of admiration not unmixed with pity for the author, and a fervent love of the intrinsic, even as the world goes, excellence of the subject. What Prof. Renan has been to France in this rationalistic bearing, such has Dr. Strauss been to Germany, and Prof. Seely to England. Of all this milder form of the rationalistic school, Strauss has undoubtedly been the most radically destructive, as he endeavours to resolve our four gospels into mere myths; as containing germs of truth, but surrounded with mist and fable as the early history of Rome. Nevertheless, from this infidel and negative school, we orthodox Christians do not lose a great deal. Their works show (1) to the unbelieving world that Jesus' morality was more than human; that no ordinary man could have originated and propagated such a glorious conception; and that, from its adaptability to the human constitution and wants, Christianity is destined to eventually overspread the earth as "the waters cover the sea." And (2) their histories prove to us how utterly absurd it is to consider our Saviour other than divine—other than "the word, the truth, and the life," in short, other than the Son of God.

M. Renan's views of the Gospel may be summarily presented as follows: The original writings of Matthew and Mark contained the substance of our Lord's discourses and *anecdotes*, as collected from notes taken on the spot. Matthew's gospel at first consisted only of discourses, and the rest was added by a later hand; but Mark's gospel originally consisted only of anecdotes, and the rest in like manner was added by a later writer. Luke having both gospels before his eyes, acted the part of a harmonist. What he considered inconsistent with his own views and the harmony of the record, he rejected; and what appeared to him deficient, he supplied. Luke, he thinks, wrote his gospel about the year 75, and John, if he at all wrote the record bearing his name, toward the end of the first century. He accuses "the beloved disciple" of misrepresentations which are in reality more injurious to the critic than to the author.

It is not my purpose to bring forward an extended view of Renan's treatment of the historic books of the New Testament, which, if the reader is curious enough to desire, can be found in the Introduction to his work. Nor is it my object to answer the futile objections he raises against some of the details which have been so ably answered by many of our leading divines. I shall content myself with saying a few words on the views already represented, and then proceed to make a few choice quotations from the body of the work.

How can Luke be regarded as a harmoniser of the other two synoptic gospels when his work is incomplete in itself, and carries evidence of its having been an entirely separate production? His gospel contains incidents which neither that of Matthew nor Mark contains; as the circumcision of Jesus, his frequenting the passovers at Jerusalem; and he omits some very important parts of the other gospels, as chap. xxv., much of chap. xiii., and chap. xv. of Matthew. It is evident, then, that Luke had access to documentary or oral matter, or both, to which the others had not access. It is also evident that his gospel was written before the destruction of Jerusalem; for, to advert to no other circumstances, it contains Christ's predictions of that event, and warning to His disciples upon which they acted, all of which are unaccountable upon any other supposition. The general tendency of the strictures on John's gospel and on himself as the author, has quite an opposite effect to that intended by the critic. They are calculated to engender ridicule rather than any serious consideration: as who could think seriously of the charge alleged against John, that he, "in his old age, having read the gospel narratives, was hurt at seeing that there was not accorded to him a sufficiently high place in the history of Christ; that then he commenced to dictate a number of things which he knew better than the rest, with the intention of shewing that in many instances, in which

only Peter was spoken of, he had figured with him and even before him?" Being somewhat curious to ascertain when these instances occurred, we instinctively look up the references, and, amongst the most important, discover that John and Peter, in running to the sepulchre, "that other disciple did outrun Peter."! But, Monsieur Renan, *who* went in first? and who records the fact?

Since Renan considers our Saviour a mere man, he necessarily rejects His miracles, wrought in attestation of His Divine commission. But upon what ground does he do so? Simply, he says, because "a miracle up to this time has not been proved." In replying to the objection, it is well to bear in mind, (1), It is highly probable that God has destined a future state of existence for his human creation; and, (2), It is highly probable that he should acquaint them with it. Now, by what other means could a revelation be so effectually communicated as by interrupting, at a certain time and in a certain place, the established order of nature? Could indeed a revelation be at all made without an interposition of the Almighty's power, manifesting itself in producing a cessation of those very laws He himself formerly set in operation? How reasonable it is to suppose that He, in order to reveal to men the great truths respecting Himself and man's destiny, should, in His beneficent wisdom, put forth His arm to raise the dead to life, to give sight to the blind, and cause the deaf to hear. Miracles would strike home to the conviction, and in appealing to men our Lord employed no other absolute means to attest His divine mission. "If I do the works of my Father, why do ye not believe me?" For observe: A lowly Galilean, a poor carpenter, appears on the stage of time. His parents, brothers, sisters, and kinsmen, are known, but simply as ordinary honest tradespeople. He calls around him a few disciples, humble fishermen. He commences teaching a new and strange doctrine. He emphatically declares himself to be "the way, the truth, the life," ever and anon asserts his divine Sonship, and the great work God, his father, has given him to do. He professes to have a perfect knowledge of a future state, and predicts the happy condition of the righteous and the wretchedness of the lost. Hearing of such an one, we should be inclined to ask his credentials, and seek some positive supernatural sign ere we reposed implicit confidence in him. It is true his fervour, eloquence, and winning manners might captivate many, but the rigour and heart-searching character of his morality was calculated to retain but few. Moreover, he employed none of the adventitious resources which religious reformers before and since his time employed. Mahomet was of noble birth; a rich marriage brought him the possession of great wealth; the sensual delights he promised his followers both here and hereafter held out great inducements to the sensual mind; and in addition to all these, Mahomet made converts by the sword. No wonder, then, that Mahomedanism is so wide-spread. But Jesus stood on a higher platform. He came as the divinely sent, and attested his mission by the seal of his Father's miracles.

Now, it happens that the evidence for the Christian miracles is as complete and overwhelming as a fair and candid mind can desire. We have seen that there is a strong presumption in favour of them, but I shall show, in a few words, that we can rest upon the concurrent and consecutive testimony of accredited authors from the time of Christ to our own times. Besides the twelve apostles, there was a countless number of followers who witnessed them. Some of the apostles and evangelists have left records embodying miracles as the sign and seal of our Lord's divine mission. They have attested to the truth of the declaration with their blood. Numbers have followed in the train, taking up the same story, and for it were crucified and slain, made the sport of wild beasts, and of the cruelties of men scarcely less savage. Not only do sacred writers attest the fact, but also some of those who believed the religion to be fanatic and injurious; as Tacitus, Juvenal, Suetonius, &c. And thus, through

a regular series of authors from the time of the apostles down to our own times, the fact of the Christian miracles is substantiated. For full particulars the reader is referred to Dr. Lardner's history. In a word, Archbishop Whately has proved that any one who doubts that miracles were wrought by Christ and His disciples, can, upon the same grounds, doubt that such a well-known character as Napoleon I. ever existed!

Having thus summarily set aside Renan's infidel objection to our Saviour's divinity, it will afford great pleasure to present a few beauties which every here and there shine out of the work. Upon the principle of the bee that sips honey even from the most poisonous of flowers, my desire is to appropriate the gems of infidel productions to the glory of God and His cause. But the book under consideration is so tinged and coloured with the heterodox views of the writer, that it becomes necessary to confine the quotations to passages of descriptive interest, and a few of eloquent and beautiful sentiment.

There is no place on the world's surface more dear to the Christian than Palestine; because there the Saviour of sinners lived, and bled and died. And although time, the ravages of war, and the blight of Islamism, have desolated many a spot of beauty and fertility, still it is ever pleasant and interesting to think that here stood such and such a town or village through which the Lamb of God walked and talked, preached and healed, during many hours of His blessed life. But Olivet, Calvary, Gethsemane, Jerusalem, Nazareth, and other renowned places, still preserve generally their ancient natural characteristics; so that the traveller can at this late day place himself on the very spot where Jesus stood; as when he described the beautiful city before Him, and gave utterance to the pathetic words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." The sincere Christian truly feels Jesus ever near him; but is it preposterous or unreasonable to suppose that, wandering in Palestine along the ways He so often trod, the Christian traveller should have an additional and a more sensible impression of his Saviour's presence?

It was in the little town of Nazareth that Jesus spent his early years. Read the graphic description of Renan, who lived in Palestine during 1860-1: "Nazareth," says he, "was a small town in a hollow, opening broadly at the summit of the group of mountains which close the plains of Esdraelon on the north. The population is now from three to four thousand, and it can never have varied much. The cold there is sharp in winter, and the climate very healthy. The town, like all the small Jewish towns at this period, was a heap of huts built without style, and would exhibit that harsh and poor aspect which villages in Semitic countries now present. The houses, it seems, did not differ much from those cubes of stone, without exterior or interior elegance, which still cover the richest parts of the Lebanon, and which, surrounded with vines and fig trees, are still very agreeable. The environs, moreover, are charming; and no place in the world was so well adapted for scenes of perfect happiness. Even in our time, Nazareth is still a delightful abode, the only place, perhaps, in Palestine, in which the mind feels itself relieved from the burden which oppresses it in this unequalled desolation. The people are amiable and cheerful, the gardens fresh and green. Anthony the martyr, at the end of the ninth century, drew an enchanting picture of the fertility of the environs, which he compared to paradise. Some valleys on the western side fully justify his description. The fountain, where formerly the life and gaiety of the little town were concentrated, is destroyed: its broken channels contain now only a muddy stream. But the beauty of the women who meet there in the evening is still most strikingly preserved. It is the Syrian type in all its languid grace. No doubt Mary was there almost every day, and took her place with her jar on

her shoulder in the file of her companions who have remained unknown. Anthony remarks that the Jewish women, generally disdainful to Christians, were here full of affability. Even now religious animosity is weaker at Nazareth than elsewhere.

"The horizon from the town is limited. But if we ascend a little the plateau, swept by a perpetual breeze, which overlooks the highest houses, the prospect is splendid. On the west are seen the fine outlines of Carmel, terminated by an abrupt point which seems to plunge into the sea. Before us is spread out the double summit which towers above Megiddo; the mountains of the country of Shechem, with their holy places of the patriarchal age; the hill of Gilboa, the small picturesque group to which are attached the graceful or terrible recollections of Shunem and of Endor; and Tabor with its beautiful rounded form, which antiquity compared to a bosom. Through a depression between the mountains of Shunem and Tabor, are seen the valley of the Jordan and the high plains of Perea, which form a continuous line from the eastern side. On the north, the mountains of Safed, in inclining towards the sea, conceal St. Jean d'Acre, but permit the Gulf of Khaifa to be distinguished. Such was the horizon of Jesus. This enchanted circle, cradle of the Kingdom of God, was for years his world. Even in his later life he departed but little beyond the familiar limits of his childhood. For yonder, northwards, a glimpse is caught, almost on the flank of Hermon, of Cæsarea Philippi, his furthest point of advance into the Gentile world; and here, southwards, the more sombre aspect of these Samaritan hills foreshadows the dominions of Judea beyond, parched as by a scorching wind of desolation and death." * * * *

"On the summit of the mountain of Nazareth, where no man can sit to-day without an uneasy, though it may be a frivolous, feeling about his destiny, Jesus sat often untroubled by a doubt. Free from selfishness, he thought only of his work, of his race, and of humanity. Those mountains, that sea, that azure sky, those high places in the horizon, were for him not the melancholy vision of a soul which interrogates nature upon her fate, but the certain symbol, the transparent shadow, of an invisible world, and of a new heaven."

And, again, Renan's general survey of Galilee is worth reading:

"The saddest country in the world is perhaps the region round about Jerusalem. Galilee, on the contrary, was a very green, shady, smiling district, the true home of the Song of Songs, and the songs of the well-beloved. During the two months of March and April, the country forms a carpet of flowers of an incomparable variety of colours. The animals are small and extremely gentle.—delicate and lively turtie doves, bluebirds, so light that they rest upon a blade of grass without bending it, crested larks which venture almost under the feet of the traveller, little river tortoises with mild and lively eyes, storks with grave and modest mien, which, laying aside all timidity, allow man to come quite near them, and seem almost to invite his approach. In no country in the world do the mountains spread themselves out with more harmony, or inspire higher thoughts. Jesus seems to have had a peculiar love for them. The most important acts of his divine career took place upon the mountains. It was there that he was the most inspired; it was there that he held secret communion with the ancient prophets, and it was there that his disciples witnessed his transfiguration.

"This beautiful country has now become sad and gloomy through the ever impoverishing influence of Islamism. But still everything that man cannot destroy breathes an air of freedom, mildness, and tenderness, and at the time of Jesus it overflowed with happiness and prosperity. The Galileans were considered energetic, brave and laborious. If we except Tiberias, Galilee had no large towns. The country was nevertheless well-peopled, covered with small towns and large villages, and cultivated in all parts with skill. From

the ruins that remain of its ancient splendour, we can trace an agricultural people, no way gifted in art, caring little for luxury, indifferent to the beauties of form, and exclusively idealistic. The country abounded in fresh streams, and in fruits; the large farms were shaded with vines and fig trees; the gardens were filled with trees bearing apples, walnuts, and pomegranates."

There are other beautiful pieces of descriptive writing; and as these, like those which have already been given, serve to elucidate the gospel history, it is with regret I find my space is so limited. But I cannot deny myself the pleasure of quoting a few more periods rich in descriptive beauty and sentiment:

"Greece had already had beautiful ideas on the liberty of the soul. Various Stoics had learnt how to be free even under a tyrant. But in general, the ancient world had regarded liberty as attached to certain political forms; freedom was personified in Harmodius and Aristogiton, Brutus and Cassius. The true Christian enjoys more real freedom; here below he is an exile; what matters it to him who is the transitory governor of this earth, which is not his home? Liberty for him is truth."

"Jesus lived with his disciples almost always in the open air. Sometimes he got into a boat, and instructed his hearers, who were crowded upon the shore. Sometimes he sat upon the mountains which bordered the lake, where the air is so pure and the horizon so luminous. The faithful band led thus a joyous and wandering life, gathering the inspirations of the master in their first bloom. An innocent doubt was sometimes raised, a question slightly sceptical, but Jesus, with a smile or a look, silenced the objection. At each step,—in the passing cloud, the germinating seed, the ripening corn,—they saw the reign of the Kingdom drawing nigh, they believed themselves on the eve of seeing God, of being masters of the world; tears were turned into joy; it was the advent upon earth of universal consolation."

"His preaching was gentle and pleasing, breathing nature and the perfume of the fields. He loved the flowers, and took from them his most charming lessons. The birds of heaven, the sea, the mountains, and the games of children, furnished in turn the subject of his instructions. It was, above all, in parables that the master excelled. Nothing in Judaism had given him the model of this delightful style. He created it."

"He lost no opportunity of repeating that the little ones are sacred beings, that the Kingdom of God belongs to children, that we must become children to enter there, that we ought to receive it as a child, that the heavenly Father hides his secrets from the wise, and reveals them to the little ones. The idea of disciples is in his mind almost synonymous with that of children. On one occasion, when they had one of the quarrels for precedence which were not uncommon, Jesus took a little child, placed him in their midst, and said to them, "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of heaven."

One more eloquent extract in conclusion; which, by the way, will illustrate the author's sceptic views of our Saviour's true nature; and it is the most beautiful passage in the work. Jesus is just supposed to have expired on the cross:

"Rest now in thy glory, noble initiator. Thy work is completed; thy divinity is established. Fear no more to see the edifice of thy efforts crumble through a flaw. Henceforth, beyond the reach of frailty, thou shalt be present, from the height of thy divine peace, in the infinite consequences of thy acts. At the price of a few hours of suffering, which have not even touched thy great soul, thou hast purchased the most complete immortality. For thousands of years the world will extol thee. Banner of our contradictions, thou wilt be the sign around which will be fought the fiercest battles. A thousand times more

living, a thousand times more loved since thy death than during the days of thy pilgrimage here below, thou wilt become to such a degree the corner-stone of humanity, that to tear thy name from this world would be to shake it to its foundations. Between thee and God, men will no longer distinguish. Complete conqueror of death, take possession of thy kingdom, whither, by the royal road thou hast traced, ages of adorers will follow thee."

D. H. C.

THE ŒCUMENICAL COUNCIL

OF the Council of Rome, what are we to think? It seems a strange anachronism, a singularly mistimed attempt to restore the past, while the currents are gathering and swelling everywhere that are to introduce the future. The very conditions that have made the Vatican Council of 1869 so unprecedented in the history of all previous gatherings of the kind—the steamers and railways that have made it possible to assemble at Rome some eight hundred bishops from the east and from the west, from the north and from the south, are the results of the spirit of progress which the Council is met to denounce, and of the independence, energy and self-reliance in opposition to which it aims at establishing the infallibility of the Pope!

However imposing the aspect of the Council, and however widespread and formidable the spiritual power which it represents, the very fact that it meets at Rome is a proof that it cannot possibly succeed in its aims—it cannot turn back the shadow on the dial of progress, or reduce mankind to that mental bondage which it so audaciously aims to restore. In its moral influence, it can hardly fail to hurt its own cause. No gift of tongues enables the eight hundred bishops even to understand one another's speech, far less to contribute toward the solution of a contested problem in such a way as to justify the supposition that they are the chosen organ of a decree of Heaven. The world looks on at the heterogeneous horde attempting to rebuild the tower of Babel, and wonders alike at the audacity of their attempt, and at the simplicity that dreams of persuading it that it is done with the approval of Heaven! Politicians smile in their sleeve as they perceive the same coarse methods freely used to reconcile discordant elements, or to smother opposing voices with which they are familiar in the circles of political life. Discerning men see in the very attempt to vindicate the unity of the Church's faith the evidence of deep discordance, and in the attitude and avowed sentiments of the German and French bishops perceive the evidence that if even an apparent harmony should be brought about, it will only intensify and vitalise the real diversity. The notion of the papal infallibility, too, seems just as likely to repel friends as to attract foes. The Gallicans and the Anglicans, who have such an antipathy to the Pope's primacy, can surely not be expected to swallow the infallibility. Probably it is thought that any weakness which the dogma may cause in these directions will be more than counterbalanced by the great increase of fervour and enthusiasm for the Church to be created among those that really believe, or fancy they believe, that she has got an infallible head. After all, the transaction has not a little of the appearance of a great hazard. The pillars on which the Church rests, Authority and Tradition, are tottering, and a great overawing display is got up, which may peradventure strengthen them, but which, on the other hand, may cause them to collapse in ruin. *Sooner or later*, this is sure to be. Rome cannot go on transferring to man the prerogatives of Christ, and depositing in human cisterns the fulness of Life and Grace which it hath pleased the Father should dwell in Him alone; without hastening her doom. The cup of impiety will be filled one day; and then comes her doom.

Meanwhile, the Protestant world looks on calmly, but takes advantage of

the opportunity to pray for the enlightenment of the adherents of Rome, and to endeavour to make better known the views of those who have separated from the communion. Perhaps a useful lesson may be learned by the various sections of the Protestant communion in face of the compact and orderly organization of Rome. The disconnected, disorganized condition of the Reformed Churches has not only given them much of the appearance of weakness, but not a little of the reality too. Exacting terms of communion, or rather of non-communion, which have no sanction in Scripture, and frowning on all who do not conform themselves to these terms, the Protestant Churches have been more like a collection of fragments than an organic unity. It will be well if more heed is now given to the real principles of church-union, and even the duty of mutual recognition and friendly co-operation where there may be inseparable obstacles to thorough incorporation.—*Sunday Magazine*.

PASTORAL TO THE KIRK SESSIONS AND CONGREGATIONS.

BELOVED BRETHREN,—I have it in charge from the Synod, to offer you a few words of counsel on the Christian duty of adequately providing for the support of Ordinances. It may be inferred from this direction to their Moderator, that, in the judgment of the members of the Synod, there is need throughout the Church for a more intelligent appreciation of this subject than now exists. For some years the opinion has been gaining ground in the Synod, until it has at length grown into conviction, that to whatever causes it may be traced, the Church is not fulfilling her duty in this regard. It is felt that, whether measured by their ability, or compared with other Christians, or tested by the Gospel standard, our people have not reached that degree of liberality which is due to their Christian profession, to their position in the country, and to the necessities of their Church.

The Moderator shrinks from the task which the Synod has thus imposed. He might find it comparatively easy to explain and enforce the duty in question to his own congregation; but to issue counsels suited to the variety of opinion and practice which prevail in our Congregations generally in respect of supporting Ordinances,—this is a work from which he would gladly be relieved. In attempting it, he unaffectedly casts himself upon the indulgence of those whom, in the discharge of official responsibility, he is called upon to address.

The duty of consecrating money to religious uses is as clearly enjoined in the New Testament as is that of honesty or truthfulness. Both Jesus and the Apostles enforced it upon their converts by the highest sanctions. Its observance was deemed by them to be of the essence of religion. Under Jewish law the proportion of money to be set apart was strictly defined. A faithful Jew gave to religious objects a tenth of all that he possessed. The Gospel exacts no specified proportion. In accord with its free spirit, it leaves it to the Christian's conscience to determine how much of his means he shall surrender to the claims of religion. Let no man think that, by thus leaving it an open question, the New Testament sets up a lower standard of liberality under Christ, than had been observed under Moses. The spirit of the teaching in the Gospels points rather to a more generous outlay; and the instructions of the Apostles leave no doubt that they so understood the tenor of their Master's words.

A considerable portion of the Christian Scriptures is employed in illustrating and enforcing this duty. The Mission and Life of Jesus are at once the embodiment and the illustration of self-denying liberality: "For your sakes He became poor, that ye through His poverty might be rich." The lives of the Apostles also illustrate and confirm it. Both they and He were living examples of all that they spoke and wrote upon the subject. It accords with Christ's being our Pattern in the spirit and practice of unselfishness, that He uttered

the command, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." There is no way, indeed, to the rewards of heaven, but by a faithful use of the gifts of earth. Heavenly treasure is assuredly laid up by him who well and generously employs the earthly treasure which Providence bestows. The principles which will determine the retributions of the rich, will equally govern the retributions of the poor. A man will be reckoned with and accepted in the Last day, according to that he now hath; not according to that he hath not. "A cup of cold water only will have its reward." Yea, with "the Judge of all," the two mites of the poor widow count for more than thousands of pounds given by the rich man. He casts into the Lord's Treasury of his abundance; she gives up all her living. Not that God thinks lightly of the munificence of the wealthy. When rich men forget not "to do good and to communicate,"—with such sacrifices God is well pleased." Zaccheus stood and said unto the Lord: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." That Jesus approved the publican's resolve is shown by the benediction which it called forth: "This day is salvation come to this house." Christianity is averse from selfishness in all its forms. Covetousness is represented in the New Testament as shutting men out of heaven, and as involving them in the perdition into which murderers and adulterers sink without remedy. So, a chief aim of the Gospel is man's conversion from that self-regard and self-indulgence which master fallen humanity, to a generous, philanthropic, merciful nature.

The proportion of his earnings or income which a Christian should devote to the advancement in the world of the knowledge of Christ, depends on his ability. From those to whom much is given, much is required. Any man who brings common sense to the interpretation of Scripture must see that a fixed proportion, universally applied, would not reach even the letter of New Testament teaching, much less its spirit. The consecration to religious uses by some men of a fourth of their income, or even of one half, would be a smaller offering, and less acceptable to God, than the surrender, in other cases, of a tenth. St Paul indicates the just scale of Christian giving in the order which he sent to the Churches of Galatia and Corinth: "Upon the first day of the week let EVERY ONE OF YOU lay by him in store, as God hath prospered him." This is the written rule. It is fulfilled no less by those who, unable to strike a weekly balance, lay by them in store, *year by year*, according to their gains or income. The motive which impels the Christian to generosity—the impulse which constrains him to make sacrifices for mankind—is that which is embodied in the words, "Ye are not your own, for ye are bought with a price."

We exhort you, beloved brethren, to apply these general principles to your own character and practice. We do so the more, because they are the principles by which you will be tested and dealt with, in the Last day. How many of you make a conscience of giving? How many sit down for the purpose of measuring by the gifts which they receive "from above," the extent of their responsibility to lay out money for the poor and for the advancement of religion? Few amongst us strive against their native selfishness. Few set themselves the self-denying standard of Christian piety. May it not, indeed, be feared that some of those who "name the Name of Christ" in the Sacrament of the Supper, are going down to the grave laden with the frightful guilt of "covetousness which is idolatry?" Those who "watch for your souls" feel that at least there are grounds for urging upon you self-examination in regard to this solemn matter. It cannot be safe for any man whom God blesses with competence, much less for him to whom plenty is vouchsafed, to add stock to stock, store to store, farm to farm, and at the same to grudge to the poor the help which they need; or to refuse to sustain those Christian Ordinances by which

his household are blessed ; or to withhold the means of sending to neglected ones the Gospel of Love. We fear for the safety of such a man ; " How dwelleth the love of God in him ! "

The adequate support of Ordinances is that especially which we, at this time, ask you to provide for. God has blessed you, for the most part, with sufficiency. Many of you enjoy abundance. In respect of ability to give, there is no church in Canada beyond you. This you will readily allow. No less certain is it that there exists amongst the members and adherents of the Church generally, any indisposition to provide suitably for their clergy. Long and costly is the preparation which these men undergo ere they are ordained to the Sacred office. Laborious and self-denying is the work to which they devote themselves. Yet the instances are rare in which they are sufficiently provided for. To our shame, be it said, most of them are expected to be satisfied with the barest maintenance, while very many are even pinched by poverty.

Consider these grave facts in the light of your many blessings. Take a Scriptural view of the responsibility which presses on you as citizens, as parents, as communicants, to foster, in your respective neighbourhoods, the Church and Ordinances of the Redeemer. Remember that " the Lord hath ordained that they which preach the Gospel, should live of the Gospel." The Christian privileges which you have inherited from your fathers, are worthy of being transmitted to your children, and, through them, to the generations following. They ought to be dear enough to you to call forth, for their support, a large liberality, and, if need be, even great sacrifices. Consideration for the spiritual interests of yourselves and your households should have weight with you here ; not to speak of the interests of the population at large. We invoke you, withhold not the needed support for maintaining in your several parishes, Gospel Ordinances. Do this adequately. Do it even generously. Do it also cheerfully. " He that soweth liberally shall reap liberally." Prove yourselves worthy descendants of those noble sires who, at the cost of not only money, but of their own blood also, laid the foundations of the Reformed Church of Scotland. Emulate the devotion of those loyal self-denying men who, in later years, sent forth their money, their ministers, and their missionaries, that in this far-off colony, the sons of Scotland might enjoy the ordinances of Christianity in the pure and simple form in which they had been observed in the land of their fathers. For this object the shillings and pence of humble Scotchmen, and, less often, the pounds of the Great, have been contributed these many years. Even still, the Church in Canada is the recipient of Scottish bounty. But they who bestow are, for the most part, less able to give than we who receive. All honour to those in the Old Land who make willing sacrifices that there may be perpetuated in Canada the Faith and Ordinances which are mutually dear to them and us ! But let us whose barns are filled with plenty, whose homesteads are surrounded with fertile lands, whose stores of merchandise yield ample incomes, whose manufactures are already a source of enrichment to many, whose ships float on lake and river, and on almost every sea.—let us do our duty, honouring the Lord with our substance and with the first-fruits of all our increase. Let us see to it that the Ordinances of the Gospel are liberally sustained in our settled parishes and stations. Let us also look with kindly, loving eye toward those remote portions of the country where the people live in destitution of the means of grace ;—where the aged forget the God and Church of their fathers, and the young grow up in ignorance of the Holy Scriptures, and of the way of life in Jesus Christ our Lord. Let our Cities become centres of energetic Missionary movements. Let our whole people wake up to a sense of the responsibility which rests upon the Church to do for the outlying and other destitute districts of Canada, what the people of Scotland out of their comparative poverty, yea and beyond their power, once did for us.

The progress and present position of the Church of Scotland in this Country are largely due to those ministers who, in the year 1854 surrendered, of their own free-will, a part of their share in the Clergy Reserve Fund for the sake of providing for each of their successors in the ministry a small endowment. The sacrifice which these honoured men thus made, yielded the chief outlay which has been incurred by the Synod, since that time, for Church extension.—Ministers were the creators of that Fund by which, with inconsiderable contributions from the laity year by year, the Church has been enabled to advance her position to previously unoccupied posts. The growth of the Church has outstripped the wise and worthy provision which this Fund thus supplied. Some years ago its custodians were obliged, practically, to reduce the annual allowance to each minister from \$200 to \$150. At this time they find themselves constrained to withhold from nearly *forty ministers* the help which their older brethren receive. For this emergency it behoves you to provide; the more, that the larger number of these forty ministers are, of all their brethren, in greatest need of help. It is probable, as has been lately foreshadowed, that permanent relief will be sought to be supplied by the creation of a Home Missionary Fund, separate and distinct from the Temporalities' Fund. Whether this change shall be effected, it will be for the Synod of 1870 to determine. This at least is clear, that, in these circumstances, you owe it to the Church and to yourselves, to make provision, first of all, for the pressing wants of your under-paid clergy; secondly, for the extension of Ordinances to those who are destitute. This two-fold obligation we press upon your earnest consideration. We ask you whether, in view of your early training and present privileges, as well as of the bounties which Providence has bestowed upon you, you are willing to allow the Church which has so long cared for yourselves and your children, to fail in its great mission to this country for lack of that help which it is in your power to afford? We ask you whether, with the means which God places at your disposal, you are content that the Church to which you belong shall remain the lowest of all the Churches around you in the scale of Home Missionary contribution? We ask you further, whether, in view of the extension of Canadian settlements to the territories of the far West, and the certain migration thither of many families and people belonging to the Church of Scotland, you are prepared to let them go there unfollowed, and to live unblest by the Ministry and Ordinances to which they are loyally attached? Rather, will you not rise to a sense of the opportunity for doing good which God now sets before you?—emulating the zeal and liberality of your Christian neighbours? Is there any reason why other Churches in this country should exceed in ecclesiastical liberality the Church of Scotland? Are the members of other Churches more able to give than you? Are their farms larger than yours, or their crops more abundant? Are their merchants and manufacturers richer, their mechanics more skilled, their laborers more muscular, energetic, thrifty? Or, are they more distinguished by Christian intelligence and education than you?

Shall we then put it down to lack of regard for the Church or of loyalty to her interests, that you fall behind in this work of the Lord? This can scarcely be charged against you. Witness your noble effort to place our University and "School of the Prophets" beyond all danger of decay; yea more, to raise it to a position of capacity and influence worthy of its Ecclesiastical and Scottish connection! The prompt liberality which you have displayed, and the sacrifices which not a few of you have made on this behalf, in response to the Synod's appeal, encourage us to believe that you will not be found wanting in that which is even more vital to the existence and progress of the Church, the adequate support of Ordinances, and the augmentation of Evangelistic work by active Missionary agency.

That you may apprehend the more readily how great a privilege it is to give

of your means for these noble objects, study the Life of Him who left you an example "that ye should follow His steps." Remember that He consented to poverty for your enrichment, underwent suffering in order to your relief from sorrow, endured the death of the cross that you might live the life everlasting. Remember likewise, that His poverty, sufferings, death, are to be not only gloried in as securing on your behalf pardon and peace and heavenly blessedness, but that they are also to be taken by you as the Pattern of your spirit and conduct. You too are called, as was He, to make sacrifices for others,—to deny yourselves and to take up your cross daily,—that sinners, through your means, may be brought into peace with God, and into the love and fellowship of His Son. Take up the Gospels and ponder the self-sacrificing examples and teachings which they record. Study the Acts and Letters of the Apostles, and learn from these your duty to the Church, to the Ministry, and to Mankind.

The age demands a pure Gospel. The emissaries of error are earnest in their attempts to subvert the Faith as it is in Jesus. The apostles of superstition and of otherwise corrupt forms of Christianity, are incessant and unscrupulous in their efforts to turn the faithful from the simplicity of the Gospel. Worldliness, setting in upon the domain of the Church with unerring and fatal flow, threatens to overwhelm her choicest spiritual enclosures. Fierce is the onslaught which the enemies of truth and godliness are making upon those who are striving to hold to "the Faith which was once delivered unto the saints." In this country, no less than in those lands where Christianity and civilization were cradled, error, superstition, worldliness and vice combine their forces against the progress of the pure, living, soul-saving influences of the Gospel of Jesus. Have you, beloved brethren, no responsibility in this regard? That which will most tell against these pernicious and destructive principles is the faithful maintenance of Christian Ordinances and Godly piety,—a simple worship, a plain earnest utterance from the pulpit of the Gospel message to mankind, faithfulness in teaching to the young the Holy Scriptures, together with that admirable compend of Christian doctrine the Shorter Catechism, a prayerful reading, in the family and in the closet, of the Book of books, the cultivation of a living holiness through fellowship with Christ, and through works of faith and love. The Sabbath, the Church, the Bible, the family Altar—these are the bulwarks which can alone successfully resist the inroads upon society of infidelity, of superstition, of selfishness, of intemperance, of ungodliness. Much have you in your power. Arise! Meet manfully the enemies of the truth. Hold fast, without wavering, the profession of your Faith. Seek, in earnest prayer, the promised teaching and help of the Holy Ghost. Shut not your eyes against the light, but walk in it. Then shall you know the will of God, and knowing it, shall do it. Your reward is sure. In your own conscience—in the conviction that you are doing your duty—you shall have your reward. In the evidence which the prosperity of the Church shall furnish that you are fulfilling the work and will of your Father in Heaven, you shall have your reward. And when your LORD shall come, and call for an account of your Stewardship, great, unspeakable will be the joy which will fill your hearts as you hear his approving words, "Well done, good and faithful servants!" "Forasmuch as ye have done it unto one of the least of My brethren, ye have done it unto Me."

"Now the God of Peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. AMEN."

JOHN JENKINS, D.D., *Moderator of Synod.*

Given in MONTREAL, and within Saint Paul's Church there, on this eighth day of December, eighteen hundred and sixty-nine years.

BRITISH COLUMBIA.

ECCLESIASTICAL LIBERALITY.—Christ Church (Episcopal) Victoria, Vancouver Island, was entirely destroyed by fire on the evening of first October. It was the oldest church in the colony, and had stood up as a prominent landmark since 1856. The fire commenced under the wall of the chancel on the northern side, made its way up between the outside boards and the plaster, and burst on the roof about 9 p. m. The brilliancy of the conflagration lighted up the waters of the Puget Sound. Although several thousand people assembled, it was impossible to save the building.

The Roman Catholic priest was the first to discover the flame and sound the alarm, and when the flames were raging, the office-bearers of the Scottish Presbyterian Church stepped forward and invited the Dean (the Bishop being absent in England) to conduct his service in their capacious and beautiful building. The offer was cordially accepted, and thus, to the people of Victoria, the novel sight has been presented of Episcopal Ordinances being regularly dispensed in a Presbyterian Church.

We trust that the day will soon come when Presbyterian Ordinances may also be occasionally dispensed in an Episcopal Church.

T. SOMERVILLE.

NEWS OF THE CHURCH.

Arrivals.—We are happy to notice the return to his native land, of the Rev. Robert J. Cameron, of New Glasgow. Mr. Cameron, after taking a number of sessions in the Truro Seminary, entered the University of Glasgow during the session of 1862-3, and, after completing a full course of Arts and Theology, was licensed and ordained by the Presbytery of Glasgow. Mr. Cameron was a man of mark during his College days. Not only does his name occur in the list of prizes, but other honours were conferred upon him; and among them we would notice the fact that his fellow Divinity Students chose him as their agent in that district of the city mission in the city of Glasgow occupied and wrought by them. His success in this field of labour was manifested in the parting gifts presented by those poor people to whom he ministered, on his departure from their midst. Thus trained and thus prepared, Mr. Cameron has returned to take the appointment of interim assistant to Dr. Donald of St. John, and Missionary to Rothesay. We congratulate the young Minister on receiving so important a sphere of labour, and we also congratulate the good churchmen of St. John on securing the services of one so well qualified, as we feel assured Mr. Cameron is, to enter upon the duties of this important sphere. We are delighted to find Mr. Cameron in good health and so enthusiastic in his new profession. May he long be spared to work for the Master.

Mr. McCunn also returned in the same steamer. We understand he has not been very successful in inducing Gaelic Ministers to come out to our vacant Gaelic congregations. The fact is that the supply at home is not sufficient for Scotland itself. But why ask well-known men to come out at a venture? Why, for instance, does not one of the vacant congregations send a direct Call to such a man as the Rev. Jas. McDonald, of Oban, a clergyman whom every man in Nova Scotia respects? This would mean more than any number of general appeals.

St. Matthew's, Halifax.—This Congregation has decided that an assistant is needed by the minister, at least while the 78th Highlanders are in Halifax. This Regiment is Presbyterian, with the exception of about 60 or 70 men of all other denominations, and as the two companies now

in St. John, New Brunswick, are to be replaced next month by a detachment of the 84th, the full strength will be stationed in Halifax as long as they are in the Dominion. The sum allowed by Government for Chaplain's services to them is very trifling, but whatever it amounts to, the Congregation receives it as part of its revenue from seat rents. Mr. Grant proposed an arrangement by which he himself would have to pay about half of the salary of the assistant; but the Congregation unanimously refused to allow him to do so, and instead, took the entire burden on themselves. Hereafter, there will be service in St. Matthew's forenoon, afternoon, and evening. No other Presbyterian Church in the city has afternoon service. We understand that Mr. Grant has secured as his assistant, Mr. J. Fraser Campbell, of Baddeck, C. B., who returned from Scotland last December, where he had studied eight years previously, and that the new arrangement will begin next month.

Our Vacant Congregations, and our Prospects of Supply.—

It is discouraging to be told that perhaps never since 1845 had we so many vacancies within our bounds as there are now, and also that we have almost as little likelihood now as then of receiving ministers from Scotland. But we are cheered when we count up the number of our own young men who are studying for the sacred office, at various schools of learning, and know that several of these are aided by the Young Mens' Scheme or bursary fund. There are Messrs. D. Campbell and S. Russell at Queen's College, Kingston; Mr. A. Nicholson at Princeton; and Messrs. Geo. Murray and J. Sutherland at Glasgow University. There are several others studying in Scotland, such as Mr. D. H. Cogswell at Edinburgh, and Mr. Aeneas Gordon at Glasgow, who we earnestly trust will return to us when they are licensed to preach the Gospel. And besides all these, there are at least three or four young gentlemen now going through their Arts course at Dalhousie College, who have the ministry in view as their life work, and who are highly esteemed by all who know them. Why should we ask Scotchmen to leave their fatherland to preach to us? Are our own young men unwilling to serve the Lord as ministers to His flock? Let the church encourage the young men, help them, treat them justly, pray for them and with them, and we believe that numbers more will come forward—and that our Zion will be built up.

Bazaar.—The Scholars of the Sunday School in St. Andrew's, Halifax, intend to hold a Bazaar during Easter week, for the purpose of making an addition to the number of volumes in the library. They would therefore ask the friends of the church in the city and elsewhere to give them whatever assistance, either in work or material, they may feel disposed. The following are the names of the Committee who will receive such donations as may be sent: Mrs. V. H. Bauld; Miss Mitchell; Miss Annie Thompson; Miss Kate Thompson; Miss Kerr; Miss Grant; Miss Bauld; Miss Reeves.

Presentation.—On the evening of the 12th ult., the S. S. Teachers in connection with St. Matthew's Church, presented their Superintendent, Mr. Murdoch M. Lindsay, with an elegant Family Bible, to mark their appreciation of his labours in the management of their school, which is the largest within the bounds of the Synod, if not the largest in the Dominion Church. This act of kindness affords us very great delight, as we know personally Mr. Lindsay's value, not only to the Sunday School, but also to the congregation. He is the Minister's right-hand man, and he has contributed in no small degree in making both the Sunday School and congregation what they are. We congratulate Mr. Lindsay in having the best staff of teachers in the city of Halifax, and on having merited their sympathy and esteem.

Waldace.—The ladies of St. Matthew's Church had a tree illuminated and adorned with a variety of useful and fancy articles on New Year's eve. The sum realized was about \$185—a goodly sum considering the unfavorable state of the weather and roads. The ladies would take this opportunity to tender their sincere thanks to those who patronised the Tree, and to the friends in Halifax who, through Mr. Allan Ross, gave such liberal donations.

Musquodoboit.—The Bible Class in connection with Rev. Mr. McMillan's congregation, Little River, Musquodoboit, is very largely attended this winter. The number on the roll is 66, and the average attendance so far is 55. On the first of January, the members of the class presented their pastor with an excellent set of carriage harness. Considering the state of the roads this winter, no present could be more opportune. It is the second present of the kind that has been given him since his settlement at Little River, while the New Antrim section contributed sleigh-ropes, &c. The ladies are now engaged in gathering materials for a Bazaar, as will be seen by advertisement. This congregation takes now 36 copies of the *Record*, and just as the list goes up, so do their contributions to the schemes of the Church increase. This connection is as invariable as a law of nature. How can people be expected to give if they don't know what they are giving for! And what can be more absurd than to think that people will send out Missionaries to the heathen, and give liberally to keep them there, and pray for them day and night, when they won't even read the letters they write? One letter from one of our Missionaries is surely worth the half dollar that is the cost of the *Record* for a year.

Fredericton, N. B.—An organ has been placed in the Metropolitan Church in New Brunswick. The whole congregation is agreed that it has caused a great improvement in the music. This is now the fourth congregation in connection with the Church of Scotland in New Brunswick that has introduced instrumental music as an aid to its praise in the Sanctuary. We are sorry to learn that the Rev. Dr. Brooke has not succeeded yet in obtaining an assistant as successor to Rev. F. R. MacDonald.

Chatham, N. B.—A correspondent writes us as follows:—"The Christmas-Bazaar held by the young ladies of St. Andrew's congregation here, for the purpose of liquidating the debt on the church, was a great success. The hall was beautifully decorated with evergreens. The walls were festooned with three rows of boughs tastefully intertwined. The upper part of the hall was spanned by a triumphal arch, on which were the words, wrought with spruce twigs and needle-work, 'Merry Christmas and Happy New Year.' Behind the arch, the Union Jack and Stars and Stripes crossed each other and rested on the Royal Standard. When the tables were spread and the gas lit, the whole looked like a fairy scene. On the second evening, the Rev. Wm. Wilson rose and in appropriate terms thanked the ladies for their exertions, and the people for their patronage, and announced that the object of the bazaar had been accomplished, the amount realized being \$1000. Trade is dull at this season, but the people were determined to wipe off the debt, and they did it well. You boast of the liberality of St. Andrew's, Halifax, but the people of St. Andrew's, Chatham, if they have not as long purses, have as warm and willing hearts, and ready hands, and as intense a love for the Church of their Fathers as the best Kirk men in Nova Scotia." Well done, Chatham!

Nashwaak and Stanley, N. B.—We are happy to learn that the Rev. Mr. Fogo is labouring successfully in this charge. The difficulties he has to overcome, owing to its extent, and on various other accounts, are considerable, but he meets these with cheerfulness, and is gradually overcoming them. The people have hauled his winter's fuel as a token of their kindly feeling, and have

otherwise showed their appreciation of his labours. While glad to chronicle from time to time so many tokens of regard coming from the people to their ministers, we cannot avoid the remark that we trust none forget that the greatest possible kindness is to do justly to those who are set over them in the Lord. Pay your debts before giving presents, is a good rule. We could not help thinking of this when reading the notes on Presbyterial examinations in last month's *Record*, and noting that in almost every case there was the same tale of "arrears." Considering the immense salaries that are promised, perhaps it is no wonder that the whole amount is not paid. Justice, Christian men and women, justice!

St. Andrew's, N. B.—The Rev. P. Keay, at the New Year time, was made the recipient of several kind presents from the members of his congregation; and Mrs. Keay had the pleasure of receiving from them an excellent sewing machine. At a hymn-practising of the Sabbath school music class, attended by the congregation, the organist of the school—Miss Margaret Mowatt—was presented with a church pocket Bible with suitable inscription, and a portmonnaie with \$12.50 in it. Our correspondent writes, "We have had great delight in our hymn practisings, and much success. I believe a good library and a good hymn class, at which teachers and musical members of the congregation are present, will increase the numbers, the interest, and the advantages of a Sabbath school anywhere. Of the permanency of these advantages, I need refer to no better proof than this, that after three months intervals I found words and music as clear and correct and ready in the minds of the scholars as when I ceased regular practising. For immediate and heart-stirring power, such a class is more powerful than catechismal exercises. In short, it combines all influences."

Death of William McKenzie, Down, of Salt Springs, Pictou Co.—Mr. McKenzie being widely and favourably known, deserves more than a passing notice. His death, which followed on an illness of only a few days, has cast a deep gloom over the community, and the large concourse of people that followed his remains to their last resting place, testified to the high and deserved esteem in which he has been held. His frank, candid, cheerful and generous disposition endeared him to all who had the pleasure of his acquaintance. He was sincere, faithful, and trusty as a friend: he was zealous, active, and liberal as a church member; and while charitably disposed towards all Christian denominations, he was always firm and unswerving in his attachment to the Kirk of Scotland. He was a man of sincere, unobtrusive piety, much admiring, and much conforming to the Golden Rule. "Do to others as you would that they should do to you." He was much given to hospitality, and not forgetful to entertain strangers. He died on the morning of the 22nd January, leaving a widow, eight children, and a large circle of relatives and acquaintances to mourn a loss not soon or easily to be repaired.

Death of a Missionary.—We notice, with deep regret, the death of the Rev. Donald Morrison, one of the Missionaries of the sister Presbyterian Church to the South Seas. He died at Onehunga, New Zealand, in the prime of life, having only reached his 41st year. The Mission, on which we now look as partly ours, will suffer from this unexpected loss; but its friends must not be downcast: another will be raised up to fill the vacant post.

As the list of subscribers to the St. Andrew's Building Fund, noticed in last month's *Record*, was given from memory, a mistake occurred. James Thompson, Esq., contributed \$250—not \$150.

LIGHT OF THE WORLD.

LIGHT of the world! to thee I come.
 All dark with sin I am;
 Yet is thy light my childhood's home,
 Long lost: now through the earth I roam
 A stranger, wearily.

Though I am dark, thou seest me,
 And knowest all my sin;
 I cannot hide one thought from thee—
 Nor would I, Lord! O search and see
 All that lies hid within!

Unless I know my Father knows
 The worst that I have done,
 How can I bear the love he shows?
 How take the gifts that love bestows
 On such a guilty one?

My Father, lo, all doubting dies!
 I *know* that thou canst see.
 Outspread before thy glorious eyes
 My present, past, and future lies;
 And yet thou lovest me!

W. C. D.

THOUGHTS BY THE WAY.

"THE English and Americans cant beyond all other nations," says Emerson. One has only to listen to members of different denominations talking, and then observe their acts—observe them going and not doing likewise, to believe so. Suppose that it is well meant, that it is only French politeness extended to the sphere of religion, but to a plain man it is not pleasant, not wholesome. A Frenchman to whom you have just been introduced, professes himself willing to serve you, to die for you if need be. but ask him to sacrifice for your necessities his pocket, his dinner, or his national prejudices in the very least, and he considers you very ill-bred to take him at his word. But this isn't so bad as when we find it in religious talk. Friend A cries out "all for Jesus," but he gives \$1000 not for the necessity but for the glorification of the sect, and one-tenth of the sum for Jesus. Friend B says to one of a different denomination, "we are all the same," but does a single *act* prove that he believes it? We are surfeited with that kind of talk now-a-days. If we are not prepared to prove that we mean it, were it not better that we should cultivate the grace of holding our tongues?

It is becoming too much the custom to measure the religion of a man or a congregation by the talking power displayed at Church meetings. This is a recoil from the old state of things in which the minister, and it may be a very old Elder, were the only persons who ever spoke, although dozens of intelligent Christian men might be present. From this absurdity the Church is being delivered, and the danger now is, that where there is no voice there may be thought to be no religion, and *vice versa*. This would be a more grievous error than the old one. Readiness to "engage in prayer" publicly, is no infallible test of religion, nor is slowness or unwillingness to take part a sure sign of spiritual deadness. Too often, on the contrary, where there is much talk, there is nothing else. Each of us has only a certain amount of spiritual vitality, and it is quite possible to exhaust it all in fervent harangues. Whenever we give utterance to any fine sentiment, we ought at once to subject

ourselves to some practical test, that we may make sure that we are not deceiving ourselves. A money test may be a coarse one, but it is an ever ready and sufficiently searching one to the average Briton or American. Let him ask himself, "do I, who pray and talk so readily of the love of Jesus, give even as much for His cause and His poor as every Jew was obliged under the old law to give,—two fifteenths of my yearly income?"

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Recd. from Alex. Fraser, (Culloden) amount of bequest of the late John Fraser, (Culloden), St. Paul's, E. River.....	\$20 00
Rec'd from Norman McKeuzie, Pictou, per W. G. Pender (being part of the proceeds of a Bazaar)	0 50
Nashwaak and Stanley, \$6 NB. cy. and 2 p. c. prem.....	6 12
Rev. Mr. Wilson, collections at—	
Tabusintac	\$2 92
Burnt Church.....	5 85
St. Andrew's, Chatham.....	19 60
	<hr/>
	\$28 37
Premium of exchange.	0 68
	<hr/>
	29 05
	<hr/>
	\$55 67

Also,—from East Branch, East River, 1 webb Flannel.

JAS. J. BREMNER, *Treas.*

Halifax, Feb. 2, 1870.

YOUNG MENS' SCHEME.

Paid John M. Sutherland, student,	\$50 00
" George Murray, student,.....	50 00
	<hr/>
	RODK. MCKENZIE, <i>Treas.</i>
	<i>Pictou, Jan. 31, 1860.</i>

Received from Alex. McLean, West Branch, River John, for missionary services.....

Rec'd. from Rev. W. McMillan for missionary services, Pictou Island

RODK. MCKENZIE, *Treas.*
Pictou, Jan. 31, 1870.

[CORRECTION.—The sums acknowledged in last No. from Cape John and Barney's River, should have been credited to the Home Missionary Service Fund, instead of the Young Mens' Scheme.—Ed.]

The Rev. Mr. Brodie of Gairloch, West River, desires to acknowledge receipt of the following sums:—

Earlton and West Branch River	
John, for communion services	\$36 00
Earlton, for missionary services.	25 65½
Collection at Earlton.....	12 00
Special col. at W. B. River John... ..	4 76
Do. at Rogers' Hill.....	4 10
J. McKenzie, Elder.....	0 75
C. McKenzie.....	0 25

CASH RECEIVED FOR "MONTHLY RECORD."

G. McNeil, Chatham, Miramichi	\$16 00
D. Small, Charlottetown, PEI	10 00
W. Sutherland, 6-m Brook, Pictou	5 00
D. McLeod, Belfast, P.E.I.....	9 50
Do. for P. Nicholson, Orwell.....	3 00
Do. on old accounts.....	2 41
Rev. G. W. Stewart, St. Peter's Rd., P. E. I.....	7 12½
Do. for Alex. McBeath.....	7 50
John Gray, Hopewell, W.B. E.R....	4 50
Do. for Big Brook	3 00
Alex. McLean, Elder, W.B. R. John, W. Munro, West River, Pictou	5 00
W. Purves, Tatamagouche.....	4 00
R. Purves, Tatamagouche.....	5 00
Donald McKay, Wallace.....	10 00
Rev. G. M. Grant, for Rev. D. McRae, St. John's, N.F.....	12 00
John McKay, Millville, Pictou	8 50
Wm. McPhail, Orwell Head, PEI..	5 50
Chas. M. Murray, Boston	1 00
J. Paton, Bank BNA., New York..	1 00
John C. Thompson, Quebec.....	1 00
Hector McKenzie, Albion Mines...	16 00
Rev. Mr. Thompson, for Rev. Mr. Wilkins, Truro.....	10 00
J. McEachern, Charlottetown, for DeSable, PEI	3 50
G. McLean, for Rev. Mr. McWilliam, Georgetown, PEI.....	2 47
Do. for W. Finlay, New Perth, PEI	4 50
Rev. J. Campbell, for Alex. McEachern, Boom, River Dennis, C.B....	0 62½
Do. for Rev. D. McCurdy, Dartmouth.....	0 62½
Rev. A. Ross, Harbour Grace, N. I. (per Jas. Thompson, Halifax)...	0 62½
Rev. Mr. Dickie, Sheet Harbour ..	0 62½
Charles S. Muir, Shelburne	0 62½
Rev. J. Robertson, Tabusintac, NB.	0 30
Alex. A. McLean, Earlton	0 62½
George McNeil, Chatham, NB, for D. McNaughton, Black River...	1 00

Halifax—Mrs T. Hosterman, \$1.25; Angus McLeod, \$1.87½; James Thompson, Mrs. Malcolm, T. Wier, E. Reeves, J. Greenaway, J. Wait, J. Reeves, Capt. Taylor, C. Fletcher, J. McCulloch, E. James, J. E. Hosterman, H. Sutherland, W. Bickers, S. Thompson, James Fraser, Mrs. Brim, Mrs. Sutherland—62½ cents, each; Mrs. W. Lawson, 50 cents.

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

Employment Office,
Halifax, Feb. 5, 1870.