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THE MONTHLY RECORD

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IN NOVA SCOTIA AND THE ADJOINING PROVINCES

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"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

SERMON,

By the Rev. George Boyd, M. A., late of
St. Andrew's Church, Halifax.

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"Oh, death, where is thy sting? Oh, grave, where is thy victory?"—1 Cor. xv. 53-55.

It will be seen that the concluding part of this text now read, is, in substance and sense, a quotation from the Old Testament scriptures. "Death is swallowed up in victory," is taken from Isaiah xxv. 8; "O, death, where is thy sting? oh, grave, where is thy victory?" is taken from Hosea xiii. 14.

Now, the fact of an inspired Apostle making reference to the Old Testament writings, and applying them in connection with the great subject of which he treats in this chapter, reminds us that the Prophets of old spoke of Gospel times and privileges in all their fullness and glory. And further, there is indicated that these portions, now quoted and applied by the Apostle, are to have their full and glorious accomplishment at that most eventful era spoken of throughout this chapter.

This chapter, as is well known, consists of various arguments in favor of that great doctrine revealed to us in scripture, viz.: the resurrection of humanity at the last day. In the course of the argument, the Apostle shews that that striking event is associated with—yea, involves—the grand consummation of redemption's work, in that every foe

and hindrance to the kingdom of grace and glory will then be removed and overcome, and all the redeemed entirely and for ever brought to their full happiness and reward.

The text is part of the concluding portion of this most masterly argument for the resurrection of the dead. In it the inspired Apostle comes to direct statements on the subject. He declares much of what will take place in reference to these our now mortal and decaying bodies. (Verses 49-55).

This announcement, contained in the text, and, indeed, more or less throughout this whole chapter,—of a coming glorious victory over death, and a consequent removal of all the evils and ills which accompany death's reign, and are associated with it,—implies, of course, that death has now, and will have, up to the time of the general resurrection, a supremacy and power felt and dreaded by mankind. In other words, as a victory is here declared to be gained, there must be some enemy or enemies, or some antagonistic elements or evils to the kingdom of grace and glory, to be subdued and expelled. Such is plainly implied in the fact that corruption and mortality are spoken of in the text as having *now* an existence in this world, and a reign over humanity. Death is plainly an enemy to man. He is here acknowledged as having a sting, and the grave—his house—a victory.

We shall, in the first place, reflect a little on this thought, viz.: death reigns, and is an enemy to man.

When we take into account the scripture narrative of the reason and circumstances under which death acquired an existence and a reign in our world, and humanity became

a prey thereto, there will appear, to every reflecting mind, very much indeed of a gloomy and mournful and painful character: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," (Rom. v. 12). Being thus instructed and enlightened as to the aspect and relation which death bears to sinful man, there is much which makes the words "corruptible" and "mortal," as used in the text, have a peculiarly expressive import. They declare to us that our bodies are stamped with marks and tokens of death's existence and reign—that, from our very birth, we carry about with us the elements and seeds of physical decay. Of this sad fact, the many sicknesses and pains which we know do afflict our race, and which we do often feel, are unanswerable proofs. That man's bodily frame is a pabulum for disease, and that a variety of such disorders do consume and break it up, our hospitals, and infirmaries, and the science and profession of medicine, are a standing testimony. What mean the care-worn countenance, the pallid cheek, the whitened locks, and the tottering step, but so many sable shadows of death's approach to us, and sure signs of his power over us? How many millions of our race has he already prostrated and consigned to darkness and dust? Think, too, of the certainty that all the present living must die. From all the ranks and walks and callings in this earthly life, he will strike down his victims, and be as busy at his fatal work in every succeeding generation. Think of all such. Think, too, of the diseases and pains which do, in general, precede and accompany his attacks and strokes. Think, also, of those griefs and tears which his ravages leave among survivors;—and surely every one of right feeling will see much which is so distasteful and humiliating and repulsive about death and the grave, as to own the truth embodied in the text, that death, in his reign over us, has a victory and a sting.

But whilst death has thus a reign and power—in many respects distasteful and humiliating to us—he has, indeed, a painful sting to us, and a grievous victory over us, if, by his stroke, our time and space for making our peace with God be cut off. We are, perhaps, too ready to confine our ideas respecting death to what we see of it—to its obvious and visible effects. These are, the dissolution of the body—the unwilling removal from the attachments of time—the marring of the fair scenes of earthly bliss, and the mocking of the friendships and endearments of humanity. But let us bear in mind, however, that death is a consequence of sin. (Gen. ii. 17; Rom. vi. 23; 1 Cor. xv. 56.) Now the death of the body is but a part, and a very small part, of this punishment; and, therefore, what death inflicts upon the body, is, in the case of unpardoned sinners, but the preparation and prelude for

the footsteps of the second death—that death of the soul which is the penal infliction of wrath. To those, then, who have never fled to "the hope set before us"—who know not God as a reconciled Father in His dear Son—who are strangers to the Divine pardon and love and eternal life through Jesus Christ the Saviour;—to such, I say, death must be an object of dread, and invested with every circumstance of terror. To all such, death is indeed an enemy—a tyrant. He comes to take them away from all that is of value in their estimation, and to lead them as criminals through the dark and cheerless valley to judgment, and thence to the blackness of darkness for ever,—to experience that sense of the Divine displeasure which burns like a consuming fire.

In further pursuing the thought that death reigns as an enemy to man, it might be remarked that he has an aspect and power inimical, in some respects, even to the true believer. It might also be discoursed upon from this text, that death's triumphs will continue till that final time when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Death will reign over this visible creation with all his customary diseases and pains and bereavements, till then. The grave, as a strong man armed, will keep his palace and spoils till then. Till the last day and hour of this world's history and course arrive, the ravages of death's reign will be legible. They will remain as the last obstacle or hindrance to be taken out of the way, ere the mediatorial kingdom is accomplished: "The last enemy that shall be destroyed is death."

But we pass on now, in the second place, to speak shortly of that coming time when death's reign shall be abolished—when his long continued ravages shall be arrested, and when the ruins which his power has perpetrated, shall be fully repaired.

It is to this glorious time that the text points, (verses 52-55.) It declares the truth that the destruction wrought by death will be completely reversed, and the whole redeemed family of God fully emancipated from death's grasp and sway. Long, indeed, has death held a sway, and wielded a power over creation, that she groans and travails in bondage and vanity. For ages has this tyrant grasped the visible part of the intelligent creation—even man's body—the wonderful workmanship of God, and consigned it to the corruption and ruin of the grave. Nor have God's people been spared his stroke, excepting in two cases. Their bodies, too, must be buried out of our sight. But how complete the triumph, how glorious the victory, and how blessed the results here spoken of! The reign of death is to come to an end. Man-kind is to die no more. The ravages and ruins wrought by the long and wide-spread reign of death are to be repaired. The whole company of redeemed humanity that has

gone down to the grave, is to be brought up in the possession of a life and honor and glory that eye hath not seen nor heart conceived: "So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body"—(verses 42-44). All the ruin and loss entailed by the first Adam will be gloriously made good at that coming time of restitution. The finished work of the second Adam, Jesus Christ our Lord, and the riches of the purchased inheritance in Him, will be to His redeemed an eternal weight of glory. Well may they, then, exclaim, "Oh, death, where is thy sting?—thy boasted power?" If the sting of death be sin, and if a sense of bondage and fear—in prospect of death—arise from a sense of indwelling sin, and from a consciousness of guilt, all such fears and alarms and horrors will assuredly cease;—for, by the work of our Saviour then consummated, an end is made of sin, an everlasting righteousness is restored, and a glorious life and a happy immortality are brought to light. At that time, "when this corruptible must put on incorruption, and this mortal must put on immortality," well may those who share in the resurrection of the just, exclaim: "Oh, grave, where is thy boasted destructive victory over us?" If these bodies be God's workmanship, which in this life we are to use as members of righteousness and the temples of the Holy Ghost, it must surely be an essential element in the fruition and consummation of heaven's joys, that the body of the believer comes forth in a radiance and glory for the union with the glorified spirit, and with Christ in glory.

Granting, my brethren, that there is much connected with the doctrine of the resurrection mysterious to us, let not that be any reason for our not giving it a most cordial and believing reception. Rest assured that the Divine purposes and plans are perfect. They have an eternal foundation, and a sure seal. And this of the resurrection is promised by the Word of Him who is the faithful and true Witness, and pledged in His resurrection.

And as it is certain that you must meet death, and lie, in an obvious sense, conquered by him, prepare yourselves *now* to conquer him in another sense. Be an heir with Christ *now* in the results of His work, and be girt with the armour which He hath provided for His soldiers. And as it is as certain that you must have some part and some experience in relation to the scenes and results of that great day, rise *now* to a newness of life in Jesus Christ; let your wills and affections be sanctified; and see that ye go through this present life growing in grace and in fitness for that life to come.

Then death will be your last enemy. Having met him, you will have no more to encounter. With the closing of this earthly scene, you leave behind you all your anxieties and afflictions and toils and pains and conflicts, and you welcome a state where no foe can disturb your peaceful repose—where no cloud can pass over the serene prospect, and no element of sin can mar the perfect bliss, or tarnish the increasing glory of your being.

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Address by Major Shand,

At the Opening of the Chapel Mission of the Church of Scotland, Secunderabad, on Sunday, the 4th September, 1864.

BRETHREN, as many of us as are in Christ are part of the Church of Christ. And you know how dearly God the Father, Son and Holy Ghost loves the Church. The Father gave His Son to die for it. The Son, God over all, left His home in heaven, and took our nature (which Satan has made so bad) upon Himself, that He might destroy the work of the devil, and make us fit to be His own companions in eternity. And the Holy Ghost, in spite of our want of love and our daily sins, comforts us, and holds up the pardon and righteousness of Christ before our eyes, and lives in us, that we may have life eternal.

It is no small thing to have all this done for us. It is no small thing to have been beloved of the holy God from all eternity. It is not a little gift to have the righteousness of Christ, bought with His humiliation, suffering and death, freely put on us. Whenever we can see something of the value of what God in Christ has done for us, how shadowy and powerless the strength of this present world seems: at such times the love of Christ makes His people careless of the future, for we then know that, having it, we have all things! A sight of those hands that were pierced for us, of the wounded side and scarred feet of Jesus, light up a trustfulness in Him that, for the time being, all the cold waters of the present evil world cannot quench. The wonderful love of the Lord Jesus for us gives us the victory over ourselves and the world as long as we think about it. The knowledge that every sin is pardoned makes us strong to work and to suffer with Him, and holy habits grow in us in all such time as we feel the white robe of His righteousness round us. What happiness the words of our Lord bring us; I mean not only the loving words which He Himself spoke, but all the promises in the Bible, as long as we can remember that these are ours. "Beloved *now* are we the sons of God." Truly these are no little blessings.

But alas for our life in Christ! How often the things that are seen and temporal get between the believer's eyes and Christ, and hide the latter! Or, if they do not quite hide Him they weaken our sight of His loving face. "This is the victory that overcometh the world," says St. John, "even our faith." But how ready we are to look anywhere else than at God in Christ, and God's promises: and then where is our victory? We will not dwell on this side of the Church's life. Our Lord, who knew what we were made of, and all our wants, loved us in spite of our sins; and, when He founded His Church, took care that the knowledge of Himself should be kept up. Among other means to that end, He bade us meet together for His worship and remembrance.

Now, here is a building for that purpose. Let

us value it as His gift, and use it freely for meeting in His name. He has put it into the hearts of His people to build it for His glory; let His gift not be thrown away. It is one of the tokens of His care for us. As part of His Church (that body which is gathered out of every kindred and tongue and people and nation) let us look upon this building as a sign of His care for us, and use it always for His glory and service. Let us not come here as the heathen do to their temples, thinking that God is nearer to us in one place than another, and then go away again, as if His light and abundant love did not follow us everywhere. On the contrary, let all who meet to worship God here try to remember that they come to be fed at God's table, and to count how many there are on God's side, and then go out again, determined, in the strength got here, to keep together as of the Church outside of these walls, helping one another by acknowledging the Lord in all their ways. May there be such communion with our heavenly Father within these walls, that, when you leave them, Sunday by Sunday, you may take with you a sense of His living presence, and then the idols of the dreary world outside will be hateful to you. You know what a clear sight of God's holiness and glory and mercy Joshua got, when on the mount with Moses, so that he was always on God's side amid the worst rebellion and faithlessness of the crowds of Israel afterwards. Do you try, by diligently coming here, to get a like knowledge of Christ our Lord as the head of the Church, so that in return you may be, both among your neighbours and in your families, steadfast, immovable, all ways abounding in the work of the Lord.

I beg, too, that when you meet here to praise our heavenly Father, you will sometimes remember those in Scotland who gave us help to build this Church. Pray sometimes for their prosperity, that God's blessing may rest upon them, and that they may have more and more faith given them to trust God, and give liberally for His cause. They never saw any of you, and probably never will do so until that day when all shall meet face to face under the smile of our Redeemer, at the right hand of the great white throne. But you can help to make their life on earth more worthy, and their reward in Christ's presence more full of joy, by asking Him to grant them now a larger measure of His Holy Spirit. It is a visible proof of the way in which the Church of the living God is knit together in one faith, to see men and women, with half the world between them, thus helping one another because they are each redeemed by the same precious blood, and all following the same Lord and Master; on the one side giving, to use an apostle's words, of their substance, and, on the other, their affectionate prayers.

Yet a few words on the subject of your pastor, and I shall have done. It is not my part to tell you your duty to him. You know by experience the value of one set over you in the Lord, who, having himself prayerfully studied God's word, can divide it rightly and wisely to you. You do not need to be told to esteem him in love for his work's sake, for he has already commended himself to you in this way. *I will only humbly remind you that, if he is to continue to teach sound doctrine, and maintain good works, and take the oversight of you faithfully, and without fear of man, he must be helped by the prayers of his people. "Brethren, pray for us," was a request of St. Paul to one of the churches under his oversight. If he who had seen Jesus face to face, and had been caught up to heaven itself and taught there, desired this help in his work, be sure that we too need to draw down blessing on ourselves and those worshipping with us by asking the Great Head of the Church to grant free course to His word in the*

prayers and teaching and life of His servants ministering to us. Remember that a clergyman's work is often hard work. It is not like much of ours, which, when it is done, is done, and costs us no more thought. His is directly for eternity. He is sowing seed that will spring up, it may be good grain, or it may be but fit for the burning. The remembrance of this goes with him wherever he is, and were it not for the gracious presence of the Lord Jesus, who gives strength for His service in proportion to the demand for it, he would often work hopelessly. I have once and again seen godly men, who had charge of souls, with sad faces and sore hearts on account of the carelessness of some of those over whom the great Pastor had given them spiritual charge. The help for this is prayer, and therefore I again humbly remind you that part of this duty of asking for grace for your minister must be taken by yourselves. Ask grace for him, and it will come back to you in double measure.—Home Record.

—o—

Drunkeness, Moderation and Teetotalism.

I had a long and earnest talk with R—, but oh! how unsatisfactory! I said little. His fine face was flushed. He had exceeded on the previous night, and the thirst for more possessed him.

"I mean to be a moderate drinker for the future."

"You cannot be, dear friend; believe me you cannot be."

"Yes, ma'am, but I can, if I make up my mind. I've got a strong resolution; and I say that I'll attend Church just the same as ever. But I can't work without drink."

"You are not yourself to-day. I do not want you to return to my ranks by any persuasion of mine. Try and be a moderate drinker, if you will."

"I mean to try, ma'am."

"Do so: but take my word for it, you will break down over and over again, and then you will be ashamed to come to Church. O, R—, I am so unhappy! You have grievously disheartened me. You will not fall alone. Remember how I have spoken to you of the influence we all possess. G. H— will be the next to fall, for he looked up so to you; and perhaps a dozen more firm ones will now go back to sin."

All this while he was silent.

"Better a thousand times, dear friend, suffer inconvenience now, and have good hopes of overcoming through Christ, and of joining us in glory, than to go back to be a drunkard now for the sake of a short-lived gratification, and have to suffer eternal remorse and shame hereafter."

He groaned.

"You know that total abstinence cannot injure your health; it may inconvenience you, and it will do so during the first hot days; but in the end you will feel the heat less, and be less thirsty."

I saw he was relenting. I was resolved not to push matters further, but appealed to

his conscience, and spoke of his Saviour whom he had grieved. Then I spoke of his children, especially the lad who sat by him,—one of my juvenile band of teetotallers, aged 17,—and of the bad example he was setting the children. Young R—— looked up with eyes full of tears.

"He was sadly cut up by me being drunk last night, and talked so to me this morning."

"And yet you can make up your mind to go on drinking. O, R——, you may do him a lasting injury by your example now."

"Do, dear father, do, please—please do sign again," said the eldest daughter, aged 21 years, so earnestly.

I left, shaking hands with him, as usual.

"May I still come and see you sometimes? Shall I be welcome?"

He nearly cried.

At every house, R——'s fall was deplored as a calamity to our society. To cut a long story short: this morning, his wife came to me in great sorrow. I had not seen her last night. She cried and said, "He'll come back. He got drunk again last night, and now he's come to his-self again, and says, 'She spoke truth; I *cannot* be moderate.' And," she added, "G. H—— broke out last night, and lay in the gutter last night as you passed; and the boys hooted at him, and our Dick was *that* sorry for him he brought him to our house. And when my husband se'ed him, he was cut up terribly, for he said, 'She told me G. would be the next to go, and now she'll say that I 'ticed him.' And it so vexed him he took G. home his-self; and he was that hurt in his feelings, he went to the —— and drank, and came home tipsy." While she was telling me this, R——'s massive figure appeared at the front door, bringing me G. H——. G.'s face was bruised and clotted with blood. R—— looked haggard and ill. Neither of them attempted to speak. They turned their faces away. I took them by the hand and led them into the dining-room, and we had a most touching scene. G. H—— could not speak a word beyond "I broke because *he* had; I cared for nobody else when he was gone. I didn't care to stop in the society." He added, "I'd give £5 if I had'n't broke, for your sake," meaning me.

R——'s contrition and humility almost overcame me. He thought it so wonderful I should have gone after him yesterday. His self confidence had fled; his moderate-drinking theory had vanished, too. He said, "I can't drink moderately; it's no use; I got drunk again last night. 'Twill be the death of me, body and soul, and I can't stand that." So, after saying much that was most hearty in his sorrow as regarded hurting my feelings, he besought me to receive him again, adding, "We'll never touch a drop of drink again as long as we live."

I went to my room after they left, and,

after an outburst of tears, knelt down to pour out my heart to God. Thank God, teetotalism, Sunday services and the school-room meetings have *not* been in vain. The falls, the very breakings down of these fine honest men, God overrules for good. It has brought out so much hearty feeling towards me on all sides. Instead of injuring my society, it has been overruled even to strengthen these very men, and to shew them and the others that those who have been heavy drinkers cannot be moderate.—"*Haste to the Rescue*," by Mrs. Wightman.

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The Man of Capital.

THERE is nothing more sad than to be carried like a vessel away from the straight course of principle—to be left a stranded, outcast thing on the sands of dishonor. There is nothing more pitiable than to behold a man bolstering himself up in a position he is not entitled to. "That is a man of capital," says the world, pointing to an unscrupulous and successful swindler. Capital! What is capital? Is it what a man *has*? Is it counted by pounds and pence, stocks and shares, by houses and lands? No! Capital is not what a man *has*, but what a man *is*. Character is capital; honor is capital. The world's wretched version sometimes is, "*the man makes his worth*"—makes it, they care not how—overriding others, cheating others, clever and successful roguery. But the old proverb of the good old times condemns the counterfeit, tosses the base coin aside, and proclaims "*worth makes the man*." Angels, as they look down at times on our streets, say, as they point to some one walking there, "That man is *ruined*!" Ruined! What has ruined him? Do they see him in tattered attire, with shabby dress, the ticket on his house, or the shutter on his place of business? Was he once a prosperous man—a credited millionaire? but the sand-built castles have become the sport of the tide, his wife and family beggared? No. He has all that:—town and country house, equipages standing at his door, lights of luxury gleaming from his window. Ruined! then how is this? *Ah! his character is gone*; his integrity is sold; he has bartered honor for a miserable mess of earthly pottage. He is put on the bankrupt list by all the truly great in the ranks of lofty being. God save us from ruin like this! Perish what may:—perish gold, silver, houses, lands; let the winds of misfortune dash our vessel on the sunken rock, but let *integrity* be like the valued keepsake the sailor boy lashed with the rope round his body, the only thing we care to save. Let me die; but let angels read, if friends cannot afford to erect the grave-stone: "Here lies an honest man!"—*McDuff's Sunsets on the Hebrew Mountains*.

For the Monthly Record.

Midnight Thoughts.

ALONE! all alone! with the brilliant stars,
That glow in the western sky;
Alone! with the glorious works of God,
That deck the bowers on high.

Bright, beautiful gems, ye beam on me now,
With your gentle, loving light;
And eyes, that have pass'd to the spirit land,
Look down in the silent night.

They seem to gaze, with a pitying glance,
On this world of care and pain;
And a voice breathes forth on the midnight air,
That Earth's fairest hopes are vain.

Then why buildest Thou, oh, child of clay,
On things that must fade and die?
Knowest thou not that those visions fair,
Will fade from thy tear-dimm'd eye?

That those golden dreams will be but dreams,
And thy youth will pass away?
But knowest thou of those regions fair,
Where fades not the light of day?

I know! I know! of that far-off land,
Where sorrow and sin comes not;
And death's dark brow ne'er enters there,
And earth's trials are all forgot.

And I'll gaze once more on the deep blue sky,
In this hour so still and lone;
And trust, beyond its starry light,
To find an eternal home. H.

Better than Gold.

BETTER than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please:
A heart that can feel for a neighbour's woe,
And share his joys with a genial glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere,
Doubly blest with content and health,
Untried by the lust or cares of wealth;
Lowly living and lofty thought,
Adorn and ennoble a poor man's cot,
For mind and morals, or nature's plan,
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the sons of toil, when their labours close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep:
Bringing sleeping draughts to the downy bed
Where luxury pillows his aching head;
His simpler opiate labour deems
A shorter road to the land of dreams.

Better than gold is a thinking mind,
That in realms of thought and books can find
A treasure surpassing Australian ore,
And live with the great and good of yore,
The sage's lore and the poet's lay,
The glories of empires passed away,
The world's great drama will thus unfold,
And yield a treasure better than gold.

Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love and the heaven of life,
Hallowed by mother, or sister, or wife,

However humble the home may be,
Or tried with sorrows by heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold.

Better than gold on a dying bed
Is the hand that pillows a sinking head.
When the pride and glory of life decay,
And earth and its vanities fade away,
The prostrate sufferer need not be told
That trust in Heaven is better than gold.

A PAGE FOR SABBATH SCHOLARS.**RAB.**

Margaret Gray was a widow with three young children. Her cottage was not far from the castle of an amiable young nobleman in Scotland; and she maintained herself and her children comfortably by keeping a cow, and selling the produce of her dairy, garden, orchard, and hen roost. Besides her cow she had a little shaggy Highland pony on which she took her butter, and eggs and fruits to market. This pony went by the curious name of Rab, and was a great favorite with Effie and Jamie, for it would let them do what they pleased with it. But one morning poor Rab, who had seemed feeble and weary the night before when he came back from market, was found dead in the orchard. Effie and Jamie had gone to look at him with sorrowful hearts. Then these little Scotch children began to talk in this way:

"Ah, Jamie!" said Effie, "dinna you wish the Lord was her now? You ken mither told us how he cured sick folk, and how he once made a man alive again that had been dead four days. He could make our Rab alive wi' a touch of his finger, and he would try, Jamie."

Wee Jamie was a simple-hearted child, scarcely four summers old—his little brain was puzzled. For him there was but one lord—the good and generous young nobleman at the castle. Of his power and goodness Jamie could believe anything, and though he opened his eyes wide at his sister's story, his face grew radiant with joy, as just at that moment he caught sight of his lordship coming slowly down the lane on his beautiful bay mare. In a moment he was in the road, in the very path of the rider, crying out—"Stop, lord! our Rab is dead—ye maun make him alive again!"

His lordship checked his horse, and looked down on the little petitioner in silent astonishment, while Mrs. Gray ran out of the cottage, with baby in her arms, and catching hold of Jamie strove to lift him out of the way. But the little fellow resisted sturdily, crying still—

"Let him make Rab alive! He maun make him alive!"

"But, my little fellow," said his lordship smiling, "if Rab is really dead—and I am very sorry to hear it—I cannot make him

alive; how could you think of such a thing?"

But Jamie stood his ground, answering—"My mither says you once made a big man alive after he had been dead four days—Rab is only a wee pony, and he's been dead but a wee bit while; so it's no a hard job for you. Dinna say you will na do it."

"What can the child mean, Mrs. Gray?" asked his lordship.

"I dinna ken, my lord," she replied, "unless, Heaven forgive us! he takes you for the Lord Jesus. I didna think the bairn was so heathenish and so daft (foolish). You maun forgie the poor child."

His lordship dismounted, and taking the little fellow by the hand, by a few simple questions, soon found that this was indeed Jamie's strange delusion.

"My little iaddie," he said, "you are wofully mistaken. I cannot bring your old pony back to life. You can never play with him, or feed him, or ride him among the heather or along the burn-side again. Rab's work is done, and it is time he should rest. But, Jamie, I can give you another pony in his place—one I hope that may serve your good mother as well as Rab, and that you and Effie must love for my sake. And now good bye. I hope Jamie will yet know well the Lord who is most great, and good and loving."

Taking kindly leave of Mrs. Gray, the young lord then rode on, but in the course of the day the groom at the castle came down to the widow's cottage leading the new pony—a handsome sturdy animal, and so gentle and docile that not only Jamie, but timid little Effie could ride on him with safety; and even the baby when set on his back, played with his mane, and answered his whinny with a triumphant crow.

So Jamie's faith, though mistaken, was rewarded, and his innocent, fervent little prayer was answered, not by a divine miracle, but by a generous human heart, which no doubt found its reward, in proving the truth of the Master's words—"It is more blessed to give than to receive."

Marks of the Nails.

Did you ever hear the story of Amos and the nails? There was once a bad boy whose name was Amos. His father was a very good man, and was grieved and troubled at his son's wickedness. He tried in vain to convince him of his sin and induce him to do better. One day his father said to him:—

"Amos, here is a hammer and a keg of nails. I wish you, every time you do a wrong thing, to drive one of these nails in this post."

"Well, father, I will," said Amos.

After a while Amos came to his father and said:—

"I have used all the nails; the keg is empty, come and see."

His father went to the spot and found the post black with nails.

"Amos," said he, "have you done something wrong for each of these nails?"

"Yes, sir," said the boy.

"O Amos! how sad this is to think of! Why will you not try to turn about and be a good boy?"

Amos stood thoughtfully for a few minutes and said:—"Father I will try; I know I have been very bad; now I mean to pray to God to help me to do better."

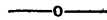
"Very well," said his father; "now take the hammer, and every time you do a good act, or resist a wrong one, draw out a nail, and put it in the keg again."

After a while the boy came to his father, and said:—

"Come, father, and see the nails in the keg again. I have pulled out a nail for every good act, and now the keg is full again."

"I am glad to see it, my son," said his father, "but see, *the marks of the nails remain!*"

So with every wicked deed; it leaves its mark as the wages of sin. Ah! how careful we should be to avoid sin.



Instrumental Music in Churches.

It has pleased me very much to notice that this question has been "ventilated" in the *Record*; and it is scarcely possible that any one can be displeased, whether he agrees with, or dissents from, the conclusions of "A. P." The question is agitating every denomination in Scotland, where, within the last twelve months, more than a score of congregations have introduced organs or harmoniums into their Churches. The Free Church Presbytery of St. John, N. B., has had some trouble with the same matter; so has our Synod in Canada had; and so, I believe, the United Presbyterian Presbytery of Pictou are about to have, unless Chatham congregation is quietly allowed equal liberty to that enjoyed by St. Stephens. In these circumstances, it would be folly for us not to discuss the question. Let us do so with Scripture arguments, and in Christian spirit, and nothing but good can result.

It is not my intention to enter on the general argument, at present. I have no strong feelings one way or the other, but I have thought that it would be well to clear the ground, by laying down emphatically one or two principles that are apt to be forgotten, but which no reasonable man should forget, if he undertakes to speak or to act in any way on a subject like this. These points are as follow:—

I. That, as the *Record* now is, any article in it expresses, not the authoritative mind of the Church, but merely the opinions of the writer, whose initials are attached. No one

has, therefore, any right to feel hurt or aggrieved, if there is, in any number, a communication, with the sentiments of which he cannot fully agree. He has the right of reply, and he replies, not to an editorial staff, but to a private person, who has not attempted to conceal his identity. Does any one desire more, or what more can be desired, except a law be passed that no person shall be allowed to write anything in the *Record* that would disturb the opinions or prejudices of any other person. Why, even dogs are not so muzzled in the dog days.

II. That we are all agreed that the praise in our churches should be the people's service. There is no desire for "fine singing," "fine music," or "esthetical" effect of any kind. Those who advocate organs, do so because they believe that their use would enable the congregation to join in the psalmody better than is now generally done. Now, there can be no doubt that, in our town churches, the mass of the people take no part in the singing. The reasons seem to be because the choirs shoot too far ahead of the average powers of the congregations, and because the people of our town charges, strange to say, are more ignorant of Psalmody than our country people. In almost every district of the country, there are singing-classes every winter, which are attended by many of the young men and young women; but you cannot get the people so generally in the towns to such practisings. The consequence is that most of the people in city churches are afraid to join in with the choir, and plead their inability, but say that they would have more confidence if there were a more powerful and sustained volume of sound. And it is a little trying to hear men protest against any such help being given, who never open their own lips to praise God in His own house.

III. That it is absurd for people or congregations opposed to instrumental music to feel or speak angrily on the subject, because no one dreams of even asking them to change their usages. All that is asked is liberty for those who think differently to act without being fettered by the tastes of people who may live 100 miles away, and be very differently circumstanced. And for such congregational liberty, I will contend, at all hazards. The articles and laws of the Church of Scotland are numerous and stringent enough, and these are not the times to attempt to make them more so. They are the innovators who would make a new law where no law now exists, and any such attempt would alienate ten for every one it would confirm. In a large and historic Church, there cannot be, there ought not to be, absolute uniformity in things indifferent, and, though personally all my tastes and prejudices are opposed to instrumental music in churches, I shall never sanction any narrowing of the congregational liberty which, I believe, we possess.

IV. That to push this question aside by the mere cry of "Innovations," or "the Church of our fathers in danger," or any such note of alarm, is unfair. Let the question be discussed on its own merits, or on the ground of Expediency, but not hushed away, nor burked. "Time doth change all things," says Bacon, and he, then, is the greatest innovator who will make no change. Every Protestant, every Presbyterian Church, but our own, actually makes use of instrumental aid in public praise; and in our own there is no law against it, and, "where no law is, there is 'no transgression.'" Even the English Puritans never included organs in their list of abuses; and, with what scorn would Luther, Zwingle, Calvin, Cranmer or Knox have listened to any argument, the substance of which simply was the cry, "Innovations!" G.

French Protestant Church in Paris.

WE mentioned, last month, that, of six laymen to be elected this year, as members of the Presbytery of Paris, five orthodox delegates had been chosen, and that, in all probability, M. Guizot would be the sixth. Such has proved to be the fact, and, we believe that now all the lay delegates in that Presbytery are orthodox, while, of the nine pastors, three are "liberal," or heterodox. M. Guizot was elected by only 10 of a majority, and the opposition to him was exceedingly bitter. The Liberal Protestants of Paris,—that is, those who do not think it necessary to believe in the Divinity of the Saviour, or in miracles, or in anything of the supernatural in Christianity, are furious against M. Guizot, because, last year, he supported the Presbytery and Synod in refusing to give license to preach to M. Athanase Coquerel, who holds the opinions of Renan, with regard to the Lord Jesus Christ. M. Coquerel, and several others of the Liberal Protestants, are men of talent, and are popular writers, and have therefore exercised much influence for evil on the Protestants of France. They are praised by the *Westminster Review*, but that does not inspire any confidence with regard to them in the minds of Christians, nor entitle them to rule and teach in the Church. But they have raised a great cry of "persecution," because the Paris Church Courts refuse to clothe them with that official authority; and they have been especially bitter against M. Guizot, because, after he had long borne patiently with them, he, last year, announced that their attacks on the very essentials of Christianity were so flagrant that it was impossible to overlook them, or to license the authors of such attacks as the accredited teachers of the faith. G.

BARON ROTHSCHILD has erected a Protestant Church at Mentmore for the use of Protestants in his service.

Protestantism in Turkey.

THE attempts made by various religious societies to extend the Christian faith in Turkey have recently created some excitement among the Moslem population, and compelled the intervention of the English Ambassador. The immediate result is a long correspondence recently presented to Parliament. It is doubtful whether those who have caused the agitation are under the direct control of the Protestant Societies who have employed missionaries in Turkey, as it appears to have originated in the conduct of some native converts, who have ventured to preach their adopted creed among their own countrymen, at the risk of disturbing the public peace in a dangerous manner. The agitation commenced in July last, when Sir H. Bulwer, in a despatch dated the 18th of that month, reported that "a case of some difficulty and danger had arisen, which would probably cause a disagreeable impression in England." Four or five converts had been preaching in Constantinople, in the "khans" or inns, to travellers from the interior of Turkey, who are the most fanatical portion of the population. The attacks publicly made on their faith by those who had renounced it roused great indignation among the Moslems of the capital also, as they considered it a public insult. The people will not tolerate from a renegade what they will listen to calmly from a foreigner born in the creed he professes. The interference of the police became necessary to protect the lives of these converts, and some of them were arrested. The shops where Bibles were sold have been closed, as well as the places where the preaching took place. The Government itself has no apprehension of the religious consequences, but dreads any excitement of the public mind in such a city as Constantinople, where, as Sir H. Bulwer states, "if any affray occurred, and any blood were shed, it would be impossible to foresee the consequences." He promises to obtain the release of the converts, and permission for the quiet sale of the Bible. But he had told an English clergyman intimate with these converts that "they had better remain quiet for a time." The subject has, of course, excited great interest among the English religious societies. They have interposed in behalf of the converts, who, as it appears by a despatch dated the 10th of October, have been released. This, however, has by no means closed the question, which is very fully stated by Sir H. Bulwer in a report addressed to the committee of the Evangelical Society. The question, he says, narrows itself to this:—"The Ottoman Government is willing to allow all Christians to exercise their own religion quietly, as at home, but it will not allow Mahommedanism to be publicly assailed. Its policy is to protect all religions, but not to allow persons of one religion to attack those

of another." His argument applies more or less to all missionary vocations. It may be sufficient to say that he considers their conduct neither "prudent nor politic." On the other hand, the Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel, expresses to Lord Russell his belief that the facts proved "justify the strongest representation to the Government of the Sultan." As the discussion of the whole subject fills 98 despatches, it is impossible to follow the details. But as the converts have been released and the depot for the sale of Bibles has been re-opened, it is to be hoped that agitation will not extend. Lord Russell appears to have summed up the whole controversy in his despatch of Dec. 13, where he says, "If the missionaries will hereafter show somewhat more prudence, and the Turkish Government somewhat more of friendly forbearance, a recurrence of these painful scenes may be prevented."

Church Music.

THE following remarks on the subject of Church Music have been penned by a learned American, who has spent some time travelling through Europe. They are copied from an American exchange:—

"In some of the more fashionable Churches of Edinburgh, especially in those connected with the Scottish Establishment, a choir is introduced—not sitting aloft in a gallery, as with us, but occupying front seats below; in some cases, leading the congregation, but in others, singing music not familiar to the congregation, and therefore compelled to be alone in their performance. And now, to get as far away as possible from allowing the congregation to partake, Dr. Robert Lee, the bright, learned, but not grave pastor of Greyfriars Church, and leading Professor of Divinity in the university, proposes that the organ be added. It is strange that men will not learn from the experience of others; or that, learning, they will not take advantage of it. Here in Scotland is congregational singing carried to its highest point, and most conducive to the right fulfilment of divine worship—full, clear, strong, melodious, inspiring—and yet the fashionable Churches crave something more artistic, more operatic, more elegant and refined. If congregational singing were a failure here, they might, perhaps, be pardoned; but, in that it is a perfect success, what plea can be offered? And then, in the matter of organ introduction, they have but to look across the North Sea to Germany, and see in that land the finest choir of all, the second in point of excellence in the world, the famous cathedral choir, always sings without the organ, deeming that the sweetness of Silbermann's, even, would mar the melody of the human voice divine. The leader merely

advances to a piano when that admirable choir sings, strikes the full chord, and then, without more note of warning, the whole sixty lead off in some psalm of Mendelssohn's, or mottette of Bach's. The organ is only used alone, or as a back-ground of grand chorus effects, or to lead a thin congregation in some half-learned melody. And yet, in unheeding neglect of this fact, we in America are full of the idea that no church is complete without an organ, and no vestry without a melodeon, and so we are not only marring the perfect harmony of the human voice, but we are training a generation of insecure singers, who can no more be trusted to themselves than a swimmer who has always used floats can be trusted in deep water without them. And Scotland is on the verge of committing our grand mistake, and converting a nation of singers into a nation like ours, which cannot sing even a simple psalm tune unless an organ or piano floats them, and buoys them securely up. I wish that some of the Scotch innovators, and that our American ladies' societies who are even now 'trying to raise money enough to buy a parlor organ for the vestry,' could merely visit the Thomas school of Leipzig, and see in that most famous of all schools for training in vocal music, what they think of the system of musical cords and bladders.—How securely those lads trip through pages of the most difficult harmonies, as thickly filled with sharps and flats as a prairie is strewn with flowers in May. They want no organ, not they. They know that it would not only obscure the harmony of the living voice, but that it would unman them, and make them not confident and secure, but timid and feeble, lingering a half note behind, till the instrument should direct the faltering tongue to the right note. But we have got this all to learn in America, and so it seems they are determined to do in Scotland, with Germany close by to warn and guide them."

Colonial Students at Edinburgh University.

THREE Colonial students, in the Edinburgh Divinity Hall, have, this year, carried off, between them, eight of the principal prizes. The first of the three is McDonnell, who distinguished himself very highly at Kingston, Canada West, and last year at Glasgow University. He is the son of one of our ministers in Canada, and is to be licensed, this year, in Scotland. He carried off three prizes—the first in his year's divinity, the second in Biblical criticism, and the third in the Hepburn competition. Next comes Charles M. Grant, a Pictou man, brother of the minister of St. Matthew's, Halifax, who has also carried off three high prizes,—the second in his year's divinity, the first for the Church History Essay, and the second for a series of four

essays. And lastly, Neil McNish, from Toronto University, has taken the first in Hebrew, and the third in junior divinity.

The Glasgow prizes have not been announced yet, but we are sure that our students there will sustain their old reputation. We have heard that D. Gordon, A. M., of Pictou, has taken the Presbytery prize of £10, and a competition bursary of £20 stig. We cannot help feeling proud that our young men abroad show themselves so well able to hold their own against all comers. God grant them a safe return to our shores!

Reply to "A. P.," on the Use of Instrumental Aid in Public Praise.

In common with, I doubt not, the large majority of the adherents of our Church, I have been grieved to see the agitation on the question of Instrumental Music transferred to our Church in Nova Scotia. It would have been much more judicious in the writer of the articles which recently appeared in our *Record* on that subject, had he delayed an expression of his views until he had an opportunity, at the meeting of Synod, to ascertain the sentiments of his brethren, and discuss the matter with them. While the *licord* should be open to the discussion of every subject interesting to the Church at large, it should not be made the vehicle of transmitting to our people views which, if received, can only tend to weaken their attachment to their Church, and prepare their minds for innovations which, beginning with the organ, may end in changes of a much more serious character. The attachment to the Church, of the great multitude of our people, is not now by any means too strong, and our Church organ should not be employed in conveying to them the intelligence that that Church, from her first establishment, has, in her modes of worship, been so far in error that she has been, and still is, excluded from singing some of the Psalms of David, consistently with her principles. This is certainly a very serious charge, and as many as believe it well founded must experience a very considerable change in the respect with which they were accustomed to regard the Church of their Fathers. As I regret these articles appeared in the *Record*, and as I would regret as much to see its pages occupied with controversy on the subject, I shall not enter into a lengthened examination of the various arguments advanced in proof of the scriptural authority for instrumental music in the worship of the sanctuary. I merely wish to make a few remarks to show what, in my opinion, is the amount of support which this use of instrumental music can truly claim from the Word of God.

It is taken for granted by the advocates of instrumental music, that it was interwoven

with the whole worship of the ancient Church. I do not see on what proof this assertion can be supposed to rest. I think it is very far from being correct. But, admitting it to be well grounded, it would not constitute an obligation on the Christian Church to adopt the same mode of worship. In that case, it would be a sufficient answer that the dispensation under which such a mode of worship was practised had passed away, and with it, that the Mosaic ritual ceased. The fact being admitted that the ritual ceased with the passing away of the dispensation under which it was established, in order to prove the continued existence of any one particular part of that ritual, it must be shewn that that particular has the sanction of the other dispensation which succeeded. In other words, we must shew, from the New Testament, a clear warrant or sanction for whatever part of the Jewish ritual, the existence of which we contend for in the Christian Church. While maintaining this, we will not plead guilty to the charge of treating the law of Moses, and the prescriptions of the ancient Church, with neglect. We would treat them with deep reverence, and we can see many important benefits to be derived from them, while we maintain that the Mosaic ritual was not intended for the Christian Church. And whoever insists upon it that any particular of it is still binding, we refer him to the New dispensation, and we have the right to demand that from it there be produced authority, either expressed or clearly implied, to sanction the rite or the observance in question. Otherwise, we maintain it is not binding. The term, "the law of Moses," has, I think, in the discussion, been used in a sense too indefinite. That term may be employed to express the moral, the judicial, or the ceremonial law of the Jews, or it may—as it sometimes is—be employed to denote the whole. In reference to the moral law, and every precept of it, we believe it is, and will continue to be, binding always. But regarding the judicial or civil law, and the ceremonial, the authority of both, as laws, ceased with the termination of the Jewish Commonwealth. Such parts of the Jewish civil or judicial law as are suited to our altered circumstances, our legislators were bound to retain and embody in our laws; and we believe this has been done. In order to know, then, what part of the Jewish civil law is binding upon us and can be pleaded in our courts, we must ascertain from our statute book. What enables us to plead it in court is the fact that it has been embodied in our laws, and forms now a part of it. So it is with the authority of the ritual, or ceremonial law. In order to know if any part or particular of it is still binding, we must consult, not the old economy, which has passed away, but our Christian Statute Book. If embodied into it, its obligation is undoubted. If we cannot find it there, we must conclude it

to be among those things which grow old and decay, and are no more. To say, that as instrumental music was not typical, it did not pass away, is only so much waste of words. Why, if that position could be held, we should have a whole host of Jewish obligations fastened upon us. If nothing ceased with the Jewish Commonwealth but what was typical, then we must have our religious dancing, the payment of tithes (to which, practically, I would not object), our stoning of disobedient children, our capital punishment of Sabbath breakers and blasphemers, &c. The fact is—and every intelligent reader of his Bible must know it—the whole Mosaic economy was preparatory to another state of things. The whole ritual was one large typical body, and when its end was accomplished, not only did what was strictly the body itself fall, but all its appendages, and all really connected with and necessary to its maintenance. The garments with which the human body is clad, are not a part of the body; they are merely necessary appendages; but when the body falls, they fall with it. Or, consider that economy as the scaffolding necessary in the erection of the glorious building intended by God. On the erection of that building, the scaffolding was removed, and in that removal was involved all that rested on that scaffolding, or was connected with it. Nor does the argument fare better which is derived from the assumed fact that instrumental music was employed before the Mosaic economy was established. To compare its obligation with that of the holy Sabbath, can only be done in forgetfulness of the fact that for the Sabbath there was a divine command given to man in Paradise, and repeated again and again under the most solemn sanctions. But where is the command for instrumental music in the sanctuary? If instrumental music was thus used prior to the Mosaic institutions, it was, so far as the Bible shews, without a command from God. On the supposition, then, that it was so used, it holds not the position of the Sabbath, but precisely that of polygamy. That practise certainly existed in the days of the patriarchs; it was received into the Mosaic economy; but while permitted there, it never had the sanction of a divine command. Allowing that instrumental music was then employed in the worship of God, as we now understand the term worship, then, in the absence of any command, there is no escape from the admission that it stood side by side with polygamy: and any argument resting on that position, if it tends to shew that the one is still binding, proves no less clearly that the other is also. Good old John Milton, on this ground, maintained the lawfulness of polygamy under the Christian economy, and his arguments were perhaps fully as plausible as those which the advocates of instrumental music can derive from the same source. He found abundant evidence for its existence under the old economy, and he

could say, with perfect truth, that it was not typical, and he could add, too, that its existence was far prior to the institutions of Moses, and why, therefore, should it be supposed to terminate with them? But, unfortunately for Milton's theology, the New Testament would not sanction his conclusions, nor would the statute book of old England tolerate his views in practice.

With regard to instrumental music, there is not, in the establishment of the Mosaic economy, any allusion whatever to any such thing; but supposing there had been a distinct command rendering it a part of the Jewish ritual, we might feel that such a mode of worship would not be inconsistent with the character of that dispensation. Under that dispensation, the outward and public worship was, to a great extent, indirect. They saw the Saviour indirectly, by means of sacrifices offered and the blood of slain beasts. Indirectly, too, their public confession of sin was made once every year, and laid on the head of the scape-goat, after which the high priest entered into the holiest to make intercession. And if it could be shewn that they were enjoined to render praise indirectly, also, by means of instruments, we would not feel surprised. But that outward and indirect worship passed away. Our privileges are more exalted, and our access to God is near, and it is direct. We behold our Saviour not through the medium of shed blood and sacrifices, and we are invited to come into the holiest—the veil was rent when Jesus died—each one for himself, to confess our sins, and to ask for every grace. It is our great privilege to come directly, as children to a father, and enjoy the closest communion. Shall we, then, when rendering praise, come with an instrument in our hands? Must we, in order to be accepted, take a piece of human machinery, no matter how beautiful to the eye and rich its tones, and apologize for doing so by saying, this instrument helps to improve the sound? Will not the thought be banished before the solemn utterance, "God is a spirit, and they that worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him." What are these sounds in the ears of the great Jehovah? Sweet melody it may be in the ears of men, but what He values is the utterance of the broken heart and the contrite spirit. Let that be wanting, and the rest is an abomination. It is true, that, in the worship of God, care must be taken that every thing be done "decently and in order," and, in order to sing His praises, we must improve our natural faculties as our opportunities will enable us. As the man who speaks in public and leads the devotions of the sanctuary is required to improve the gifts given him, that he may discharge his duty aright, so is it the duty of all who praise to labor in the cultivation of the gifts bestowed for this purpose. If this is done—and it may easily be done

in every Christian congregation—then we can have all that good taste demands, and our service of praise may be solemn and spiritualizing, and every individual may participate in it. The advocates for instrumental music, in laying so much stress on what they take for granted is found in the Mosaic economy, appear to lose sight of the solemn fact that in this they are pursuing the same line of argument followed by the erring Fathers of the second and third centuries of the Christian Church. No sooner did the spirit of worldly ambition and the desire for show and sound begin to creep into the Church, than the eyes of men were turned to the Temple worship and its gorgeous services. The simple and unpretending services of the Synagogue would not satisfy. The idea was eagerly caught hold of, that the Christian clergy succeeded to the position of the Jewish priesthood. Hence the term priest, still retained in the Church of Rome, and also of England. Hence the different grades, so numerous, from the lowest up to the high priest, represented by his holiness of Rome. There, too, was found the idea, that the priest could intercede for and absolve the sinner from his guilt; for the high priest made intercession once in the year for the people, and laid their sins on the head of the scape-goat. If I mistake not, the Pope of Rome tries to imitate that to this day. He appears before the people of Rome, in his splendid pontifical robes, and pronounces a benediction upon them. And what the holy Father does, with all this solemn and pompous show, is attempted, in a small way, by every parish priest. If Neander is correct, even the doctrine of celibacy was derived from the same source. In this way was the primitive Church drawn aside from the simplicity of the Gospel, and led into the depths of corruption and darkness. With this fact to warn us, we cannot be too careful, in our forms and modes of worship, to keep tenaciously to our Christian Directory, the New Testament. It is by its guidance, and by the clear light it affords, we can rightly understand the mysteries, the rites and the ceremonies of the Old.

I have, thus far, treated the subject on the assumption that the statement is correct which asserts that instrumental music was interwoven with the whole worship of the ancient Church for fifteen hundred years. And I have endeavored to shew, that, even were it so, there can be no sound reasons drawn from it to prove the same mode to be binding upon us. In my next, I think I shall be able to shew that the statement referred to is not correct, and that the Mosaic economy affords instrumental music very little countenance indeed—not much more than the New Testament does. I believe this is the fact. I will give my reasons for that opinion, and the readers of the *Record* may

value these reasons according to what, in their judgment, they may be worth.

A. McL.

The Uncertain Sunday School.

It is recorded that, once upon a time, a backwoods preacher discoursed to his flock from the text, "A certain man went down from Jerusalem to Jericho." He said, "My brethren, take notice that this was a *certain* man. He wasn't none of your uncertain witters that you can't count on. My brethren, he wasn't no such man as some of you are. You are the unsartineest set I ever preached the Gospel to, you are. The thieves would'n't have troubled you if they were looking for *certain* man."

Well might our rustic friend take his stand on the platform of many a Sunday-school in town, city, or country, and utter his blast against the "uncertainty" of a majority of the workmen before him. Uncertain in aims and purposes; uncertain as to the ways and means of accomplishing what purposes they have; uncertain as to what the result will be, or, indeed, as to whether there is to be any result or not. The wonder is, not that the Sunday-school work has accomplished so little, but that, with the random, aimless, purposeless style of labor too often bestowed upon it, it has accomplished anything at all. We find the aimless, uncertain school, into which we look, composed of a clever, comfortable set of teachers, and superintendent to match, who all get along well together, think very much alike, do nobody any violent harm, never make a disturbance, and do not put themselves particularly out of the way to perform their full duties as teachers of the young. They know that it is right to have a Sunday-school, and they feel that they are in some way doing good by teaching in it. But ask them *how* that good is being done, and you find that the details of the plan have escaped their attention, and that they are teaching more from force of habit than from stern convictions of duty. The great end of teaching—the conversion of the scholars, is not clearly and habitually kept in view. Great success in this most important respect is seldom, if ever, attained.

There is a lack of the firm conviction which should animate the labors of every teacher, that the Word of God, taught lovingly and ruthfully, is mighty and effectual as the means of subduing the rebellion of the natural heart against God's law. The teaching is done in feebleness, because it is not done with a belief that God will bless it to the ends which teaching should accomplish. It is very apt to be *poor* teaching.

There is a want of that close sympathy which should exist between teacher and scholar. The child does not feel that he has his teacher a friend to whom he may con-

fide his troubles, and of whom he may ask advice. When he comes to a knotty point in his lessons, he jumps over it, or goes round it, rather than ask the teacher to make it smooth for him. He loses much Biblical knowledge, simply because the idea of asking for it does not occur to him. The teacher loses many an opportunity to draw out what the child does know, because he and the child are comparative strangers to each other, and he has not studied the character of the child sufficiently to know how to get at him.

There is, too, a want of careful cultivation of seeds sown and roots planted; an absence of watering the soil, and of plucking out the weeds which spring up to choke the word, causing it to become unfruitful. The good gardener knows his soil, every inch of it, and carefully watches each stage of the growth of the plants and flowers on which he spends his labors. The aimless teacher takes a great deal for granted about soil, cultivation, and harvest; too often resigning the latter to the Lord so entirely as to have little or no care as to whether there will be a harvest at all.

And there is a fearful absence of diligent and prayerful study of the Word of God. Too often teachers themselves are miserably ignorant about the Bible. They teach the children, in an imperfect sort of way, lessons from isolated passages, without taking the trouble to study the connection of these passages with the rest of the Sacred Word. Too often the instruction consists in asking the hungry questions in the "Question Book" on a lesson which has not been studied, but only hastily thought of on the way to school. Such instruction amounts to very little. A child of ordinary intelligence is smart enough to see through it, and despise it.

Friend and neighbor of the uncertain Sunday-school! Aimless and unsatisfactory teacher! please not to be discouraged. Neither be angry at what is plainly told you. The education of a soul for God is the most solemn and important business on earth. It is not to be trifled with. It is not to be performed as you perform a piece of work for which you care nothing. If you have been trifling, you must reform. If you intend to continue trifling, you are not fit to be trusted with such a work. If you are constitutionally incompetent to teach, you had better stop teaching. But do not stop until you have made an honest effort in the right direction. Try in God's strength, and you may do much better. Aim directly at the youthful heart; with patience and prayer follow the work from its very beginning, and God will lead it on to a completion which will astonish and gratify you beyond all your expectations.—*Selected.*

The Moravians have, in their mission fields throughout the world, 84 stations, 323 agents, 21,199 communicants, and 12,245 other adherents.

Closing of the Winter Term in Dalhousie College.

THE formal proceedings in connection with the closing of the Winter Term in Dalhousie College took place on Wednesday, in the hall formerly occupied by the Mechanics' Institute. There were present the Faculty of the College, consisting of Rev. Principal Ross, Professors Lyall, Lawson, McDonald and Johnson; His Honor the Chief Justice, Hon. Dr. Tupper, Hon. Mr. Shannon, A. MacKinlay, C. Robson, Esquires, Governors of the College, and the Students. There was also a select and fashionable assemblage of ladies and gentlemen, among the latter of whom were His Excellency the Lieut. Governor, Members of both branches of Legislature, Judges, Clergymen, gentlemen connected with other educational Institutions, &c. The proceedings commenced shortly after 11 A. M., with prayer by the Principal, and after some introductory remarks by him, the Secretary of the Senatus read their report. It appears that sixty students were in attendance during the Winter Term. While the Professors were satisfied with the industry and progress of their pupils, they feel the want of Exhibitions, and other special incentives which work so beneficially in the Institutions of older countries; and have therefore resolved to establish certain Free Scholarships to be competed for by Students of the first and second year. To ensure better preparation among those entering the Institution, it is proposed also to offer a scholarship to each of the principal Academies in the Province, to be competed for by the pupils, and entitling the holder to free attendance in all the first year's classes. It is hoped that private liberality will add to the number and value of these scholarships.

The announcements of the results of the College Examination were then made, showing who were the successful competitors in each class.

After the prizes had been distributed, Hon. Dr. Tupper made an excellent speech to the students, reminding them that much devolved on them to make the present experiment of an unsectarian college appear to proper advantage in comparison with denominational institutions. He spoke of the satisfaction he felt at the proofs of progress now given, and paid a high tribute to the memory of the late Professor MacCulloch.

Hon. S. L. Shannon, M. P. P., then made a neat practical address to the students recommending them to be thorough in all their efforts, and to avoid the superficial tendencies of the age, and instanced various illustrious examples of a thorough collegiate training.

Rev. G. M. Grant very generously promised a donation of ten pounds to the prize fund for next year.

His Honor the Chief Justice, in some eloquent and impressive remarks, expressed his satisfaction at seeing that Dalhousie College was now a fixed fact; and congratulated all concerned on the interesting ceremonies they had just witnessed, and on the additional facilities afforded for the expansion of that intelligence which he had always been convinced was as high in Nova Scotia as in any part of America.

His Excellency Sir Richard G. McDonnell then favored the assemblage with a judicious, admirable speech, expressing very felicitously and forcibly the importance of harmony in educational effort, and his satisfaction at the position and prospects of Dalhousie College. The Rev. Principal then read a parting address to the students, and closed the proceedings with a benediction. The audience separated, highly gratified with what they had witnessed on this interesting occasion.—*Hx. paper.*

—o—

“Trials of the Cape Breton Highlanders.”

IN the *Record* of the U. P. Church of the L. P., we observed a brief notice, in the *injured innocence style*, of the papers under the above heading, in the *Pictou Record*. The writer is “sorry” to observe the “unfairness of statement and the bitterness of tone” that pervade them, but he has failed to shew wherein that “unfairness of statement” consisted, as if *assertion* was *proof*. He does not see the necessity of “fighting the battle of the Disruption over again,” but omitted to state that *they* have been the aggressors, and that that “war cry” has never yet been hushed in Cape Breton, whenever a member of the Established Church, lay or clerical, steps on that Island to administer to the spiritual wants of those who have not left their “first love.” We have not questioned the fact of the intelligence of the Cape Breton Highlanders, but we do know that much of what they have been taught to believe of the Mother Church, since ‘43, has been an outrage on their sense, and an insult to their intelligence.

Can the writer tell us *who* have revived the “questions” that, he says, “have, by common consent, been allowed to slumber for years”? or how many years they have been allowed to slumber in Cape Breton? If they were “questions” of such great importance when the “battle” raged, why wish them to “slumber” and be forgotten *now*? The reviving of them, no doubt, opens up an old sore, scarcely yet healed, and of which the writer is evidently ashamed. The generation who fought the “battle of the Disruption” is now fast passing away, and if the “questions” and principles then contended for were good,

why *not now* wish to have them *revived* and impressed upon the young and rising generation?

"There is work enough for us all," says the writer. Might we not ask if there was not work enough for us all when the unnatural daughter began the unfilial work of maligning the Mother Church and laying her bare and exposed to the enemies of religion, considering no epithets too abusive to apply to her? We are willing to listen to any just explanations that may be offered for necessitating the "series of papers" above alluded to, and to receive an apology for contending for "questions" "of which ye are now ashamed."

W.

Result of Bishop Colenso's Appeal.

The appeal of Bishop Colenso has been decided in his favour, but on a basis probably as little expected by himself as by Bishop Gray of Cape Town. It is allowed that the letters patent of Bishop Gray granted him the rights of a metropolitan. In these letters it is said, "We do will and ordain that in case any proceeding shall be instituted against any of the said bishops of Grahams-town and Natal, when placed under the said metropolitanical see of Cape Town, such proceedings shall originate and be carried on before the said Bishop of Cape Town, whom we hereby authorize and direct to take cognizance of the same. And if any party shall conceive himself aggrieved by any judgment, decree, or sentence pronounced by the said Bishop of Cape Town or his successors, . . . it shall be lawful for the said party to appeal to the said Archbishop of Canterbury or his successors, who shall finally decide or determine the said appeal." The letters patent creating the see of Natal contain the following:—We do further will and ordain that the said John William Colenso and every Bishop of Natal shall, within six months after the date of their respective letters patent, take an oath of due obedience to the Bishop of Cape Town for the time being, as his metropolitan." Dr. Colenso took the oath accordingly as follows:—I, John William Colenso, Doctor in Divinity, appointed Bishop of the see and diocese of Natal, do profess and promise all due reverence and obedience to the Metropolitan Bishop of Cape Town, and to his successors." Objection was raised by Bishop Colenso, in his appeal, on the ground of there not being in reality, at the time the oath was taken, any metropolitan see of Cape Town, or any Bishop thereof in existence, this see having been created some months later. But apart from this specific objection, which, whether valid or invalid, could not have affected the general principle, all seemed from these letters patent to be plain sailing.

The Metropolitan had power to cite the bishops and clergy to his bar, and a final appeal was open from his decision to the Archbishop of Canterbury. But the judgment given at once cuts away the foundation, by stating that the Queen's letters patent, quoted from, have themselves no authority whatever, not having been made by any statute of the Imperial Parliament, nor confirmed by any Act of the Legislature of the Cape of Good Hope, or of the Legislative Council of Natal. As in England and Ireland the Queen has no power to create a new diocese, or to appoint a bishop to such, without an Act of Parliament, so it is ruled that in a crown colony an Act of Parliament is necessary; and in colonies which have their own Legislatures, the sanction of those Legislatures must be obtained to give validity to the instituting of the diocese. The Queen has a right of her own prerogative to command the consecration of a bishop, but no power to assign him any diocese not constitutionally created. Therefore the colonial bishoprics already founded, with the exception of Calcutta, Bombay and Madras, sanctioned by Acts of Imperial Parliament, and Jamaica, sanctioned by the local Legislature, have no position in the eye of the law. The judgment, it will be seen, is most sweeping in its consequences, since it renders all jurisdiction in such unsanctioned bishoprics, not only of metropolitans over bishops, but of bishops over the inferior clergy, invalid; so that in fact there is no jurisdiction at all, and the Bishop of Natal's clergy may, if he return, refuse to acknowledge his authority, just as he refuses to acknowledge that of the Bishop of Cape Town. This places the Church of England in the colonies, with the single exception of Jamaica, in an entirely new position, making the authority of all bishops even to claim legally the title assigned dependent upon Acts of the Legislature sanctioned by the Queen. The basis of the judgment so completely swept away the very seeming of jurisdiction, that the Lord Chancellor had some difficulty in showing that the Court was entitled to take up the case at all, or to regard the Bishop of Cape Town's judgment as anything but a nullity; indeed failed in his attempt to do so.—*Christian Work.*

China.

PEKIN is surrounded by wall within wall. The outside wall is sixteen miles in circumference. It is of massive masonry, being sixty feet high and forty feet broad, with nine great iron gates, each surmounted by a lofty tower. It is a proof how much prejudices are being softened down, that foreigners, who not long ago were refused admission to the gates, are now allowed to enjoy a promenade on the ramparts. The central space is called

Kinshang, or "Forbidden City," because it contains the palaces, and cannot be entered without permission from the emperor. The roofs of the building, being slated with yellow porcelain, gleam in the sunshine like burnished gold.

In the other parts of the city, several long streets run parallel to each other; they are broad and dusty, and throw off on either side numberless alleys, where are the private residences, the broad thoroughfares being occupied with shops. These shops are not attractive in appearance, being low and shabby, not a few of them displaying old furniture and old clothes for sale. But the throng of people at once arrests attention, it is so motley, and unlike all to which an European eye is accustomed. Here comes "a high Mandarin," riding in a green sedan, borne on the shoulders of eight men. Numerous horsemen lead the way, with their heads dressed with peacocks' feathers and precious stones, while several carts, drawn by mules, and destitute of springs, bring up the rear, and convey the other attendants of the great man.

Yonder comes a caravan of Bactrian camels. They have long hair, and two mountainous humps, between which a Tartar wedges himself as naturally as if he had been born there.

There, under that awning, you see a man who is entertaining an audience with a tale from the history of their country. Further on a mountebank is displaying the suppleness of his joints or exhibiting his powers of deglutition in swallowing all kinds of indigestible things; and all along the thoroughfare you may see the men eating and drinking in portable kitchens, or shaving their heads and plaiting their tails in the open air. Indeed, the street seems to be regarded as private property and used for all kinds of purposes. There the heathen kneel down on the bare ground and perform their devotions. With wedding processions carrying gay banners, and funeral trains with melancholy music and white mourning habits, and a thousand other strange objects, a street in Pekin is a small panorama of the empire.

Turn now into an alley, or smaller street, and inspect the architecture of private dwellings. A low brick wall on either hand is all you see, with ranges of small windows peeping out like the loop-holes of a battery. These windows are glazed with paper. Whatever is rich or beautiful within, is jealously concealed from view.

The houses, none of them more than one story in height, are hidden by these blind walls. They are covered with earthen tiles, floored with brick, and supported by wooden pillars. The rooms are usually ranged in a hollow square around a paved court.

Pekin was a fine city once; but it is now in a state of sad delapidation. It still contains a large population wholly given to idolatry. Every square has one or more Pagan

temples; and every family has its household gods! When shall these temples be supplanted by the churches of Christ, and household gods give place to the family altar?—*Church Missionary Gleaner.*

—o—

The Sunday in Scotland.

THE following letter appeared in a late number of the *Times*:—"Sir: I do not belong to the Free Church, and have no desire to defend the too free language of its ministers at Kirkcaldy. It is a curious phenomenon that in England an extreme reverence attaches to sacred places, and in Scotland to a sacred day. The intolerance of the former manifests itself in compelling the worshipper in church to conform to arrangements, aspects, and attitudes which savour strongly of excessive observance of stone altars, encaustic tiles, and consecrated floors; the intolerance of the latter shows itself in excessive restrictions on the liberty of the subject on Sabbath days. In the one case a lady's footstep is supposed, as I have seen, to profane the space within the communion rails, and in the other the whistle of the locomotive is understood to be a desecration of the Sunday. In England this superstition reigns over a section of space; in Scotland it reigns over a section of time. What the Scotch feel and practise on a day called Sunday, the English feel and practise on a tessellated pavement called a church floor. But in one respect the Scotch have the advantage. Their day was consecrated by the Deity. The English place is consecrated by a bishop. It has always appeared to me that a radical error is committed by almost all the champions of the better observance of the Sunday. They ceaselessly inculcate it as a duty, and thereby rouse the wrath of those that do not see its obligation, instead of holding it forth as a privilege, and thereby attracting all. It should be put, not *ought* we to observe the Sunday, but *may* we observe it? The law enunciated on Sinai amid thunders and threats, is enunciated on the Mount of Beatitudes amid blessings and rewards. Let us read the Fourth and other Commandments of the Decalogue in the light of the 5th chapter of St. Matthew's Gospel. So reading, we shall all strive to let every man enjoy an inestimable privilege, and lament that any should in any degree obstruct the enjoyment of a fellow-man. And, after all, in these times we must hope for grand moral results less by thundering in the ears of railway directors 'Thou shalt and thou shalt not,' and far more by so teaching the people the greatness of their privilege that Sunday excursion trains shall henceforth cease to pay, and therefore cease to run. I do think the language and line of action inculcated by the Free Church ministers in Kirkcaldy are calculated to damage the cause these good, but indiscreet, men have at

heart." The letter is signed "A Minister of the Church of Scotland."

CHURCH AT HOME.

Death of the Rev. Dr. James Boyd.

It is our mournful duty to relate the removal, by death, of another of one of the worthiest and best men in the Church of Scotland. We, last month, recorded the death of Dr. Napier, the venerable minister of Blackfriars' Church, Glasgow. Another silvery head will be missed in that reverend court which meets once a month within the old dim chamber in the rear of the Tron Church. Dr. James Boyd died at his residence in Woodside Terrace, on the 27th of March last, at the mature age of 78 years—terminating a ministry which extended very nearly over half a century. Dr. Boyd was a native of Perthshire, where he was born in 1786. "In 1818," says a Glasgow paper, "he was ordained by the Presbytery of Edinburgh, as minister of the Caledonian Church, Hatton Garden, London. During a short incumbency of one year, he collected a large congregation. In 1819, he was translated to the parish of Auchinleck, in Ayrshire; and in 1833, to the adjoining parish of Ochiltree. In 1844, he became minister of the Tron Parish of Glasgow. A year ago, he resigned the active duties of his charge to the Rev. Mr. McGregor, who was appointed his colleague and successor. He received the degree of D. D. from the University of Glasgow, in 1845."

In his more vigorous days, Dr. Boyd was a highly popular preacher, but, in his later years, through the growing infirmity of age, his manner lost a good deal of its power. His sermons were characterized by much good sense, simplicity and earnestness, and always breathed the full spirit of the Gospel. Dr. Boyd was a man of fortune, but he was one who esteemed himself more honoured by his sacred calling, than by his ample wealth, and, neither in spirit nor in manner, did he ever betray the least consciousness of his high social advantages. He was beloved and revered by the humblest of his parishioners, whose interests, both temporal and spiritual, never ceased to engage his attention. Dr. Boyd was a fine example of the good and faithful pastor, whose life is joyfully consecrated to his work—dignified, yet humble; prudent, yet genial and warm-hearted; keeping his garments unsoiled by the world. So gentle and consistent was he, in his life and conversation, that he might have sat for the original of Goldsmith's beautiful picture of a country clergyman:—

"He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way."
Dr. Boyd was the father of the most dis-

tinguished literary man in the Scottish Church, the "A. K. H. B.," of *Fraser's Magazine*, minister of St. Bernard's Church, Edinburgh. This gentleman's chief contributions have been collected and published, under the name of "Recreations of a Country Parson," and consist of a series of light, discursive essays on familiar topics, overflowing with anecdote and illustration, and well fitted to amuse and instruct a numerous class of readers.

P.

THE CHURCH IN NOVA SCOTIA.

Departure of the Rev. George Boyd.

ON THURSDAY, 27th ult., the Rev. Mr. Boyd, late of St. Andrew's Church, Halifax, took passage in the Cunard steamer for Scotland. Our best wishes for his future welfare, as well as that of his amiable partner and interesting family, follow him. His absence will be felt no less in the community generally, than in the Church and Sabbath School; and leaves us but one clergyman in the metropolis, where, a few years ago, we had four. The pulpit, in the meantime, will be supplied by the Presbytery of Halifax. Previous to his departure, the Trustees and Elders waited upon and presented him with the following very feeling and flattering address and its accompaniment:—

HALIFAX, NOVA SCOTIA, April 18th, 1865.

TO THE REV. GEORGE BOYD, A. M.

Rev. and Dear Sir,—Though you are aware the intimation of your resignation as the Minister of St. Andrew's Church was received with the greatest regret, and at length acquiesced in with equal reluctance by all concerned in the Church; yet the Trustees and Managers, in justice to their own feelings, and, they fully believe, in accordance with the sentiments of the whole congregation, cannot allow you to depart from this country without conveying to you some tangible evidence of the deep sense and high appreciation which they entertain of both your faithful pastoral labors and your able and eloquent pulpit discourses.

They deem it almost needless any further to assure you that they fully share in cherishing toward you those feelings of friendship and esteem, and of profound respect for your character, in which you are so deservedly held by your people, and by all who know you in this city.

In accordance with these sentiments it was unanimously resolved, at a meeting of the congregation held on the 6th ult., that the Trustees be authorized to pay you, in addition to your salary up to the 1st day of May next, the further sum of \$100 (four hundred dollars) as a mark of their regard and esteem, which sum we now have much pleasure in handing to you.

With feelings of unfeigned sorrow for your departure from this church and congregation, they desire to express their earnest wishes for your future success and welfare in your sacred calling, together with health and happiness wherever Providence may cast your lot.

With your departure they have also to regret that of your amiable lady and interesting young family, upon whom may the giver of every good and perfect gift bestow his choicest blessings.

In the name and behalf of the Trustees and Managers of St. Andrew's Church,
 (Signed) JOHN GIBSON, *Chairman.*
 PHILIP THOMPSON, *Sec'y.*

TO THE TRUSTEES AND MANAGERS OF ST. ANDREW'S CHURCH, HALIFAX.—

Gentlemen,—I could not but know somewhat of that regret and reluctance to which you allude as existing among you, in reference to my contemplated removal from the pastoral charge of your church and congregation. I assure you that, on this occasion, similar feelings have no small place with myself; all the more, as this is my first charge in the ministry of the gospel.

I have had not a few reasons and instances for being assured of that friendship and esteem, and respect toward me, of which you speak in that gratifying address, and now herewith so substantially conveyed to me.

I cannot but feel much pleased at the terms of approbation embodied in this address, and at receiving at your hands its handsome and acceptable accompaniment, so thoughtfully and generously provided by you and the warm-hearted people you represent,—for which I desire to return, to all concerned, my most grateful and lasting thanks.

For whatever of success and good may have attended my ministerial work, let us thank God, and rejoice in the power and glory of the word of life.

For the feeling terms in which the departure of myself and family is spoken of, and for the kind and prayerful wishes recorded for our future welfare, be pleased to accept Mrs. Boyd's and my own heartfelt acknowledgments.

Commending you, and all to whom I have been privileged to minister, to the love of God in Christ,

I remain, Gentlemen,
 Yours most faithfully and affectionately.
 (Signed) GEORGE BOYD.

The following is a copy of the Certificate presented to Mr. Boyd, at the same time, by the Elders:—

HALIFAX, NOVA SCOTIA, APRIL 17, 1865.

TO THE REV. GEORGE BOYD, A. M.:

Rev. and Dear Sir,—On the occasion of your vacating the pastoral charge of St. Andrew's Church, which you have so acceptably filled for upwards of eight years,—we, members of the Session, desire to express to you our deep regret, and that of all the congregation, at parting with you, and losing your earnest and evangelical ministrations.

It is very gratifying to us to record that, during your pastorate, uniform cordiality and harmony have ruled our Session meetings and proceedings; marked unanimity and peace have prevailed in the congregation; and feelings of friendship and respect increasingly cherished towards yourself as our minister.

We assure you that we have had much pleasure, and, we trust, derived not a little moral and spiritual profit, in co-operating with you in the pastoral oversight of the people; and we believe that lasting edification results from your diligent and successful labors of the pulpit, the Sabbath School and the Bible Class.

That the great Head of the Church may long spare and favour you in the ministry of His word, and at length bestow upon you the reward of the faithful servant, is the fervent prayer of your sincere friends and brethren.

(Sd) JAMES MACLON, WILLIAM HAY,
 ROBT. MACDONALD, JAMES THOMPSON,
 JAMES MARSHALL, JOHN TAYLOR,
 PHILIP THOMPSON.
 Elders of St. Andrew's Church.

A committee of the ladies of the congregation also waited upon Mrs. Boyd, and presented her with a purse, made by one of the young ladies of the congregation, and containing \$200, (two hundred dollars,) which was most feelingly and suitably acknowledged by the recipient.

Juvenile Foreign Missionary Correspondence.

Few of our readers will be otherwise than delighted after a perusal of the communications which we publish below, in connection with the Orphan School at Calcutta,—with the operations of which scheme all are already pretty well acquainted. We will merely say that this institution affords the means of sound religious instruction to the orphans of India; and all who attend it are entirely supported by Sabbath Schools, or through the liberality of individual members of our Church. To the Sabbath School of St. Andrew's Church in this town belongs the honor of being the only one in Nova Scotia which sustains an orphan, and we hope its example may be copied by many others. The receipt of a letter of thanks from "Lydia"—the orphan thus supported—addressed to the pupils of the above school, through their pastor, has brought this subject more particularly to our notice. Here it is:—

MY DEAR SIR,—

I am writing to you this first letter. Although I am a little girl, I want to see you, because you support me. I think you will be pleased with me. One day Nero's birthday, and our headmistress gave us some sweetmeats. I am living in a large house with a tank. My dear Sir, I pray for you, and I hope God will bless you. In this school there are many little ones, our headmistress and our matron very careful for them, and our teacher very patiently learned me, and we give her so much trouble, and I love her very much because she our teacher.

I am your grateful servant.

LYDIA.

The efficient character of the school may be judged of, to a certain extent, by the above, which is given in all its artless simplicity. The orthography and penmanship are exceedingly creditable for a child 8 or 9 years of age; and the quarterly returns report very favorably concerning her progress in reading, sewing, &c., and general good behaviour.

After reading it to the scholars of St. Andrew's, a general invitation was extended to them to prepare a reply. A number were handed in; but it proved a difficult matter to select one, as all were good, though greatly varied in the expression of sentiment. So they were handed over to an advanced pupil, who extracted the essence of each, and embodied it in the following answer:—

DEAR LYDIA,—

We were much pleased to have so nice a letter from you, as well as to mark, from the Quarterly

PIETOU, N. S., March, 1865.

Returns, your progress in learning. As the best of all knowledge is that of God and of Jesus Christ, we hope that your kind teachers do not fail to communicate to you that also.

We meet as a Sabbath School once a week, to the number of 110, and have 14 teachers. Our school is opened and closed with singing and prayer, and we read and repeat verses from the Bible, and listen to the instructions of our faithful teachers, who give us interesting books to read at home, where we enjoy the care and attention of parents and friends. You, again, are in a land of darkness, and have no parents, and must, as you grow up, expect to meet with many temptations to turn you from the right path; but we pray that you may cleave to the God of the Bible, and therefore have we sent you a Bible, which was purchased by our free and united offerings, and which we beg of you to accept as a token of affection and desire for your welfare.

Dear Lydia, if you remember your Creator in the days of your youth, and seek Jesus early, He will watch over you and make you a lamb of His fold, and bring you to Heaven when you die. Then, though we may not see one another on earth, yet we shall meet in that better land where together we shall sing those hymns which we have been singing in our schools.

“O that will be joyful,
When we meet to part no more.”

Hoping to hear from you again at your leisure, and praying God to make you like the Lydia mentioned in the 16th chapter of the Acts, we subscribe ourselves, dear Lydia, your sincere friends and well-wishers,

THE SCHOLARS OF ST. ANDREW'S
CHURCH SABBATH SCHOOL.

The collection taken up to purchase the Bible amounted to \$5.50, evincing the deep interest with which the matter was entered into. It is gratifying to know that the youth are thus early having their attention directed to lands of heathenism and gross superstition, and actually taking part in foreign missionary work. Who can tell what may result—many years hence, it may be—from the receipt of this simple letter?

The late Rev. John Martin.

AFTER a discourse in St. Andrew's Church, Halifax, by the Rev. George Boyd, from Isaiah lxiv. 6—“We all do fade as a leaf”—the recent demise of the Rev. John Martin was alluded to in the following terms:—

It seems called for, and is felt to be appropriate, that we should not close this discourse, without adverting to the very recent demise of the Rev. John Martin, whose remains yesterday were consigned to their last resting-place. Indeed, that event has largely determined the subject of our sermons to-day, and given impression to the whole service.

As is well known, that—till 8 or 9 years ago, when he was appointed to an office, under the auspices of the Colonial Committee of the Church of Scotland—he had been for some 34 years the minister of this Church and congregation, so it would be as natural for you to desire and expect some allusion to his life and labours among you, as it would be unpardonable in me to omit it. At the same time, I am sure you would not desire me to depart from what I feel to be due to the sacredness and dignity of the pulpit, to indulge in flattering eulogy and highly coloured

eccomiiums on any one—however gifted, however eminent, however devoted in Christian labors, or however exemplary in Christian character.

It is admitted, on all hands, that he, who was once your minister, was in labors very abundant—both in pastoral and missionary work. And, especially in the days of his activity and vigour, he shrank not from bearing the burden and heat of the day, in more ways than one. And, there are many, in various parts of the Province, who will remember his missionary visits, and gratefully speak of his services, in localities where, at that time, there were but few opportunities of hearing the Gospel, and of having its ordinances administered.

He was, to all intents and purposes, a public man, both as a writer and a speaker; and his abilities and acquirements as such were of a high order.

Nor was he less known and distinguished as a preacher. Even in his later years, his pulpit ministrations were earnest, eloquent, and always evangelical. And, whatever may be the opinion as to his style of composition, or his manner of delivery, it is certain that, in his younger days especially, he was instructive and popular, as a minister of the glorious gospel of Christ.

We do not say that he was faultless. He had his failings and frailties, as, alas! which of us has them not? And he had also his own trials and anxieties, as the most of us have. He was kindly in his feelings, benevolent in his intentions, and large in his sympathies; and these traits of his character were exercised mostly for what he believed to be the interests and welfare of the Church.

His last illness was lingering, but painless. He bore it with becoming resignation; and we are informed that he intelligibly and suitably expressed his Christian confidence and hope that his eternal interests were safe in the hands of his merciful God and Saviour.

It would, then, say little for our seriousness and religious feeling, did we not all feel solemnized and saddened by this lesson, now borne home to our hearts and consciences, that here we have no continuance, and that the place that now knows us will soon know us no more for ever. And it would, indeed, be strange, if our older members and adherents, especially, did not feel it with regret and emotion, that now another blank is made, and another link is broken, in their connections and associations as a congregation worshipping in this place.

NEW CHURCH.—The congregation of St. Andrew's Church, Pictou, has resolved upon erecting a new Church, on the site of the old one, immediately,—the cost of which, it is estimated, will be about \$8000.

THE ladies of St. George's Church, River John, purpose holding a Bazaar in the course of a few months, to assist in increasing the Manse Building Fund. Contributions will be thankfully received.

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Items of Intelligence.

THE Rev. John Jenkins, D. D., presented an application to the Presbytery of Montreal, at its last meeting, for admission into the Church of Scotland. Excellent testimonials respecting the Rev. gentleman's

history, referring to his ministrations in England, and as a missionary in India and in the Colonies, accompanied the document. A committee was appointed to consider the matter, as well as an application of the same nature from the Rev. J. A. Devine, late of the Central Presbytery, Philadelphia, and to report at next meeting. Dr. Jenkins was, we believe, some time ago, the most eloquent clergyman in connection with the Wesleyan Methodist body in Montreal, and officiated with marked success in Great St. James Street Church. The session of St. Paul's Church have appointed him to occupy that pulpit till next meeting of Presbytery.

PREBYTERIAN UNION IN SCOTLAND.—A fresh interest has been given to this subject, which seems, for a time, to have dropped out of view, by a great meeting of friends of the movement, held in the Free Church of Paisley, a city near Glasgow, on Monday, February 27th. The meeting comprised prominent ministers and laymen of the Free, United, and Reformed Presbyterian Churches, and constituted the fifth anniversary of the friends of Union, under the auspices of the Association of Office-bearers in the three churches, for the Promotion of Union. The chair was occupied by a layman, who made an excellent opening address, and addresses were delivered by Dr. Buchanan, of the Free Church; Dr. Cairns, of the United; and Dr. Symington, of the Reformed.

In New South Wales, Presbyterian Union is being discussed. The Synod of Australia [in connection with the Church of Scotland], the Synod of Eastern Australia [in connection with the Free Church], and the Synod of New South Wales [a small independent body headed by the well known Dr. Laney], held meetings in Sydney last November. A "preliminary union" has been formed between the Free Church and Independent Synods. In a few weeks, the Synod of Australia will also join the Union. Five Free Church ministers object, but it is expected that sufficient means will be taken to satisfy them. Thus all the Presbyterians will form one body.

ST. PATRICK'S CATHEDRAL (Protestant). Dublin, has lately been renovated at the sole expense of one individual, Mr. Guinness, a brewer of that city, at a cost of £187,500 currency. This is believed to be the greatest act of private liberality for Church objects, that has been given in our times. The same large-hearted man is now engaged in improving the surroundings of the Cathedral, which before consisted of mean dwellings, which he has purchased for the purpose of removal—so as to leave a large area clear around the noble structure.

A melancholy event has happened among the Wesleyans,—the second only of its kind in their history. The President for the year

died in England on the 5th ult. He was the Rev. W. L. Thoraton, much respected both among the Wesleyans and in the Church at large. His death was unexpected, though he had been ailing for a short time. His last sermon, preached three weeks before, was from the text. "Mine eyes have seen the King—the Lord of Hosts."

THE American Board of Commissioners for Foreign Missions have received, from ten States, instead of £5,627 in 1859, £10,767 in 1863. The effect of the war has been to increase the contributions, but the want of men is fearful. They have only two young men ready to go out as missionaries.

THE results of Presbyterian Union in Victoria are an increase of ministers from 50 to 100, with 15 ministers and 3 missionaries to the Aborigines.



CARD,

To Ministers, Parents, and Guardians of Young Men within the Province of N. Scotia.

THE Committee chosen by the Halifax Young Men's Christian Association beg respectfully to intimate that they have been appointed for the purpose of giving such information as they are enabled to communicate to young men, strangers, coming to the city.

Having prepared a list of Boarding Houses which they can confidently recommend, they will be happy to do anything in their power to acquaint them with those who will endeavor to promote their welfare. Persons introduced by letter from Ministers will be immediately made known to some of the active members of the church to which they belong, and, as far as it is within the power of the committee, efforts will be made to obtain for them employment.

MURDOCH M. LINDSAY, *Chairman.*
 JAMES FARQUHAR, *Sec. of Committee.*
Young Men's Christian Association,
April, 1865.



Monies collected for the Lay Association East Branch East River, and paid to James Fraser, Junr., Esq., Treasurer, New Glasgow.

Miss Anne Fraser	£0 13 1/2
Miss Jessie Fraser,	0 7 4
Miss Mary Thomson,	0 8 1/2
Miss Catherine Fraser,	0 1 3
Miss Jessie Forbes,	0 4 3
Miss Elizabeth Campbell,	0 1 3

Total, £1 15 4
JAMES CUMMING,
 Branch Treasurer.

*East Branch East River, }
 28th March, 1865. }*

Dalhousie College Endowment Fund.

Collection in St. John's Church, Belfast, P. E. I., £7 0 0