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VOLUME XXVII.

NUMBER VI.

— THE —
MONTHLY RECORD,
— OF THE —
CHURCH OF SCOTLAND,
— IN —
NOVA SCOTIA, NEW BRUNSWICK
— AND —
ADJOINING PROVINCES.

JUNE,



1881.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1881.

Notes of the Month.

A public monument has been voted by the British House of Commons to the late earl of Beaconsfield. Mr. Gladstone moved a resolution to that effect.

Parliament is still engaged with the Land Bill for Ireland which meets with much opposition. The state of Ireland is not improving. Evictions are taking place daily. The object of the landlords in driving out so many of their tenants at the present time is to have as much of their land as possible in their own hands when the bill becomes law, in order that they may not be harrassed with claims for improvement as provided for in the bill now before Parliament.

On the Queen's birthday a lamentable accident occurred at London, Ont., by which 250 lives were lost. An excursion boat on the Thames river upset through overcrowding, and her living cargo of six or eight hundred passengers were immersed in the steamer with the above sad result.

Acknowledgments.

ST. ANDREW'S N. G. HOME MISSION.

Amt. previously reported....\$69.50

Ward 2.

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A. C. Bell, M.P.P.....\$5.00

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Mrs. John Fraser,	0.35
Mrs. Wylie,	0.25
Wm. Wylie,	0.25
Alex. Campbell,	0.25

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THE MONTHLY RECORD,

—OF THE—

Church of Scotland

—IN—

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

JUNE, 1881.

NUMBER VI.

"If I forget thee, O Jerusalem, let my right hand forget her cunning"—Psalm 137, 4-5.

The Work of Missions Essential to the life of the Church.

SERMON

BY REV. C. W. HODGE, D. D.

EPH. III, 6. *That the Gentiles should be fellow heirs, and of the same body, and partakers of his body in Christ by the Gospel.*

(Continued from May No.)

4. The same truth is evidently displayed in the Mission of the Holy Ghost, and the establishment thereby of a Spiritual dispensation. During the presence of the Lord on earth, all eyes were directed to him and all hopes centered in his immediate presence. To be with him to follow him, to learn of him, was the earnest longing of his disciples. On this account, in large part, he told them that it was expedient for them that he should go away, that he might send the Comforter to them, to establish a union with him closer than that of sight and sense, so that the work of the spirit with all that it implies of enlightenment and guidance, might be no

longer embarrassed by local restrictions. So that those afar off might be as near to him as those nigh at hand. and thus their spiritual life might be exercised and strengthened by the immediate influence of the Spirit within them. In the very nature of spiritual influence lies the evidence that it can be subject to no restrictions. The Spirit does not deal with organizations, or with nations, or with classes of men primarily. He does not act through external means but immediately in the soul. He exerts a personal power upon individual men. Men are the subjects of his grace. And therefore no conditions external to individual men, can restrict his grace. No conditions of race, forms of organization, or of external privilege of any kind, can either procure or prevent his operations; but faith only, and obedience, which are personal to the believer. He is a grand distinction between the Old Dispensation and the New, that faith no longer rests on intermediate representations of the truth but upon Christ himself, and that

by the agency of the Holy Ghost, the soul enjoys this immediate access to and communication with God, and therefore every barrier to the universal spread of the gospel is done away. Nations without a ritual, a temple, a priesthood or a sacrifice, stand by the Spirit in the inmost courts of divine manifestation. Men everywhere are the proper subjects of salvation, and the way is open for carrying its promises to the ends of the earth. In the nature of things the Spirit cannot be bestowed in any other way, or upon any other terms, and the very fact of his outpouring is therefore the evidence of his universal extension.

How central this truth was in the occurrences at Pentecost is familiar to all. The multitude from all nations spake in unknown languages. Peter quotes the prophecy of Joel, to the effect that all distinctions of age, sex, station, or nationality were henceforth to be abolished, and that the Spirit was now come upon them that were nigh, and them that were afar off, even as many as the Lord our God shall call. And in accordance with this essential character of the Spirit's operations, the practical effect is that whosoever receives the Holy Spirit becomes himself the centre of new diffusion. Regenerated and illumined and filled with the love of God, he is impelled to communicate to others also. Standing in no relations to God and to his fellow men, he is deterred by no outward conditions from bringing all within his reach to the same blessings. By all his sense of gratitude for good bestowed, by all

his sense of sin and unworthiness under which the grace has been received, by all his sympathy with the wants and dangers of his fellows in like condition with himself, he is compelled to use his utmost effort in bringing others to Christ. Impelled by the powers of a new life, by the certitudes of a new faith which cannot be gainsaid, by the conscious communications of a strength more than human, he becomes the most fitting instrument of the Spirit in spreading his conquests among men. As is said of Andrew and John, the first disciples called by Jesus, when they went to call their brethren, "they were no sooner Christians than they were missionaries."

5. And because this is the essential nature of Spiritual operations, we see, in the next place, that the idea of Missions is incorporated in the very idea of the Church, and so vitally incorporated that the church has no existence apart from it. The church does not consist of the seed of Abraham after the flesh; it is not made up of those who are circumcised and conform to the conditions of the Mosaic covenant: it does not consist of the baptized, nor of those standing in any outward relation to any organization of men. It is composed of the elect of God, in whom his Holy Spirit dwells by faith. By the Spirit they are united to Christ, and are therefore become one with one another; one body, one church. And without that indwelling there is no church. And as the gift of the Spirit is without restriction, so is the church necessarily co-extensive with the gift of the Spirit.

Without believers in Christ, called out of every kindred and people under heaven, there is no church of Christ upon earth. And therefore the church by its initial constitution and in the very idea of its being is a Missionary institution, composed of the scattered company of the people of God, and with the law of self perpetuation imposed upon it, existing for the very purpose of extending itself, and bringing the nations into its living union. For this reason when our Lord founded his church on earth, it was as at Pentecost, by the effusion of the Holy Spirit upon all. For this reason, when he ascended, the great promise, made not for immediate consolation so much as for future guidance, was that the Holy Spirit should be given continuously unto the end. For this reason he sketched to his disciples the future contests and persecutions his people should meet with in the world, all of which should issue in the glorious triumph of his kingdom in his Second Coming. For the same reason when he commissioned his Apostles, it was with the express command, "Go into all the world and preach my gospel to every creature." And to this idea of the Church as a Missionary organization the Book of Acts remarkably corresponds; for, amidst all vicissitudes of persecution and internal corruption, the fundamental thought of the book is growth. Three thousand at Pentecost, five thousand later, among people and priests, in spite of persecution and because of persecution, in spite of hypocritical members and of internal dissensions and because of

overcoming these, it continued to grow. From Jerusalem to Samaria to Cyprus, and to Antioch; from Antioch to Pamphylia and Pisidia, to Galatia and Phrygia, to Philippi, Thessalonica, Athens, and Corinth; to Ephesus, Colossae and Laodicea, until from Jerusalem round about unto Illyricum there was no space left, and the circle must widen westward to Rome also. In the first instance, in the nature of the case, the process must begin in Palestine, and among Jews. It was only the more efficient because the church at first failed to understand the universal scope of her mission, and concentrated her energies upon the field within her reach; yet the Spirit within her could not long be thus confined. It burst the barriers of the ritual, and spread on every side and by every opportunity, without waiting for Apostles either to lead or to point the way. Apostles themselves regarded with wonder the expansive force of the gospel which they were commissioned to teach, and learned by the effect of the Spirit in the church as well as by the revelation of the Spirit within them, the purpose of God toward the world. It follows, therefore, that in whatever degree the church fails to appreciate her duty to the world, and to neglect the means of this growth, she vitiates the idea of her being, and dwarfs and despiritualizes her life. It follows that these notions of ours of churches restricted nationally, or by denominations, and these distinctions between the church and her missionary agencies,—as though the life were in the home organization, and only the far

off and secondary channel of her life were in the Missionaries she sends to the frontier or to the heathen—are ideas contrary to New Testament truth. Nay, if we must make distinctions, let us rather say that the Missionary work is church, and the home organization is the appendage. Paul and his Missions were more than Jerusalem and Antioch combined. And let us be assured that the law of her being is, that in proportion to her sound and spiritual extension abroad, will be the vigor and illumination of her life at home.

6. Nothing can be more instructive than to study the way in which this idea of universality is wrought into the structure of the New Testament both in its history and the development of its doctrine. We have seen that it is included in that love which is the life principle of the church; in the purpose of God in salvation; in the sending, the incarnation and atonement of Christ; in the mission of the Holy Spirit; and in the idea of the church when first instituted on earth. Now look at the New Testament in its broad outlines of history and literature. Its history is the history of Missions; its epistle is the literature of its Missions. The great, comprehensive, historical fact of the Apostolic period is the change of dispensations; that is, the calling of the Gentiles; that is, Missions. The great, fundamental truth of the gospel is justification by faith. We have seen how indissolubly connected these two are; that the one is the expression in history of the other, which is the life principle moulding that ex-

pression. That because the real spiritual sacrifice has been made there can be no condition of salvation other than faith, and because faith is the sole condition, the application must be universal. And as this truth, taught by Christ and brought into the life by the Spirit found expression in the extensior of the church, so on the other hand the church came to full comprehension of the truth, and of its relations, so as to reduce it to definition and to carry it to its intended results, by means of this extension. In this sense it is eminently true that history was before doctrine. The Apostles in Jerusalem, in the nature of the case, necessarily devoted themselves to witnessing for Christ, and promoting the growth of the church among the Jews, at first. There must be a material basis for wider extension. The leaven spread from within. And in order to their greater efficiency in this work, their minds are not distracted by ulterior questions, about the abrogation of the law, or the calling the Gentiles. Peter and James especially, therefore, hold the door open for the Jews, and continue to do so to the end of their lives. Meanwhile we have seen that the expansive force of this new idea, or rather the force of this new life, has, unconsciously to themselves, passed beyond the limits of Judaism, and Gentiles are brought in, and Gentile Missions established. How did the church learn not only that faith in Christ was the way of salvation, but more than this that circumcision was no longer to be enforced, and that righteousness was in no sense by

the law? You say that these are truths of salvation taught only by the Spirit of God, through men inspired to communicate them. And you say truly. But it is equally true that the Spirit of God taught these truths to Paul, by Missions. Persecution scattered the church, and the Spirit within them impelled believers to preach, and Gentiles were converted. And thus Paul came to see and understand the scope and application of the work of Christ. Then the church at Jerusalem rejoiced that upon Gentiles also God had bestowed eternal life. Then Peter said to complaining Jewish Christians, who can refuse water that these should not be baptised! What was I that could withstand God! On the one hand, Paul writes to the Ephesians (ch. iii: 3-6) that his knowledge that "the Gentiles should be fellow heirs, and of the same body, partaking of his promise in Christ by the Gospel," was a mystery made known to him by revelation, which in other ages was not made known to the sons of men. And on the other hand, we learn the method of that revelation by the Spirit, not only in the important fact that the work was already begun and made good progress before Paul entered upon it, but we read it even more clearly in the fact that his statement and argument for his doctrine of justification are but the elucidation of principles involved, and vindication of truths which lay at the basis of his missionary activity. Justification through Christ because of the universal sinfulness of men, Jews as well as Gentiles. There can be no

righteousness by the law, therefore, but only in Christ, and therefore for all men. The mystery of Christ seems in Paul's mind to be almost identical with the mystery of the calling of the Gentiles; the extent of the atonement is involved in the nature of it. Thus the church owes the very title deeds of her existence the very doctrines of her salvation, to the early Missionary impulse of the Holy Spirit. And so, also, when Paul passes on to his Christological Epistles, we trace the same motive, in part at least, of expanding and establishing the idea of the dignity of the Person of Christ, as necessary on the one hand, to furnish an adequate value for the universal sacrifice, and as the other, to exhibit his right to his glorious reign as head over all things to his church, possessing all might and dominion and majesty and judgment. And when we pass on to that picture in the gospel of John, the heavenly gospel, telling of Christ's testifying of himself, and speaking of things which he had received from the Father, who does not see that the same or rather a higher universalism pervades the whole; that Jew and Judaizer, are now all forgotten that man as man, as he stands before God in relation to Christ, believing or rejecting, is alone in question; that this idea of universality, the salvation of the world, its new creation, is alone in place. And the Apocalypse carries forward the hope of the church into the future, when the promises shall be fulfilled, and the effect of the spiritual life completely realized.

Let us see to it that whether we

stay at home or go abroad, travel by land or by sea, preach in our own or in a foreign language, labour on the frontier or in the great cities, that we be Missionaries; not content unless the church grows by our instrumentality, both in extension and in inward grace; lest by self seeking we vitiate the truth of our own Spiritual life, and separate ourselves from the flow of that blessing that comes from Christ through his Holy Spirit.

MISSION-WORK IN SOME SPIRITUAL ASPECTS.

There are many points of view from which earnest men and women may look on the mission-work which is going on in the world. It may not be without use, in the present condition of the missionary field, if we ascend to the highest point of view, and look for a little at missions in their spiritual aspect. We are tempted to rest satisfied with low views of this kind of work: we are content to think of missions as sectarian Church work or as schemes of usefulness, which do good among men, and which, if well managed, exhibit satisfactorily the liberality and organizing power of a Church. We are content with a humanitarian view of missions, and think of them as means of blessing the heathen or the Jew, at the same time of exhibiting the learning the patience, and the heroism of men—the missionaries; or we look at them simply as educational, and are content to enumerate our colleges and schools, our scholars and graduates, and to gauge the mental

calibre of our converts and catechumens.

Now, while we are perfectly satisfied in all such views and are perfectly entitled to rejoice in the organized efficiency of our Church's missions—in the great work which our heroic missionaries may do as men for men—in the intellectual machinery which they may have set in motion, and the grand results which have been accomplished by that machinery—it will not do to forget that these are after all only subordinate means, and that these are only inferior results,—the true power being the spiritual power of God, manifested in infinite variety of forms through men—the end, through an infinite variety of channels, being the salvation, or spiritual perfecting, of the lives of men in this universe.

1. *Let us remember that the work is God's work.*—It is not only Church-work, and the work of Christian men and women—it is not only our work for God: it is more than all this—it is God's work *in us and by us.* We forget the true relation which every true Christian bears to God in Christ, and which every human being, true to his nature, ought to bear to God the Creator, who made him in the first after his own image. It is not merely that God, as Law-Giver, has given us a law, which comes to us formally and from without, commanding us to be about such work; but it is that God, as Creator, has put into us a nature which cannot truly exist and develop itself unless it is about *this work.* The sublime and mysterious union which exists between God and man

through our Lord and Saviour Jesus Christ, gives the key to this. The Eternal God exists to bless all His creatures. His very essence is love. "God is love." Love cannot be confined. It requires to have an object towards which it goes out. If we are truly God's children, we have God's love in us through Christ. It is this great God-given love which is the true motive-power of all true mission-work. We are about our proper work as God's children, when we, by any means whatever, seek to bless and save our brethren. "We are workers together with God."

2. *The work is spiritual.*—Our work as Christians is pre-eminently that of influencing spiritual beings, by using the spiritual which is in us; and therefore the work must go on by means of spiritual principles, and must be regulated by spiritual laws. When working we must use the intellectual and even the physical; but while doing so the whole issue develops itself spiritually—either directly or indirectly. While the use of sacred ordinances—prayer, faith, love, hope—is spiritual, so is the teachings of "all things" commanded to all the world; and even the gift of a cup of cold water to a disciple in the name of Christ is a spiritual act. Whatever we do as true children of God has a direct vital influence on all God's other children within the circle of influence and that circle we cannot define.

God has given us certain indications of His will in the matter of proclaiming the Gospel. If we therefore cheerfully obey and do as God commands, we may be certain

that we are carrying out God's great spiritual law, though we may not see the immediate connection of the various links in the chain of ~~spiritual~~ causation, or be able to explain how the great law operates in all cases or at all times.

3. *The work is a veiled spiritual work.*—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whether it goeth: so is every man that is born of the Spirit." This does not mean that the work of the Spirit is carried on by chance, and that we need not use any means and that spiritual issues come about without any sequence of cause and effect. The wayward wind is subject to the nicest adjustments of natural law, and has its course regulated by almost infinitesimal degrees of heat and in the weights of strata of air. The mystery of its movement exists only because we do not know all about it. So in the spiritual—nothing is lawless, all is by most perfect law but the law is veiled to us, because we cannot yet see spiritually, but walk in the dim light of faith.

It seems strange to us, as the veiled work goes on, that it does not at once, or at least by regularly perceptible advances, attain completion, regenerating the world, and bringing all mankind to salvation through Christ. We cannot trace the solemn plan of the work, or estimate the value or force of all that occurs as it goes on in relation to the ultimate issue. We can only trust that the work does go on. We are taught in the Book of God's revelation that it will accomplish in the end the regeneration of mankind, but why the work is carried on, as it is, by differently conflicting sects, by methods certainly not kindred

—sometimes, as it appears, manifestly opposed—we cannot understand. The reason is veiled. The subtle under-working of the spiritual law of work is hidden from our knowledge. We plan and fail, we labor for years, and think we have no results. The motion of the water of progress is so slow that, when flinging our human t-sting-straws on the surface, we can detect no motion. We make blunders, and forget that they are our own, and that 'God's work is not hindered by them. The grand work goes on to the end, nothing can stop or hinder it. Men may do what they will—human plans about it may fail—but it progresses forward as God wills and at the speed He wills.

We need sometimes to think of missions in this higher aspect to keep us true to God in mission-work, and to prevent our being tempted to give up in despair. The members of a working Church, and especially those engaged in managing the details of a Church's missions are tempted to take a low view of things. They are tempted to measure a Christian mission's success by what they see on their tables of subscriptions and statistics of colleges, schools, converts, and the like, by the animosities of competing societies, and the jealousies of Churches. Let us try to raise above these things, and bear ever in mind that our mission-work is God's work—is a spiritual work, is a veiled work, but that being of God, in spite of all that may happen, it will work out what God intended us to accomplish from the beginning.

The Monthly Record.

JUNE, 1881.

The Colonial Committee have informed our Home Mission Board that the remittance recently sent is the last that will be received from that quarter. Long and liberally has the Church of Scotland aided us. Too munificently has she given of her means to our church. Her generous aid has thoughtlessly been abused.

Young men who can draw freely upon their parents' purses for money often lack thrift, self-reliance and true manliness. The resources at their command induce indolence—richly provided for by the industry and benevolence of others—they are not compelled to exercise their own powers—to tax their own energies. The gifts lavished upon them paralyze personal effort, and so far as that is the result, are more hurtful than beneficial.

We do not say that our church did not need any outside aid—but we do say that she is capable of doing vastly more towards self-support than she has done and is now doing, and that the liberality of the Church of Scotland has made our Church more inactive. Our adherents do not support our Church with that cordiality and liberality which they might manifest.

The time has now arrived when they must come willingly and generously to her relief. The people are not to be blamed for various grave short-comings in the past

so much as the clergy. Our congregations have not been trained to systematic giving. Some of them hardly to giving of any kind. The fruits of such a course must now be gleaned.

Let our congregations observe how the schemes of the Sister Church are supported and will not those of our members who have done most have to confess that their efforts were comparatively feeble.

Prince St. Church Pictou, gave during the past year to the various schemes of the C. P. Church.....	\$ 653.60
Knox Church.....	335.31
United Church, New Glasgow.....	1178.64
James Church.....	386.39
Hopewell.....	206.40
East River.....	205.00
Scotsburn and Salt Springs.....	226.00
Blue Mountain and Barney's River.....	202.46

We have congregations that in wealth will compare favorably with those whose contributions have been noticed.

Are those who gave liberally to the support of the Gospel any poorer materially than their neighbors, who gave grudgingly, niggardly or gave nothing at all.

We cannot rob God and be gainers in any sense. Withholding is robbery in his sight. He looks not at what we give, but at what we keep for ourselves.

It is highly desirable that the Statistical and Financial Returns required by the Synod should be

sent in, on or before the meeting of the same in June.

At the last meeting of the Synod it was agreed that "adherents"—signify all baptized, but no communicating members, and that the Statistical and Financial year be brought as near the financial as practicable. Also that two additional columns be added, giving the number of families contributing and not contributing.

The Synod of the C. P. Church met in New Glasgow. Dr. Pollo was chosen moderator. Interesting addresses were made by Missionaries from Trinidad and the New Hebrides. Mr. McKenzie now on a visit to his native country bore testimony to the progress of the Mission work in the South Sea Islands, and spoke of the excellence and success of the Rev. Mr. Robertson of Boromanga.

The Rev. Peter Melville, M. A., B. D., late of Nashawaak, N. B., has applied to be received into the Synod, with a view to his settlement as minister of West Branch, E. River.

The congregation of St. Andrew's Church, New Glasgow, contributed \$106 to the Home Mission scheme, and \$45 to the Foreign Mission scheme.

The Barney's River Bazaar and Strawberry Festival will be held at Avondale Station on 15th July. Those coming from a distance will have railway facilities and a day of enjoyment. No means will be spared in making it a complete success.

ST. ANDREW'S CHURCH.

IN ACCOUNT WITH "RECORD."

J. R. Noonan	\$2.00.
Donald A. Fraser	1.50.
A. H. McKay	1.50.
Joseph A. Gordon	50.
William Jack	50.
A. J. McKnight	50.

 \$6.50.

The following persons have
paid 25.

Mr. A. McGlashen, Dan. Macdonald,
A. C. Baillie, Mrs. Mitchell Mitchell,
Jan Cuish, Mrs. Robert Beattie, Mrs.
George Macdonald, Cap. John Camp-
bell, D. Fullerton, Mrs. John Suther-
land, John Crerar, Dan. Leslie, D. A.
McMillan, James Meikle, Mrs. Capt.
McLeod, Mrs. Capt. John McPhail,
W. Henderson, Misses Lorrain, Mrs.
J. McEwan, Helen McKenzie, Lexy
Ferguson, J. Halliday, Mrs. McKenzie,
Rod. McKenzie, Conductor Gunn, Mrs.
Munro, (sail-maker) Norman McDonald,
Hugh Henderson, Mrs. D. Cuish, Jas.
Munro, Robert Brown, Montgomery
Harper, J. Lorrain, John Fraser, Aberly
Point, Mrs. Rae, Robert Bone, J. W.
Bruce, W. Carson, Miss McKenzie, Capt.
Thomson, Hugh McKay, Robt. Graham,
Mrs. Gillis, Dan. Sutherland, John Mc-
Donald (rigger) John Brown, Neil Mc-
Innis, Mrs. Gordon, Mrs. Germain,
Robert Burnet.

 THE REVISED VERSION
OF THE NEW TESTA-
MENT.

As many of our readers are aw-
are, a revision of the Authorized
Version of the Bible has been in
progress by a company of scholars
and divines at Westminster during
the last ten years, and the first
fruits of their labors have just been
issued to the public. This is, in
any case, an interesting circumstance

and if the new version of the
new Testament which has just seen
the light is destined to any such
measure of universal popularity as
its predecessor, its publication may
be regarded as an event, both in a
moral and literary sense, of the very
first magnitude. Its success, how-
ever, no man can foretell, although
the precedents of former revisions
may fairly warrant the expectation
of its ultimate general adoption.
That, of course, will be a question
of time—of, indeed, many long
years, if we may judge from the
experience of the past. The pres-
ent translation was published in
1611, but the Genevan Bible, al-
ways remarkably popular, and for
many years a formidable rival,
was not finally dropped till about
the close of the half-century, 1650.
The new rendering is not likely at
first to be in the hands of the
great mass of the people. Its cir-
culation broadcast will be a very
gradual process, and the general use
of it in divine service is still a more
uncertain matter to hazard con-
jectures about. Meanwhile, the issue
of the volume affords an opportune
occasion to notice the circumstan-
ces calling for a fresh revision of
the Scriptures.

The text of this latest version, so
far as the New Testament is con-
cerned, may be regarded as the last
of nine leading printed revisions of
the Bible, made at different per-
iods, from 1526 to the present
time. Counting Wycliffe's manu-
script translation, it would be the
tenth. The dates of these are—
Wycliffe's. 1381; just 500 years
ago: Tyndale's, 1526; Coverdale's
1535, the first complete printed

Bible; Matthew's, 1537; Great Bible, sometimes called Cranmer's, 1539; Geneva, 1560; Bishop's, so named from the number of prelates engaged in the translation, 1568; the Douai Version, 1582-1609; Authorized Version, 1611; and the present revision. In most of these renderings the substantial agreement seems much more apparent than the dissimilarity. Taking four of them immediately at hand—the reprint of Wycliffe's, the Geneva of 1599, the authorised version, and the new revision—as fairly representing the others, it seems as if in substance they were much alike, although with a very considerable diversity in form and detail. Hence they may be called revisions rather than translations. In the case of the first Westminster company, while they were to go, in the first place, to the fountains-heads in the original languages, it was also an instruction that they were to adhere as closely to the text and phraseology of the Bible in use as "the original will permit." Indeed, the present New Testament is that of Tyndale, or even that of Wycliffe, with variations. We do not mean by this to say that there are no differences worth speaking about, and that there is no necessity for a fresh examination and re-setting of the text of the sacred writings. Of the very earliest it may certainly be said that he who runs may read; but the contention of experts, that the text of to-day is a much closer approximation to the originals than any that have preceded it, we are bound to respect. It would be strange if it were otherwise. The number of

MSS., for one thing, has enormously increased. Dr. Angus, one of the company of revisors, mentions that in 1516 there were only sixteen manuscripts available to Erasmus in preparing his edition of the Greek Testament, while now there are about 1600. Exegetical skill and knowledge of Biblical antiquities have also greatly improved, particularly of late years, aided as they are by all kinds of scientific and literary helps in the elucidation of the text of Scripture. The objections to all further revision, which occasionally are still to be heard, may with truth be described as both unphilosophical and pusillanimous. It is no homage to truth knowingly to perpetuate error. Many readers are probably old enough to remember the late Lord Panmure (Lord Dalhousie), at a meeting in Edinburgh five-and-twenty years ago, declaring, in so many words, that a new version of the Scriptures would be dangerous to the civil and religious liberties of the nation. Animadversions in the same direction are still current, but the consensus of opinion amongst those most competent to judge is that a new revision is likely to prove of the utmost importance in a critical age like the present, and is, as a matter of scholarship, imperatively demanded.

There are several interesting differences between the circumstances attending the production of the present version and that of 1611, which it may be worth while to allude to. The latter was the project very much of James I., whose theological tendencies were so marked a feature of his singular

character. It was not originally a Royal suggestion, but, having been mooted in a sort of incidental way at the Hampton Court Conference in 1604, he took it up with alacrity, and pushed the matter on with much zeal. Not improbably he wished to supplant, by a new rendering, the Genevan Bible, which he regarded with much disfavour, and he might also have the wish to signalise his reign and glorify himself by such an enterprise. The revisors, like those who have lately finished their task, were divided into two companies, one for the Old Testament and one for the New. The seventeenth century divines, however, belonged entirely to the English church, and many of them cherished feelings of keen animosity to Nonconformists, and even towards the Puritans of their own Church, as is evident from the bitterness they display in the dedication of the volume to the King. The publication was, practically by Royal authority, although the late Professor Edie observes that there never was any public warrant or Act of Parliament for the phrase on the title-page—"Appointed to be read in Churches." But, as a matter of fact, in England it was so read from the beginning. In this way the new translation, in addition to its own transcendent merits, got its "chances of immortality enormously increased."

The present revision, on the other hand, originated formally in a resolution of the Convocation of Canterbury in 1870; this being the outcome of much speaking and writing on the subject for several years previously. After asserting

the desirableness of undertaking a revision of the authorised version, the movers go on to say that, quite in accordance with a remark above, that they "do not contemplate any new translation of the Bible, or any alteration of the language, except when, in the judgment of the most competent scholars, such change is necessary." Certain of their number were appointed at a subsequent meeting to form two companies, and it was also agreed to request assistance from eminent Hebrew and Greek scholars outside the Convocation, and about twenty were thus added to each body. Among those connected with Scotland thus invited to be members of the revising companies were Professor Eadie, Dr. W. L. Alexander, Dr. Angus, Professor Fairbairn, Professor Milligan, Principal Douglas, Professor Davidson, Professor Roberts, Professor Birrell, Bishop Wordsworth, Professor Robertson Smith, and Professor Brown. Bishop Ellicott was appointed chairman at the first meeting, and continued so to the end, with universal acceptance. The first meeting was held on the 22nd June, 1870, and the last, as we learn from Professor Roberts, took the form of a special service in the church of St. Martin-in-the-Fields on November 11, 1880, when a lesson from the new volume was read for the first time in public. The meetings, with the exception of the first and last, were held in the Jerusalem Chamber.

The version of the New Testament thus prepared differs materially from the one now commonly in use. All headings to chapters

are abolished; the text is divided into paragraphs and not into verses, though figures at the side indicate where the verse began in the existing version. Notes are numerous, and to a great extent they explain alterations from the accepted text. These alterations are many. Among those on the surface, if we may so speak, may be noticed the spelling of the old Hebrew names found in the New Testament. Thus in the very first chapter of Matthew we have Hesikiah and Judah for Ezekias and Judas. Noe, which is found both in Matthew and in Luke, is now Noah, Jonas is Jonah; Elias, always so printed in the authorized version, will henceforth be as it was in the Old Testament, Elijah. The name Jesus found in Acts vii., 45, is corrected to Joshua, and Charran, or Carran. Wycliffe had it, in the beginning of the same chapter, is also modernized. Changes like these it may be presumed, will meet with general approval. The alteration in the Lord's Prayer is a more doubtful point, at least to the welcome the new form may receive. Many hallowed and touching associations are bound up in those simple sentences, and it will probably take a long time to reconcile believers to change. It now reads as in Matthew vi., 9-13—"Our Father which art in Heaven. Hallow be Thy name. Thy kingdom come. Thy will be done, as in Heaven, so on earth. Give us this day our daily bread. And forgive us our debts as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one."

The most noticeable difference here is the omission of the doxology, and the more emphatic statement of the personality of the evil one. Various other omissions may be mentioned. A well known verse, Acts viii., 37—"Philip said if thou believest with all thine heart," &c., is gone, and with it, is said, the general approval of the revisers. The woe denounced upon the Pharisees in Matthew xiii., "Woe unto you, Scribes and Pharisees," has also been deleted.

There are, of course, an enormous number of differences in rendering, many of them small and trifling, and probably by the ordinary reader they would pass unnoticed. "Hades" is substituted for "Hell" in more than one place. The two verses in the 8th chapter of Mark, "What doth it profit a man, &c" now read, "For what doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life?" Paul's description of the inscription on the altar at Athens is, "To an unknown God," instead of, "To the unknown God." "Almost thou persuadest me to be a Christian," in Acts xxii., 28 is now, "With but little persuasion thou wouldst fain make me a Christian." Wycliffe has these words very curiously, "In litil thing thou counseilest me to be a Cristen man." The only other alteration we have time to note here is a very important one touched on lately at some length by Dr. Green. We refer to the words in 1st Timothy iii., 16—"God was manifest in the flesh"—where the Divine name is replaced by the pronoun.

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