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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

APRIL, 1872.

No. 4.

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

SYNOD FUND.

I suppose it is quite allowable for each convener of a church scheme to believe that the one he is connected with is the most important scheme of all. Synod-going people must have observed that this is almost invariably the case as set forth in convener's reports, given in each year. As convener of the Synod Fund I have for several year's past looked upon this as one of the most important parts of our church machinery, and I have noticed that while in regard to other funds with which we have to do, the interest in them soon passes away after the reading of the report; in the case of the Synod Fund, the interest increases rapidly, and sometimes becomes greatest at the close of the Synod. It will not be difficult for those who know the objects of the fund to account for this feeling on the part of Synod members. It is natural that many of us, whose incomes are remarkable for their smallness, should feel interested in the state of a fund to which we have been accustomed to look for the amount of our travelling expenses to and from

Synod, and also out of which must be paid the expenses incurred by Union delegates, the Synod Clerk's salary, printing, stationery, postage, &c. The difficulty, however, is not in getting ministers and elders to feel an interest in this scheme, but the difficulty is to get our congregations to feel sufficient interest in it to contribute liberally towards it. As the collection for this fund will be made soon after the April number of the RECORD reaches our congregations, this is perhaps the last time to say a few words about what is expected for the coming Synod. Our report to last meeting shows a balance on hand of \$61, after the payment of \$302 for travelling expenses of members to and from Synod, and \$96 on expenses of Delegates to the Montreal Conference. Had all the Delegates been paid we must either have called upon the members to give up their claims for expenses incurred in coming to Synod, or have run the fund in debt to meet the demands upon it. Fortunately three of the Delegates declined to receive anything from the Fund, and to

this liberality we are indebted for the balance now on hand, which will go towards defraying the expenses of the present year.

It must be borne in mind, however, that we have the expenses of another delegation to Montreal to come out of the collection to be made in a week or two, and for that reason the collection should be a liberal one. We have no right to expect that delegates appointed to travel hundreds of miles to transact our business, will do so at their own expense. If they give their time and talents it is surely all we have a right to expect. Let us then be in a position to offer them the money, and if they should again be moved to the same generosity, so much the better for the whole Synod. But we not only wish to have the money necessary for this purpose, but to see the fund sufficiently large to meet the full amount of each member's expenses. Hitherto we have been in the habit of cutting down the claims made by members, and it is often very difficult and very disagreeable to the convener and the rest of the committee, to be obliged to take off a third or a half of the sum actually expended in getting to and from the place of meeting. It is hoped that the collection, so soon to be made on behalf of this fund, will be sufficiently liberal to enable us to pay our delegates, our Synod clerk's salary, and other incidental expenses, and still leave a sufficient amount to meet all reasonable claims for getting to Charlottetown and back to our several congregations. One very serious evil we used to complain of in former years, but which is now very rare, is the practice into which some congregations fell of making a collection and giving it to pay the expense of their own minister and elder.

When it is remembered that we have first to pay our clerk \$80, and allow

\$90 to our Union Delegates, and some \$20 for other things, it will be obvious that if each congregation simply paid the expenses of its own representatives we should be in a pretty mess, and look rather stupid when pay day came round. Each congregation ought to bear a share of the general burden, and should see that the collection is handed in to the Synod Fund Convener in full. It is also quite unfair for members to appropriate the amount of their expenses, and then hand over the balance to the fund. The Committee are appointed to receive the sums collected from the congregations; to prepare a careful statement of all amounts received, and all claims made on the fund, together with the proposed allowance to each member of Court for expenses. If the report is received, and its suggestions adopted, the money is disbursed. If any member has alterations or improvements to suggest, there is ample opportunity afforded him to do so, but it should be distinctly understood that the amount contributed must be transmitted unbroken to the party appointed to receive it.

GEO. J. CAIE, *Convener.*

St. John, March 29, 1872.

THE Church of Scotland is in earnest over the subject of the Education Bill for Scotland, introduced by the Lord Advocate. A noble stand is being taken to prevent the Bible and religious instruction from being cast out of the schools. Every Presbytery of the Established Church is making an effort to bring the blessings which the nation has heretofore enjoyed, since the Reformation, by the combination in the schools of religious instruction with secular, before Parliament, so as to secure in the new Bill, whatever other changes may

be made, the continuance of the same combination. They are aided in their efforts by a large and influential section of the Free Church, chiefly the non-unionist.

Articles Contributed.

To Professedly Christian Mothers.

Under the shelter of "one of yourselves," I would like to give expression to a few thoughts on a subject of the greatest importance to every mother—how to train her children so as to help them to make "the best of both worlds." I do not write because I have anything quite new to say, but I am nearing the end of the journey which many of you are only beginning, and I would fain help you to avoid some of the pitfalls into which I stumbled, and guide you safely over some of the steps on which I tripped. The appearance of my children tells me that it is a long time since I was a young mother. I mean long from a young mother's stand point, but it looks to me as if it were only yesterday, that I was reading *Mother's Magazine* and asking help from older mothers to enable me to bring up my children "in the way they should go," trusting alas! too much to self and man's teaching, and too little to God and his teaching. A sin peculiar perhaps to the time of youthful energy, and one which I hope my young mother readers will shun. A young mother has cares and anxieties which no one can fully share, even the father can do little to assist her in the actual work of training her children, but he may do a great deal by upholding her authority in the nursery, by showing the children that he has such confidence in her judgment and affection, that her wishes and commands are unquestionably right, and from which there can be no appeal. I did not intend to say any thing about the *father's duties*, but since I have introduced the word, I may say that I have seen a great deal of good mother's work spoiled by the father indulging in an injudicious fondness for his children; he sees them perhaps for a few minutes only once or

twice a day, and wishes to make it a happy time, and is too apt to condone—by kisses and candy—all the offences committed in the nursery. I hope "the father" will pardon this degression, I know many of the mothers' will. A young mother generally begins her work by thinking that her one great duty is to care for the health, and watch over the religious and moral training of her child. And this a good mother seldom altogether fails in, but she is apt to forget another duty equally important, even as regards her child, namely, to take care of her own health, and watch over her own religious and moral nature, and the two are so inseparably connected, that there can be no successful child-training where either duty is neglected. It is doubtless owing to the neglect of this last duty that so many of the difficulties and so much of the worry arises in the bringing up of children. The mother thinks, in the excess of her love, that every minute taken for healthful recreation, or for reading, or even for devotion, is so much good taken from her child. The consequence is, that in a ceaseless round of seemingly trivial, but really important duties, her strength gives way, her spirits flag, and she becomes nervous and irritable. The children catch the infection, and become cross and difficult to manage, and the nursery thereby gets into a state of chronic rebellion, which makes it most unpleasant to all concerned, and it is well if it gets no further than the nursery. Let every christian mother remember, that she has a faithful, ever present Friend, who can sympathise with her in all her desires and feelings, and that she has the unspeakable privilege of committing her little ones to his care, and guidance, and protection, and more especially so when her duty takes her from them, either for recreation or rest. And here I would like to warn my young mother readers against imposing upon themselves burdens which God certainly never meant them to bear, and which their grandmothers knew little about. The rage of the present day for "the changeable suits of apparel" has been carried into the nursery, and instead of the two useful wearing suits and "a best," which former mothers had to provide twice a year—and that by parents who were

banking half as much money as they were spending, there is now an almost endless number, and in such a variety of style and material, that some modern mothers would have as much work as most women can do if they did nothing more than plan their children's costumes. I wish some sensible young mothers would put their foot on this mischievous innovation, mischievous alike to mother and child. It gives children altogether a false idea of life. They grow up to think that to be looked at and admired, their clothing I mean, is the great object of their lives; and it is very sad to see a mother fretting away the most precious years of her mother-life—a retrospect of which is full of happy memories—in bedecking the frail bodies of her children in dresses, more suitable to a harlequin, than to simple, sinless, loving children. If mothers will thus sow the wind, they need not wonder if they reap the whirlwind, in seeing their children grow up vain, frivolous and self-conceited. I would not wish to ignore taste in dressing children. Good sense, and an eye to "the fitness of things," will enable a mother in any station of life to dress her children neatly and becomingly, and she should allow them to wear what she has provided for them with as little comment as possible. She should teach them, by her example, that clothing should be made for use and comfort—not worn for show and self-glorification. Let a mother give her best thoughts and most of her time to implanting in her children's minds—when they are soft and impressible, and when she has them so much in her own power, the germs of those principles which may become interwoven with their lives, and prove their best support and safe-guard when her active work for them will be over, and she can only follow them with her prayers, asking that the good seed sown in early life—often amid weakness and sorrow—may spring up and bear good fruit; and that they may be willing to take up the christian work which she is compelled to lay down, and tell others "the old story" of a Saviour's love, which they first heard from her lips. This should be a christian mother's greatest ambition. Nothing less should satisfy her.

A MOTHER.

The Atonement—By Professor Crawford.

(Published by William Blackwood & Sons.)

This is the title of a new book published about a year ago by the Rev. Thomas J. Crawford, D. D., Professor of Divinity in the University of Edinburgh. A work from such a well-known pen is sure to meet with an enthusiastic reception; and, because of its own merits, this volume is sure to continue to be known and read and studied for many a day. In the compass of this small article, it is quite impossible to do more than merely glance at a few features of the work; and of course the only way to profit to the full, is to purchase and study the book. We heartily recommend it to those who make Theology a study.

The author, at the outset, clearly defines his position as to *the atonement*, the subject of his book. He takes for his motto, "What is written in the Scripture? How readest thou?" and to this principle he adheres throughout. No better outline can be given than that which is given by the author himself in the opening pages of the book. He says:—

"The aim of this treatise is to ascertain and vindicate the doctrine of Holy Scripture with respect to the mediatorial work and sufferings of Jesus Christ, or as it may be summarily called, the Doctrine of the Atonement."

"The subject is one of unquestionable importance, relating as it does to what is generally and justly esteemed the great central truth of the Christian Revelation, and vitally affecting the hope of all believers. In discussing it we shall observe the following order:—

In the first place, we shall endeavour to analyse and classify those passages of the New Testament which bear upon the subject, and to deduce from them such conclusions as a fair induction and interpretation of the way seem to warrant.

Secondly, we shall consider how far the results of this inquiry into the doctrine of the New Testament are confirmed by a survey of the prophetic intimations and sanctified institutions of the Old Testament.

Thirdly, we shall examine the various

theories which have been proposed, with a view of accounting for the Saviour's work and sufferings in some other way than by the Scriptural explanation of them.

And *fourthly*, we shall endeavour to deviate those objections with which the doctrine of Holy Scripture, respecting the Atonement, has been ordinarily assailed."

The author further prepares his readers at the outset that he *assumes*, as true, the Doctrine of the Incarnation of Deity in the person of Jesus of Nazareth. With these few plain and simple statements our author betakes himself to his noble subject. And those who have read other books by Dr. Crawford meet in this one the well remembered features of an old friend. There is to be found in this book the result of long and patient study of Sacred Scripture in view of the Great Doctrine of the New Testament, and throughout the whole book he adheres to his principle, *Scripture the first thing to be considered*. One, as he reads, is brought and kept face to face with the Bible and the subject, so that he forgets the author altogether. The classification of the book is so good that the simplest mind is never confused and consequently the subject is not lost sight of. An especially pleasing feature of the book is to observe the care bestowed upon the selection of passages of Scripture, and the accuracy which the different shades of meaning are deduced from the New Testament.

Professor Crawford has, we think, wisely avoided entering "into the much-controverted question respecting the *extent or destination of the Atonement*," because "a full and systematic discussion of it would be impracticable, apart from the difficult and mysterious subject of the purposes of God;" not that the Professor feared to grapple with this or any other department of the system of Theology, to the teaching of which he has devoted his life, but because such "would of itself form matter for a separate treatise."

We were much pleased at finding in Part III. of this Book "a review of the theories that have been proposed as substitutes for the Catholic (or general) doctrine of the Atonement." Here the author professedly draws upon lectures

published a few years ago in reply to a book on "The Fatherhood of God," but though we do not take up his thoughts in his last book, for the first time, yet their logic is so telling and their style so pleasing that we take to them as to a company of former acquaintances.

As to style we have not much to say, as we could not give any satisfactory estimate thereof without giving extracts. This, however willing, we are unable to do, as the space at our disposal in the well-filled pages of the *Monthly Record* will not permit. Suffice it to say, that it is Professor Crawford's style over again—calm, judicious and in perfect keeping with his subject.

The name of the Book and the title of the Author should not cause the uneducated to keep aloof. It is a book which can be understood and ought to be studied by every reader of the Shorter Catechism. In this book, written as it is by a Minister and Professor of the Church of Scotland, the reader can hope confidently not to be betrayed into heresy. On the other hand, he who has "itching ears" will be disappointed if he comes to this book for something *new*. The author simply deduces from Scripture the Doctrine of the Atonement as held by the Orthodox of the Protestant Church, and defends the same from the attacks of the adversary—for the manner in which his object has been accomplished we refer to the book itself. We hope to see it in the libraries of the Young Men's Christian Associations throughout the Provinces, as it is a book which repays perusal of its pages. C.

Presents to Ministers.

How often we hear persons speak as if giving *presents* to their minister laid him under an obligation, which must not, on pain of the charge of ingratitude, be forgotten. The members of a congregation come in a body without notice to the manse, give a trifling sum of money, a sleigh, a set of harness or some such gift to the minister, an address is given and without a moment for preparation a reply is expected, both must go the round of the papers, and good natured editors, who do not understand the true state of the case, commend the generosi-

ty of the congregation, and congratulate the minister on having people of such a liberal spirit to preach to.

Now what does a *present* mean? It means a gift when no claim can be made either legally or morally on the donors. But in congregations where the salary of the minister is at a beggarly low figure, the people come with a present—a gift for which the minister is expected to be *grateful*, and in general to remember it in his words and acts—when in reality there was no *present* at all. It is true there was something given, but it was not a *present*, for the simple reason that the minister's income is too small, and thus his claims upon his people increase from year to year, and that which was called a present should in reality come as payment of the debt the people owe their minister, by paying him too small a salary. Take what I mean into the ordinary concerns of regular business. A man owes a bill of one hundred dollars to his grocer; of this he pays sixty dollars, and then comes, and by way of laying his grocer under obligation, and by way of getting the name of being generous, he offers a *present* of ten dollars. What would the result be? Either that the indignant grocer would say: "Pay your bill first, and then we will talk of presents," or he would quietly credit the sum in his books, without the slightest feeling of obligation on his part; and suppose the family Doctor's bill for the year is one hundred dollars—fifty dollars are paid, and then a present offered. I don't think that the good physician would feel himself the recipient of a generous donation at all. Yet, strange to say, the minister is expected to be grateful and thankful, and obliged for precisely the same thing. His income is small, he does not receive one half the annual sum he ought to receive—not one-half the sum his people could give if they chose, and under such a state of matters the congregation have no right to offer gifts in the form of presents. I do not say that they should do nothing—far from it—but what they do should go to the increase of the yearly salary of the clergyman till it comes to the figure at which it ought to stand. For example, if the minister's salary is eight hundred dollars, while though it ought to be at

least two thousand, there is morally a balance due the minister of twelve hundred dollars annually, and the people have no right to give presents till this just debt is first paid off. It, therefore, becomes a matter of the utmost practical importance that the people of all congregations should lay this matter to heart, and act accordingly. With presents from individuals I have nothing to do. An individual in a congregation is fully at liberty to treat the minister of the congregation as he would any other of his or her individual friends; it is different when deputations from the congregation "wait" upon the minister.

The object of this short article will be completely frustrated if it merely has the effect of causing those who have been in the habit of giving presents to their ministers to cease doing so without doing anything else. Better by far to give presents than to give nothing—but better than both—increase in a rational way your minister's salary, and if possible, by private endowment, place his income beyond the exigency of trade, depression and crop failures, so that in the time of destitution and want the clergyman may be able to open his hand to the poor and needy. C.

The Madagascar Mission.

The remarkable progress which the gospel has made on this large Island has turned the eye of the Christian World towards it. Seldom are we privileged to witness such wonderful triumphs or to see so fully verified the oft-repeated adage, the blood of the martyrs is the seed of the Church as we behold in the history of the good cause in Madagascar. Despite great obstacles, and amid grievous trial, the work has been carried on, making it manifest to all that it bears the stamp of Divine approval. From small beginnings and under rather unfavourable auspices it commenced, but has resulted in great and glorious issue. Previous to the arrival of Protestant Missionaries among this people, the intercourse of Europeans among them produced anything but a favourable impression. Their principal object in visiting them was the prosecution of the slave trade, and hence they were led to look

upon Missionaries with rather a hostile feeling. At an early date, however, in the present century, the attention of British Christians was turned to this Island, and a Missionary was sent forth who died before reaching his destination. In 1818 the London Missionary Society sent forth its first Missionaries, who, shortly after landing, were prostrated with a dreaded fever prevalent on the coast, and all with one exception died. The only survivor commenced his labours after regaining strength, and opened a school with but three pupils. Such was the small beginning of the Mission in Madagascar 50 years ago. The King who reigned at this time was very favourable to the Missionaries and gave them every encouragement in the promotion of education, and hence in a short time the one school had increased to 32, and the scholars from 3 to 4,000. At the death of this King, however, he was succeeded by one of his wives, a devoted lover of idols, and hence was not favourable to the cause of Christianity. She soon showed her deep hatred of the gospel, and with a view of checking its progress, prohibited any pupils of the mission schools to be baptized or receive the Lord's Supper, and this prohibition was soon after extended to the whole people. This restriction, however, only served to stimulate the Christians, and the converts were constantly increased. The bigoted heathen and idol keepers noticing this their ire was stirred up, and every means were employed to incite the Queen against them. By some measure a list of the places of meeting and of the number baptized was obtained, and she being astonished and enraged at the great progress they were making, declared that she would put a stop to it by the shedding of blood. At once the people and missionaries were apprized of her intention, and consternation and alarm seized them. Dark were the days that soon followed, and heavy were the trials which they had to endure. They were forbidden to meet on Sabbath for worship, and were ordered to deliver up all their Christian books. Persecution now raged with great violence, until at length blood was spilled, and a young woman was honoured to be the first martyr for the cause of Christ on the Island of Madagascar. Spared to death in

the act of prayer, she nobly gave up her life for Him whose cause she dearly espoused, and on the spot where her blood was shed now stands a beautiful church with a handsome spire. Torture was now freely applied to others, many endured fearful sufferings, some escaped from the Island to England, where they excited sympathy, many were put to death and some reduced to slavery. Notwithstanding, however, these trials, some contrived to meet on some mountain top or in some lonely cave and there worship the true God, and even amid these dark times, accessions were made to Christianity from the ranks of heathendom.

In 1849 the persecution burst forth with increased vigor. Great numbers were arrested, and about two thousand condemned to lesser though severer punishments. Some were conducted to the top of a lofty precipice and were taken one by one and pushed, rolled, and kicked over a slope about 60 feet in height. Their bodies were then placed in one pile and buried. After this fearful persecution, however, though subjected to frequent trials, the Christians enjoyed a measure of repose, when in 1861 the good hand of God was seen. The queen, who had been relentless in her bitter opposition and persecutions in that year died, and thus closed the martyr age in the history of the Madagascar Mission.

After the queen's death she was succeeded by King Radama, who though not a Christian, favoured Christianity, and the cruel sentences put into execution during the queen's reign were now no longer thought of. Additional labourers arrived to cultivate the vineyard, large congregations were formed, and the gospel message carried to surrounding villages.

A proposal was soon made to erect memorial churches on the spot where the martyrs suffered, and was nobly responded to in England, the sum of £13,000 being raised. The King readily granted free sites for these churches, and placed no hindrance in the way to retard the spread of Christianity. His reign, however, was of short duration. A revolution breaking out in the capital, he was assassinated, and succeeded by his wife, who gave the same religious-

toleration as her husband. Remaining upon the Throne for a brief period, she died in 1868, and was again succeeded by Queen Ranavalona II., who still reigns. Not long after her accession to the Throne, she was baptized, became a professed follower of Christ, and a public burning of the old national idols took place. Settled congregations now grew rapidly large, accessions were made to the communion of the Church, and the professedly Christian population is now numbered at 60,000.

No such instance of remarkable progress in the history of missions has ever been witnessed in these modern times as what we now see taking place in Madagascar. God has abundantly blessed the labours of his servants, and made the wrath of man to praise him. Fifty years ago idolatry reigned supreme, there were no schools, not a Christian in the land, and the whole people sunk in ignorance and crime. To-day how changed the scene. Now in hundreds of places idolatry has been superseded by Christianity, schools have been established, and the Scriptures scattered throughout the land. Christians are now numbered by tens of thousands, and society is being leavened by the principles of Christian morality. Of course, much yet remains to be done before this people are thoroughly christianized. And even among those who have left the ranks of heathendom, we are not to look for as high a position in scriptural knowledge or for as high toned morality, as among those more highly favoured. There are features, however, which characterize this Mission Church, that may well shame communities in these Lower Provinces. In the capital of Madagascar we are told that all the Christian families regularly observe family worship. Of how many congregations within the pale of the Church of Scotland can this be said?

We cannot but look back upon the past 50 years in the history of the good cause in the Island of Madagascar, without a feeling of the liveliest gratitude and wonder. The church there has been cradled amid the raging storm, it has passed through severe trials and come forth strong and pure. Let us, whilst learning of what has been done, be en-

couraged to do our part and sustain our missionaries with ceaseless prayers and enlarged contributions. OBSERVER.

Albion Mines and Westville.

The combined congregations of Albion Mines and Westville, sensible of their obligation to the Home Mission Board for the Supplement of Stipends they have received for their present minister and his predecessor, have unanimously resolved, henceforth, not only to relieve the Home Mission Board of that burden, but raise their minister's stipend to \$800 per annum, exclusive of the Manse.

They felt uncomfortable while they received that supplement. There were, however, several extenuating circumstances in their case. They were comparatively a new congregation, formed from material of different descriptions; a considerable proportion of them never identified themselves with any congregation of christians until now, others recently from Scotland needed to be trained into our voluntary system of supporting the stated ordinances of religion.

The migrating disposition peculiar to a mining population, has been very injurious to the prosperity of this congregation.

As a new congregation, we were obliged to assume the responsibility of building two commodious churches and a splendid Manse, involving a cost of some \$8000 within the last eight years. But the most disheartening event that has occurred to us was the removal of our former pastor, the Rev. W. M. Philip, who was held in such high estimation by all his congregation that we really feared that it was impossible to procure the service of a successor, who would supply his place in the affections of the people; and this was the idea which induced us to renew our application for a supplement to our present minister. It is a matter of sincere gratification, that in this respect we have been most agreeably disappointed; for our present minister is deservedly beloved and increasing in popularity every day. We all feel grateful to Almighty God for providing so speedily for us a man to go in and out amongst us to break the

bread of life. I am sure that it is the sincere prayer, not only of every member of the congregation, but also every member of the christian community, that the Rev. Mr. Dunn may be long spared to his work in our midst, that he may be abundantly favoured of the Lord in leading souls to Christ, and that much happiness may attend him in every walk of life.

My object in writing this article is simply to apprise the Home Mission Board that we have relieved it of the burden of our supplement, and secondly, to stimulate other supplemented congregations to follow our example.

March, 1872.

H.

We are sure that the Home Mission Board will be very much gratified with the foregoing article. This is another instance of a self-sustaining congregation having been added to the Church, partly at least through the Board's instrumentality. The congregation of Albion Mines was at first an offshoot from St. Andrew's, New Glasgow, and for the first organization of the same the Church is largely indebted to the exertions of the Rev. Allan Pollok. If all large congregations would follow this good example, and plant new congregations, Albion Mines and Westville would be only one of a number. Westville is a new part of the charge, where a fine new church has been erected and opened, and a congregation organized. We wish much success to both and all concerned. These two congregations, forming one self-sustaining charge, are another item to the credit of the large and vigorous Presbytery of Pictou.—ED. M. R.

A Visit to Pictou and New Glasgow.

I lately had occasion to visit Pictou and New Glasgow; and possibly an account of my visit, though it was quite commonplace, may afford a little interest and profit, to some readers of the *Record*.

In future people will be apt to date from the year of the snow blockade. And so I had better begin: One fine morning, before the snow blockade, I took the express train for Pictou. When the pleasure of novelty wears off by

much use, railway travelling is not a pleasant thing. The Editor of the *Record* will agree with me if I hint that on some railways it is less pleasant than on others. Yet it is not without its pleasures and its opportunities of doing good, especially in the cars which are in use on this side of the Atlantic, and in which one can freely move through the whole length of the passenger train. A grand opportunity is afforded for studying faces, and becoming acquainted with different classes of people. Often one comes across an old acquaintance or an old schoolmate. And there is time to spare for a chat, without either person feeling in a hurry. If one has a nice selection of tracts in his pocket, they will probably be well received even by persons who, under most circumstances, would hardly look at them, for the ride becomes tedious, and people are glad to get something to read. And they have time to think about what they have read. If any of my readers think of trying this plan of usefulness, let me recommend them to get from the Depository of the Book and Tract Society a packet of the Dublin Society's Tracts, which they will receive at a reduced price of 50 cents, and which will generally be found to contain a pretty good selection of tracts. The tracts may be got in the form of neat little books, and there is an advantage in the use of these which makes the smaller number, received for the half-dollar, worth as much as the larger number of the others. People are apt to tear or throw aside the common leaflet when they have read it; but a tastily got up little book he has not the heart to throw away, and so they take it home to children or servants or friends, and let it give its message over and over again. Besides, there are persons who, in their contemptible uppishness, will hardly condescend to look at a common tract, but who will receive with pleasure a dainty little book, printed on toned or tinted paper.

On this occasion there was plenty of time for conversation, or tract distribution, or whatever else can be done in the cars, for, owing partly to the breaking of one of the wheels of the baggage car, we were about an hour and a half too late when we arrived at Pictou Landing. The mode of transport across the

harbour was certainly not open to the charge of encouraging effeminate habits. Even a Spartan could hardly consider the edge of a board too luxurious a seat. Nor was there the least danger of æsthetic tendencies receiving undue stimulus, or of the "pride of life" being stirred up by a drive in a common luggage sled. The danger of falling off one's narrow perch was also effectually guarded against. For the sled was so crowded with passengers, &c., that one's legs were securely held in position. The fare was only double what it should have been had the proper conveyance been provided.

In the evening a lecture was delivered on "The Unity of the Catholic Church." It showed the essential oneness of all Christ's people, and urged the duty of their manifesting this in their intercourse, their organization and their work. It was one of the Y. M. C. A.'s course, and was well attended. The Y. M. C. A., has done much for Pictou, and it is cheering to find that it is still vigorously carrying on its work, that Associations have been formed in many of the rural districts throughout the county, and that they are doing good. Every lover of Christ should do what he can to help these Associations, and to increase their usefulness—and every young man should join one if possible.

While in Pictou I visited the new St. Andrew's Kirk. It is a substantial and fine looking building, and the fact that it is free of debt is its best ornament. That a church of Christ can be content to be in debt for the building in which it worships, when it possibly can pay for it, is surely an indication of something wrong. When some of the members have been entrusted by God with such wealth that they could pay the debt themselves, and when they use the money committed to their care in luxurious and vainglorious living instead, it is sad indeed. If the Pictou congregation will allow me I shall suggest what seemed to me a further improvement—that they separate the vestry, by a glass partition, from the passage leading from the church to the basement, and enclose one of the furnaces so as to prevent over-heating the Sabbath School.

Through the courtesy of the Superin-

tendent of Albion Mines, I had a pleasant drive on the ice to New Glasgow. Once New Glasgow was to me only a lonely stage on the way to and from boarding-school. Now, enjoying the hospitality and conversation of kind friends who have minds and use them, it seems a very different place. Happy are they who have good friends. Happier they who have One Friend ever with them, who makes up for the loss of all others. Happiest they who have both.

Next day Mr. Pollok kindly drove me out to see the new town of Westville. It gave me a perfect surprise. A story is told of a man who had wandered far in a half-drunken state one night, and wakened next morning within sight of Montrose. He did not recognise it, and exclaimed: "Eh! mon, here's a bonnie wee town, and naeboddy kens o' it," I could not but think of him when I saw Westville. Where, four or five years ago, there was not a house, now there is a thriving little town. One sight suggests the sad thought of the sinful and hurtful state of schism in which the church of Christ exists among us. Here are two fine churches, but no pastor. Each church is under the care of a minister, who has also charge of one a few miles distant, and who cannot, therefore, live near the whole of his people. While, were the churches united, each place would have one resident pastor, and every department of the spiritual work in it would be more efficiently carried on.

In one sense it is a piece of self-denial to refrain from preaching the good news when one has the opportunity: but when one is tired and has a sore throat, he is very apt to be glad of a rest when he can get one. This was my case on the Lord's Day which I had the privilege of spending in New Glasgow. In the morning I attended the Prayer Meeting of the Y. M. C. A. The room was full, and the meeting was good. In the forenoon I worshipped in St. Andrew's church, and heard Mr. Pollok preach one of his thoughtful and original sermons. In the afternoon I visited the four Sabbath School in the place. Each meets in the church with which it is connected, and, though the present arrangement of pews in churches

is not very suitable for classes, this evil is perhaps more than counterbalanced by the advantage of having plenty of good air. Where a Hall for the purpose can be had, it is well; but where this cannot be, it is questionable wisdom to hold the Sabbath School in a basement where the lowness of the ceiling almost certainly precludes the possibility of a proper supply of pure air throughout the time of meeting, and thus unfits teachers and scholars for the work of the school, and for whatever follows. A pleasing feature in all the schools was the number of young men and women who were in the classes. It is a hopeful sign of New Glasgow. The attendance is about as follows: In James' Church school, on the roll, 190, average, 128; in Primitive Church and St. Andrew's Church schools, each 160 on the roll, and 120 of an average; in Knox's Church school, on the roll 90, average 75. The order in all the schools seemed excellent.

In the evening I worshipped in James' church, and heard an excellent sermon from Mr. McCurdy.

It is cheering to find that although much of the old bigotry remains in New Glasgow, it is gradually becoming less. The ministers have begun to exchange pulpits, and the members to acknowledge the good that is in each other. Oh! for such an outpouring of the Spirit as will fill all hearts so full of love that dissension and bitterness shall be impossible.

R. N. & G.

Halifax Protestant Industrial School.

We have received the report for 1871 of this institution, and find that it shows such progress that it can now for the first time be said to be abreast of the needs of the city. Its language is;—"we have had during 1871 an average of 51 boys, and though we are not likely to go above this average for two or three years, we have room for 100," "as many as ought ever to be in one institution, or as we are likely to be asked to take in at any one time." The boys range from 9 up to 18 years of age, and besides being schooled and disciplined are taught tailoring, cabinet-making, shoemaking, gardening, kindling-wood making, &c., &c. Since the report was issued, we see from the Halifax papers that two or three more lads have been sent from the Police Court to the School. What a blessing to have such a place to send them

to instead of Rockhead among hardened offenders!

Of course the institution is in debt. When we see that its income from regular subscriptions does not average over \$1000, our wonder is that it is only \$1800 in debt; especially as the Committee have to complain that they have received \$1300 less than was actually necessary to put up the new buildings, and as a new place requires a good deal of money to put it in order, and as they had to take more boys than they laid out for. We are very much mistaken if there are not Christian men and women in Halifax enough to send in the \$1800 very soon, and more too whenever it is wanted for a Reformatory such as this one has proved itself to be.

Innovation.

This word, if its meaning were determined by derivation, denotes simply, the introduction of something new, or, at least, something not practised for a long period: or, it may be, never in a particular part of the world, in a particular society, or during the existence of a certain institution. For, as to new things, Solomon reminds us that, "There is no new thing under the sun;" that "the thing that hath been, is the thing that shall be;" "neither is there anything of which we can say, Behold! This is new!" So that things which, in common speech, we call new are, according to this very high authority, only new in appearance. They are new to us. This remark of Solomon's opens up a large field of inquiry and reflection. The lost arts are not few in number, and there is much evidence to shew that many of our boasted modern improvements were known to the men of the olden time. For the human mind is a busy power, always struggling to burst the bonds of material restraint, and thereby dragging curious discoveries to the light; and the bosoms of men were as strong and adventurous before the flood as afterwards upon the plains of Troy, or under the porticos of Athens. But it is superfluous to enter at present upon this field of investigation. It is sufficient to remark now, that the word, however harmless in derivation, is always employed in a bad sense, and is applied as a reproach to such changes as are supposed to be contrary to good order or sound wisdom, or constitutional law or prosperity. Thus, we have Shakespeare's "hurley burly innovation."

To how many good things in this troubled and strange life the term, "innovation," has been applied by the easy and well to do people—the men of couches and arm-chairs—the good feeders and sound sleepers in

this poor world—the numerous and comfortable ‘well as we are’ class, both sacred and profane history admonish us. Cain, doubtless, thought sacrifice an innovation and so murdered Abel because of its success. The Ark of Noah was a huge innovation to an infidel race which for a hundred years manufactured much laughter out of the enterprise of the man who believed God. The undertaking of Moses, his sublime code and institutions, all a stupendous monument of Divine wisdom and power, were perpetually resisted by that disobedient generation, who could never forget the brick-kilns of Egypt, and the flesh-pots and the onions and the garlic, till their carcasses fell in the wilderness. The time would fail to speak of Joshua and Gideon and Jephtha and Samson, and Samuel and David and Solomon and Elijah and Elisha and Nehemiah and Ezra and Daniel, who were all daring innovators. The conduct of Nehemiah in particular is very remarkable; for at the close of his book, where he enumerates some of the changes or improvements, which in spite of opposition he had introduced, he concludes each head: “Remember me, O my God, concerning this for good” or such like—indicating that he had done much good service which, as men hated him for it, he prays may be remembered to his credit by God. In the New Testament, examples are numerous of the way in which good things are often received, because they are either new or esteemed new. The first preacher of “the kingdom of heaven” was viewed as an innovator and severely interrogated by the conservatives of his day. Even his name was a daring innovation; for the people, who visited Elizabeth at his circumcision, and who were, like all ladies, sticklers, for ancient usage, objected to his name, and remonstrated that: “there is none of thy kindred that is called by this name.” They would have called him Zacharias, “after the name of his father.” The Great Redeemer’s life, doctrine and actions, were a great innovation throughout, for which he encountered severe, unintermittent and malignant persecution. Jew and Gentile, opposed in all else, were agreed in stigmatising the proceedings of the apostles as presumptuous innovations. The things that Paul preached were “blasphemy against the holy place, the law and the customs of our fathers.” The Athenian philosophers “encountered” this great missionary with the analogous reproach: “he seemeth to be a setter forth of strange gods.” The silversmith of Ephesus was of the same mind, for saith he: “ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and

turned away much people, saying that they be no gods which are made with hands.” Everywhere they were viewed as “the men that had turned the world upside down.” Thus Christianity itself was viewed as a gigantic innovation, though all the inspired wisdom and eloquence of its advocates were employed in showing that it was a grand necessity for mankind, an immeasurable blessing, and a faithful development of the will of God, as embodied in the institutions of the Old Testament.

The apostles of science have been sufferers by the same cry. Roger Bacon, the greatest genius of his age, the inventor of telescopes, spectacles, mirrors, &c., was decried as a magician, and cast into prison, whence he emerged an old man. Sir Michael Scott, who lived in the same century, and occupied in Scotland the same place as Bacon in England, was stigmatised in his own and future times as a magician, on very familiar terms with the enemy of mankind. Wickliff, the morning star of the reformation, who first translated the Bible into the vernacular, escaped death solely by the friendship and power of John of Gaunt. The name of John Faust, the inventor of printing, came to be a synonym in Germany for the devil; though there is no invention of modern times of which we can say with more confidence: “this is the finger of God.” Astronomy, chemistry, geology; the Copernican system, the circulation of the blood, vaccination, power-looms, stocking frames, stage coaches, railways, chloroform, &c., have been so characterised. The study of Greek was proclaimed as a sure provocative of paganism. Even fanners, that common invention for cleaning grain, were prayed and preached against as “devil’s wurd.” The church has been the greatest offender in this respect. Many passages in her history relating to great improvements, subsequently adopted, are humiliating. At one period the man who did not believe in hunting up decrepid old women, and burning them for witches, would be in danger of being burnt himself. Improvements have almost always been denounced by the churches—though christianity has, on the whole, done more to civilize men than any other influence, and it has never wanted liberal representatives to speak the truest word even in the darkest times. Yet we must lament that her civilising influence has been so largely unconscious, unintentional and involuntary. It has generally been in spite of herself. So that the observation is very true; that of the two great evils in the world—unchristian ignorance and ignorant christianity—it is hard to say which has done most evil.

From this it appears that it is as true that all changes are not bad as that all changes are not good. A change made or proposed ought never to be condemned because it is a change. The late Viscount Canning observed, that those who censure improvements because they are changes, will have to submit to changes which are not improvements. To condemn all change, and fasten upon it the stigma of innovation, is to league ourselves with the worst of company—with the men who have persecuted and maligned the lights of each succeeding age—with the men of old garments, mouldy bread and clouted shoes—the Gibeonites, who are content to hew wood and draw water, when they might be the Lord's freemen, and rise up to seize their true inheritance. It is to anathematise the course of nature and the history of divine providence in this wheeling world, which is rolling on to brighter and better things. It is to hand over every human institution to that decaying worm, which will never suspend its gnawing to please us, but continue to bore on through our castle wall, whether we eat or sleep. It is to thwart the loving labors of those who think too much of the house that covers them to leave it without repairs, or the beautiful tree that shades and refreshes them to spare the pruning knife. It is to doom all we love best to inevitable destruction; for time will not spare it, and therefore we must fight with time and work for eternity.

A. P.

The Sunday School,

Should be the nursery of the Church, and therefore the peculiar care of the Church, and under the eye and direction of the Session or legitimate authority of the Church. We have seen some Sunday Schools managed under a separate "Society" plan, having an independent constitution, as if the School was a Missionary Association, outside of the Church proper. Fancy a household handing over its nursery, its children, to an irresponsible organization to manage. Some Churches act in the same manner with their service of praise. The whole thing is handed over to a loosely constituted joint stock corporation called perhaps a choir, and the Church as such has to stand aside, not venturing even to offer a word of advice or criticism, under the penalty of the corporation summarily dissolving itself and leaving in its stead temporary chaos. Suppose this plan

carried into all the forms and expressions of the church's life. We would then have a similar "Society" to conduct the prayer meeting, another to distribute the alms, another to organize Bible-classes, another to do the visiting of the sick, and each and all would be without a head, and without responsibility. Instead of a Church we would have a number of independent and jarring "Societies." It is quite clear then that though there should be division of labour in the Church, there must be unity; and to ensure unity, the authority of the Session and of the minister as the organ of the Session must be recognised. Not that this authority should be paraded. No; like the power of the law, it will be most weighty and most beneficial when least felt.

In every case except very exceptional ones the Teachers should be in full Communion with the Church; and as a rule they should elect annually a Superintendent and other Officers. When the Superintendent is not a member of Session, it would be well I think that he should be invited to attend the meetings to report as to the state of the School and to 'sit and deliberate,' just as Presbyteries and other Church Courts invite licentiates, missionaries, and others who are not constituent members to 'deliberate' with them.

If an elder has not "the gift of teaching" he should not be asked to teach in the School; but in such a case he should show his interest in it by frequent visits, by assisting in other ways such as recommending good books for the Library, procuring some well-qualified person to teach for him, &c., &c.

The teachers are the servants of the Church, and responsible therefore to it as well as to the unseen master. We have heard discontented teachers threaten 'we'll leave the School and we know our Scholars will follow us.' That is not only disloyalty but treachery. The parents sent their children to the School not because they knew or trusted you, but because they trusted the Church. You got them to teach because the Church trusted you. And you would use your influence over their young and susceptible minds to make them faithless to the Church. In doing so you abuse your trust; you act dishonorably. If

you cannot continue to teach, resign your trust quietly and sorrowfully.

One thought more as to the spirit in which you should teach; and I cannot express it better than in the words Mr. Spurgeon addressed recently to S. S. Teachers in London:—

“He who made the heaven and the earth—infinite, eternal, almighty—he cares for the lambs. There is a long distance—imagination cannot bridge it—between the Infinite and the infant; and yet there is no distance, for love hath bridged it. He comes in contact with the lambs. He carries the lambs. What noble work is yours and mine, since Christ does the same. He is the great carer for the little ones, and we follow in his wake. If any shall despise the teacher of the young, he shall despise the Lord himself, for He is at our head. . . . Let none of us go to our classes as though we were insignificant, and were doing a second-rate and minor service in the house of God. We are doing what it is His delight to do. He whom the angels worship, cherubim and seraphim adore, head of all the hosts of Heaven and of all the elect—He cares for the lambs. See that, in following Him, we do it well.”

If all or the majority of Teachers would go to their work in such a spirit the Sunday School would be an infinitely more important part of the Church than it now is. HALIFAX.

Notes on Sabbath School Lessons.

Lesson for 21st April.—I Sam. xix.

The central figures in the chapter are King Saul and his young armour-bearer, David—promoted before this to the rank of Captain over a thousand, the subdivision of a tribe. (1 Sam. 18: 13.)

Read it in three sections:—(1) V. 1-7—In this section we see the friendship of Jonathan standing the tests of a father's anger, and the natural jealousy of the heir-apparent.

Wisdom of Jonathan's conduct in dealing with his father. He joins him in grounds where he probably usually walked, and where he would be in the fittest mood to listen. He then calls to his mind David's past services, and Saul's own feelings at that time. Saul's naturally generous and facile nature is stirred, and sincerely enough he swears not to kill David. The oath was not needed, but it was his habit (Ch. 14: 24, 39, 44); and, therefore, did not mean much. David having been previously concealed by Jonathan in a suitable nook in the grounds, heard

the conversation, and assured himself thus that Saul had repented of his purpose; and thus the breach was healed for the time.

Example.—In Greek history we read that Pythias was condemned to die by Dionysius I, of Syracuse, for plotting against his life. He asked one favour of the tyrant—that he should be set free to go home to arrange his domestic affairs, promising that he would be back by a given day to submit to death. Dionysius at first laughed at the request. But Damon came forward and offered himself as a pledge that his friend would return, and agreed to be put to death in his stead should he fail; and the tyrant then consented. After Pythias had gone, head winds prevailed; and Damon rejoiced that he would be unable to return. But by making Herculean efforts, he succeeded in getting back just in time to redeem his friend. Dionysius was so struck with such an instance of friendship on both sides that he pardoned the criminal, and entreated to be admitted as a third into their bond of brotherhood.

V. 8-17.—Michal, the younger of Saul's two daughters, and passionately devoted to her young husband, is most prominent in this section. Some time has elapsed; David has fought in new wars with his old success; and Saul's mad jealousy has returned on him. David escapes from the palace to his own house—probably on the town wall. Michal learned that the house was being watched by agents of Saul, who intended to attack her husband as he left his door next morning. Psalm 59 refers to this scene. The King's myrmidons made no secret of their purpose. They swaggered round the town, and returned to the house in the evening and with cries as if they were the masterless dogs of the East, “belched out” curses against the young hero. Michal lowers David out of the window in the darkness of the night; to gain time for him to reach the residence of Samuel, she dresses up the bed as if he were in it; puts her teraplain, or house-idol with a human head, in the bed, its head enveloped in the usual net of goat's hair for protection from gnats, and the rest of the figure covered with the wide plaid (V. 13, 16). When Saul will not be balked even by the sickness he is told of, and his messengers force their way into the innermost apartment and discover the trick, Saul is so enraged that Michal had to pretend that David had attempted to kill her. This was the last time she saw her husband for many years.

V. 18-24.—David flees to Ramah to Samuel, and the two go to Naioth—a village of huts made of the branches of

trees—of a school of the prophets, over which Samuel presided, as Elisha did over those of Gilgal and Jericho. He instructed them in the law, in singing, in the use of musical instruments, &c. It would almost seem as if David intended to join himself to them, and to lead thenceforth a semi-monastic life. But Saul would not permit him, and God had other work for him to do—so he must be driven from this retreat.

Three bands of Saul's messengers come under the influence of these "sons of the prophets." We can see how this would be. We hear of them in fifties and hundreds at once, and a "chain" of these rapt in singing and playing would be very likely to attract others within the range of the spiritual influence they were feeling so powerfully.

Saul himself goes. We trace his course from Gibeath to Sechu, a place on the way remarkable for "the great well" or cistern it contained. But when he comes among the young, fervent prophets, his passionate, irregular nature catches the religious contagion, and he outdoes them all. He strips off his armor and upper garments; and during the whole day and night he is in an ecstasy, singing and shouting pious ejaculations. This was more wonderful than the first occasion (Ch. 10: 11); and proves that a man is not necessarily converted, because, at times, he violently "enjoys religion." Warning from this: It is impossible to serve two masters.

Lesson for 28th April.—Acts xvii.: 1-15.

Paul's second missionary journey—Continued. His work in Europe. His companions at present, Silas and Timothy. Luke, who had joined them at Troas (Ch. 16: 10; "we"), from the change of the pronoun, in his narrative, to "they," must have staid behind at Philippi when they went on.

Divide the lesson into two sections:—1. Paul at Thessalonica—V. 1-9—a journey of 85 miles from Philippi; but they had the great road that led from Rome to the whole region north of the Ægean Sea all the way. They passed through two important towns (V. 1), but as neither had a synagogue, they did not tarry in either. The Jews were the bitter enemies of Christianity; but let us never forget that the Apostles were Jews, the first churches were wholly composed of Jews, and that through the proselytes of the synagogues, access was had to the Gentiles.

Thessalonica was, at this time, practically the metropolis of Macedonia; and it is still the most important town in European Turkey, next to Constantinople. Its population now is 70,000, one-fourth of whom

are Jews, among whom very successful mission work is prosecuted by the American Church and the Church of Scotland. Its name now is Saloniki. In Paul's time the synagogue (v. 1) of the Jews, *i. e.*, the only one in that part of the country, was in Thessalonica. Trade brought the Jews there. When we read of a synagogue in a foreign city, we may be sure that it is a commercial centre, or a place where good business can be done. The position of Thessalonica made it an invaluable centre for the spread of the Gospel. What was done there was not done in a corner (1 Thess. 1: 8). Hence, Paul gave much thought to it, and wrote, soon after leaving it, two letters to the church, the first of his letters that we have. We should read these to learn the particulars of his visit, and the nature of his preaching, and the kind of life he lived.

V. 2-3.—Those three weeks were the time that he was allowed to preach in the synagogue. He must have remained longer in the town, for the church was composed chiefly of Gentiles (Thes. 1: 9); and while there, aid was sent to him twice from Philippi (Phil. 4: 16).

Two points he aimed at proving in the synagogue:—(1) That the Messiah foretold in the Old Testament must suffer and rise from the dead. This is what the Jews had not looked for; and therefore it is this that Christ himself had to prove to his sorrowing disciples (Luke 24: 26). It is still the great point to be proved in arguing with Jews. (2) That Jesus of Nazareth was this Messiah.

V. 4.—Good result of his preaching. "Consorted," or 'were added as if by lot,' to the family of which Paul and Silas were members. "Women:" (Ch. 16: 13; 17: 12, 34).

V. 5-9.—Opposition and persecution. Paul was living in the house of Jason, perhaps his kinsman, (Rom. 16: 21). The Jews stirred up the worthless idlers of the place to attack the house. Two things we learn from the accusation before the authorities:—(1) The success that had already attended the preaching of the Gospel elsewhere; (2) That Paul preached prominently "the Kingdom of Jesus." This is confirmed in his Epistle to them (1 Thes. 2: 12; 2 Thes. 1: 5).

The magistrates took bail or security from Jason and the others that the peace would be preserved, and that no treason would be preached.

2. Paul at Berea. He obeys the word of his Lord, (Matt. 10: 23). A journey of 45 miles takes him to where the next synagogue is. Berea is still a town of nearly 20,000 people.

V. 11-12.—Description of the Jewish community in Berea; more noble in spirit, superior to mere prejudice, testing Paul's word by the Scriptures. "Therefore," many of them believed. Sopater, one of Paul's missionary companions, was from Berea, (Acts 20: 4). This clearly proves that our faith should depend not on the authority of the church, but on God's word; and that people should search for themselves; and, therefore, that the Bible should be in the hands of all.

V. 13-15.—As in Paul's first missionary journey (Ch. 14: 19), so now the unbelieving Jews follow him from city to city. Have we the same zeal for the truth? Is the love in the heart of the Christian equal to the hatred in the heart of him who rejects Christ? Paul is sent "towards the sea." Friends from Berea accompany him on to Athens.

Ask your class to bring proofs from the Old Testament that the Christ foretold to the Jews would suffer and die and rise again. Also, to find in the two Epistles to the Thessalonians anything about Paul as a man and a minister of Christ while he was in Thessalonica.

Lesson for May 5.—1 Sam. xxiv.

A story of David's youth that shows forth strikingly his nobility of character. He is an out law, compelled to live a Robin Hood kind of life. For no fault of his own, he is driven from the court and all his high positions, and a price set on his head. He has to seek shelter at first from the Philistines. Driven from Gath, he commences his wandering life. He sends his parents to the care of the King of Moab. Adherents to the number of 600 gather round him. But these were too few to flight with, and too many to escape notice. Saul himself comes against him, and again and again he is on the brink of destruction. Psalms 54, 57, and 63 were written at this time, and it was such Psalms that made the book so dear to Wallace and King Alfred in their wanderings. The former had it hung before him during his execution, and his eyes remained fixed upon it in his dying hours.

V. 1-3.—Saul is determined to get him this time. With 3,000 men he hunts him like a partridge, or like a flea skipping from crag to crag. David is hiding among the rocks and precipices on the West of the Dead Sea. A spring, still called Engedi, or the kid's fountain, and still frequented by the wild goats that leap from rock to rock, gives its name to the district. In a dark recess of one of the numerous limestone caves of the neighbourhood, often

used for sheltering cattle or sheep, David and a few of his men were hiding. Into that very cavern, Saul turned aside for a few minutes, his guard passing on. David from the inmost recess could see and not be seen. His cruel enemy, who had exterminated the priesthood at Nob only shortly before for giving him bread in his haste and sore need, is in his power.

V. 4-7.—The words of David's men. When the devil quotes Scripture, he twists it—so man perverts it to suit himself. David had the promise of the kingdom, and his followers assume that that warrants him to kill the king. David goes down softly with drawn sword, but merely cuts off the skirt from the back of the long robe of the pre-occupied king; and even as he did that, he felt self-reproached, as if it would have been more generous to have left him untouched. His men then wished to rush upon Saul, "but he suffered them not."

Vv. 8-15.—When Saul had gone far enough down the rocks to make it safe, David comes out and calls to him. His touching remonstrance, his reverence of manner, his pleading of affection and innocence, his making nothing of himself,—only "a single flea or a dead dog" are irresistible.

Vv. 16-22.—The better side of Saul's character comes out here; but we are not to forget that though he wept, and confessed his fault, and his conviction that David would be king, the effect was only temporary. Saul was the sport of his feelings. He had never given himself wholly to God, and so he drifted with circumstances. And so his naturally good qualities availed him nothing, and they had less influence over him every year. Jas. 1: 6-8. V. 21—Refers to the Eastern custom of a new king, putting to death all who had any claim to the crown.

Lessons from the story. (1) Duty to our sovereign. David looked on Saul as "the Lord's anointed," and not as his persecutor. (2) Generosity to an enemy. Though we have many examples of this in fiction, we have few in real life. It was a law of chivalry. Sultan Saladin, in a battle with the Crusaders, seeing Richard Cœur de Lion fighting on foot, sent him his own horse. (3) The noblest of all victories is to "overcome evil with good." Luke 6: 33-35. Rom. 12: 19-21. Thus did Joseph to his brethren, who had sold him into slavery. The highest possible example of this is Christ praying for his murderers, and by his death being an atonement for the chief of sinners. (4) Trust your cause to God. Instead of doing our part to keep up a quarrel, let us,

if we cannot get a complete reconciliation, be able to say, "the Lord judge between me and thee." Psalm 37 : 5-8. Mic. 7 : 8-10.

Lesson for 12th May.—Acts xvii. : 16-34.

When Paul left Berea, not being able to revisit Thessalonica as he wished (1 Thes. 2:18), he sent Timothy there, and left Silas to carry on the good work at Berea. But on his arrival at Athens, he sends a message to both of them to come to him as soon as possible. They did so, and found him (Ch. 18 : 5) at Corinth. Apparently, he did not like to preach alone, and intended to rest from labour until they should come to him; but he could not refrain himself with all that was going on at Athens round him.

V. 16.—Athens; "the city full of idols" literally. The multitudes of beautiful statues and temples to the gods in their city was the pride and boast of the Athenians. A Roman satirist declared that it was easier to find a god than a man in Athens. It was the headquarters of the religion, art, and philosophy of the old world, and the three aided each other and formed a triple cord too strong for any mere man to break.

V. 17.—In the synagogue he met his own countrymen and the proselytes, and preached to them that Messiah had come; but he also went, like another Socrates, to the market, where the Athenians themselves met, and spoke to all who would listen concerning the true God and His Son, Jesus Christ.

V. 18.—The two great schools of philosophers of the day. The Epicureans denied Creation and Providence; saying that matter was eternal, and that the gods took no concern with man—and taught that tranquil enjoyment was the great object to be sought in life. The Stoics believed that there was one Supreme Governor of all, but they were out and out fatalists; and they taught the complete independence of man on any being but himself, and that the highest attainment for man was to be sternly indifferent to all pleasure or pain. These people encountered Paul with a mixture of contempt and curiosity. As he did not class himself as a philosopher, some despised him as a silly trifler, and others were inclined to charge him with the crime of bringing in new gods. But any one with a novelty was welcome to the Athenians.

Vv. 19-21.—The market place of Athens was surrounded by four low hills. On one of them, Mar's hill, the Supreme Criminal Court of the city held its sittings, and it, being arranged with benches and steps of stone, was a convenient place for a public

address. The philosophers and loungers took Paul there, and courteously asked him to open up his new doctrines to them.

Vv. 22-31.—Every one admires this truly wonderful discourse. We see from it what Paul meant (1 Cor. 9 : 19-22.) He has no word now about the law of Moses or the Jewish prophets, as when in the synagogue; he speaks of what his hearers knew, and admitted, what they felt in their own hearts, and what their own poets said; and he leads on from that common ground to the new truth about Jesus and the resurrection.

V. 22.—Literally, "I perceive you, in every point of view, to be eminently religious." Blame is not even implied; if anything, it would be taken as a compliment; but it is the *fact* of their veneration for religion that Paul lays hold of to prove that he is introducing no new gods, but merely revealing to them the divinity they confessed they did not know.

V. 23.—"Your devotions"—literally 'your objects of religious worship.' I come, he says, as the messenger of that unknown God. And then he goes on to speak of God in terms not new to them; which laid hold of their deepest convictions, and also struck at the roots of the errors of the philosophers before him.

V. 24.—He lays down the true doctrine of the Creation. "Not in temples made with hands" (Ch. 7 : 48.)

V. 25.—"As though He needed anything." This truth the Epicureans used to insist on. "He giveth to all, &c." He is the Preserver as well as Creator.

Vv. 26-29.—Another true doctrine. As God is spiritual and all sufficient and one, the doctrine of the unity of the human race follows; and all that befalls man is under His care, and is for the purpose of leading them to seek Him; not that He is far from us, but that we are ignorant of Him (Jer. 23 : 23-24); and that truth that men are God's children, and subjects of His educating discipline their own poets (Aratus and Kleantes) witnessed to; and he was only bringing new tidings of Him whom they had been always feeling after.

V. 30.—"Winked at"—overlooked. In this word are treasures of mercy for those who have lived in hopeless ignorance (Rom. 1 and 2). They deserved punishment for their sins; but God overlooked them till now, when He gave them light, and therefore expected them to repent of their sins.

V. 31.—How do you know all this, they would ask? From Jesus, the Son of man, ordained by God, and who is to be the judge of men. And the proof that He is God's Son, we have in His resurrection from the dead.

Paul is thus brought to Jesus; and would go on to speak of the power of a new life which was in Him for men, and of His claim on their personal allegiance, but they would hear no more (1 Cor. 1: 20-29.)

Lesson to teachers from this sermon. Adapt your teaching to your scholars. Lead them on from what they do know to the new truth you wish to teach them.

G. M. G.

Articles Selected.

(From the Home and Foreign Missionary Record.)

The Church of Scotland in Rome.— No. I.

What I wish to do is to sketch as accurately as possible the Christian work which is being done in this interesting city. And it is needless to say that all Christian work meets with the determined opposition of the priests of the Church of Rome. They dare not, under the present Government, do much openly against the Protestant Christianity, for the law now acknowledges perfect toleration, and allows complete liberty. The Government is popular with all parties except the clerical party and its immediate followers. The middle and lower classes of Rome are decidedly in favour of the King and the reforms he has effected, but a large proportion of the higher class are still in favor of the Pope. Among the artisans, masons, carpenters, shoemakers, &c., are in favour of toleration and freedom and progress; but the greengrocers, the vegetable-sellers, as a general rule, are rigid adherents of his holiness. Why this should be I cannot say. It is impossible to discover what connection there is between a cauliflower and a cardinal, a pope and a bean, but it is the fact that these shopkeepers are strictly Papists. I have heard complaints, whether well or ill founded I cannot pretend to say, that Victor Emmanuel's ministry leans too much to the Papal party; that there seems to be a strong desire to keep friends with both sides. But it must be remembered that the King and his officials have a very difficult task to perform. They have to conciliate the priests as far possible

without yielding to them, and they have to watch over them, and seek to counteract their constant plottings, for they are never at rest. And one section anticipates a revolution at no distant date, when Rome shall be restored to the voluntary prisoner of the Vatican, when shall recover his former power, and shine forth with even more than his former splendour. They imagine that M. Thiers is preparing the way for Napoleon in France; that when Napoleon is reinstated as Emperor, he will take up arms for the restoration of the Holy Father! In such wild dreams do some of them indulge.

A report was spread the other evening that the Italian Baptist Chapel had been set on fire; but, on investigation, the story was discovered not to be true. At the same time it is true that some combustibles were fired in a cellar under the shop of the Tract Society, and did considerable damage. All these efforts to arrest the progress of Protestantism are made under the influence of the priests, who, however, are not popular now, and who, although to my unpractised eye seem to swarm over the city, are said not to appear in such numbers, or so frequently, as they did before the occupation.

A great loss has been sustained by the Presbyterian Church here by the death of the Rev. Dr. Lewis of the Free Church. He was much respected, and had a very good congregation. He had gathered round him a large circle of friends—every one of whom, to whatever denomination he belongs, laments his loss. I attended his funeral on Wednesday, in the beautiful Protestant cemetery, near the Porto di S. Paolo. Rev. Mr. M'Naughton, from Ireland, who had preached for him on the preceding Sunday, and who was an old college companion, conducted the funeral services at the grave, where he read a passage of the 15th chapter of 1st Cor., prayed, and delivered a short address. He was followed in Italian by M. Libret, the Vaudois minister. This cemetery is tastefully laid out; and while the jews cast a sombre shadow over it, yet that shadow is relieved by the "gowans" and the daisies, the camellias and the violets, which, even on the last day of January, were blossoming in rich profusion.

I visited Mrs. Gould's school last Sunday, after forenoon service. Mrs. Gould is most indefatigable in her work, and deserves cordial support. With unflagging zeal she is carrying out her design of instructing the rising generation of Italians, and has triumphed over many of the obstacles thrown in her way. To give an idea of the little persecutions to which she and others are subjected, I may mention that the other day, while engaged in her school, she was startled by a commotion in the room overhead, which threatened destruction to the ceiling. Some women had gone up, and were dancing and jumping about as if in a frenzy, with the intention of stopping the lessons and frightening the children, in which attempt they were for the time successful. Mrs. Gould had to send for a policeman, who effectually quelled the disturbance; but she thought it necessary to call on the Minister of Instruction, to whom she explained the circumstance, and also the nature of the work in which she was engaged. He was indignant that any annoyance should be given, assured her that it would never happen again, and claimed her as a fellow-worker in the regeneration of Italy. He said that "he cared not whether she was Protestant or Papist, but he rejoiced that she had undertaken the work of education, and he would do all in his power to aid her."

It was very interesting to hear the children—cleanly, bright, intelligent children—repeat their Scripture texts, answer questions, and sing hymns. It was still more interesting to hear them sing in English,

"How sweet the name of Jesus sounds
In a believer's ear!"

Mrs. Gould deserves every support and encouragement in her arduous but blessed work.

I hope next month to give you some farther particulars about the Christian work in the "Eternal City," as it has come under my observation. Meantime I may mention that our little room has been well filled on Sundays, and I am making the experiment of a week-day meeting: whether it is to succeed or not cannot be predicted at this moment.

Before closing, I may say that a difference of opinion has arisen between

Signor Bari and the Italian Church. I will refer to the whole matter next month, when I will be able to speak of his work, and to quote from the letters which passed between him and his former friends.

A. WILLIAMSON.

58 VIA BABUINO, ROME.

God's overruling hand in War.

Whilst contemplating the fearful ravages that follow in the track of war, the heart-rending scenes often witnessed on the battle field, the agonies of the dying man as he grasps the cold earth and lifts up his faded eye casting an imploring look to Heaven for help, the suddenness of death and the loving farewells to friends far away, these and other scenes pictured in the newspapers, often send a shudder through our frames as we read of them. And when reflecting upon the horrors of war, we naturally long for the time when the unceasing commotion among the nations of the earth shall be hushed into a placid and everduring calm, when men shall "hang the trumpet in the hall and study war no more." Notwithstanding, however, the evils and ravages that result from war, yet who can fail to notice the ease and extent with which God turns it to His own account, a most striking proof in favour of the language of the Psalmist, "Surely the wrath of man shall praise thee and the remainder of wrath shalt thou restrain." And has not this been most emphatically true of the conflicts of these last days. Look at the late Crimean War, the mightiest nations in Europe were engaged in it, yet none of them were swallowed up; but the grand result of this war was the entrance of the Gospel into Turkey. Look again at the war waged between the United States and Mexico, and whatever opinion we may have as to this contest sometime since brought to a close, we cannot fail to see that the result has been the opening up of a great and effectual door for the Gospel. See again the contest waged a few years ago between Britain, India and China, and see how God overruled the designs of men in that struggle for the spread of the Gospel among millions who heretofore had been shut out from the light. And need we refer

to the late fearful war between France and Prussia, as every one has noticed what the issue has been, and how remarkably the God of Providence in that contest made the wrath of man to praise him. As nation is thus found lifting up sword against nation, and the sound of war is frequently heard among the powers of the earth, the issue in every case seems to be the opening up of doors for the spread of the Gospel and the reception of truth. Thus God most mysteriously carries out His gracious designs, and is indicating to us that He is making use of the art of war for the spread of truth. Should not all of us then be careful observers of the signs of the times, and see the overruling hand of God in the evil doings of man. If he is making use of the art of war for the purpose of breaking down barriers that now hinder the spread of the Gospel, is it not our duty, when these barriers are removed, to send men to occupy the fields when they become white to the harvest. We have much to encourage us to contribute to the cause of Christ in these days.

Presbytery Minutes.

Abstract of Minutes of the Halifax Presbytery.

*St. Andrew's Church, Halifax.
13th March, 1872, 4 P.M.*

Which place and time the Presbytery met and was constituted by the Moderator. Sederunt:—Revs. Messrs. Wm. T. Wilkins, Moderator, G. M. Grant, John McMillan, John Campbell, J. F. Campbell, Ministers, and Mr. Lindsay, Elder.

The minutes of last meeting were read and approved.

A communication from the Treasurer of the congregations of Richmond, North West Arm and Goodwood, was read, requesting payment of the Supplements for the half-year ending the 31st of March, 1872.

Mr. Grant announced that the St. Matthew's Sabbath School had paid in to the Treasurer of the Presbytery's Home Mission Fund \$100, to be specially applied to the support of the Richmond congregation. The Presbytery accepted the grant with much pleasure, and instructed the Clerk to

transmit its cordial thanks to the Sunday School.

The Clerk was instructed to give the order and Presbyterial certificate necessary to enable the Treasurer of the said congregations to draw the half year's supplements from the Presb. H. M. Fund, and the Colonial Committee.

A letter was also read from the Chairman of Trustees, and the Secretary and Treasurer of Little River Congregation, asking for supplement up to the first of March, instant. The Clerk was instructed to give an order on the Treasurer of the Presbytery's Home Mission for \$100 accordingly; and at the same time to express the hope that a smaller supplement may be required in future.

The Clerk was further instructed to give to the Rev. W. T. Wilkins a Presbyterial certificate to enable the Treasurer of his congregation to draw upon the Colonial Committee for the supplement of \$50 due up to the 1st of February, 1872.

Mr. Grant reported that the business connected with the payment of Rev. H. McMillan had been completed satisfactorily. The Presbytery received the report and conveyed its thanks to Mr. Grant.

With reference to the proposed institution of a "Widows' and Orphans' Fund," and the raising of a capital sum of \$8,000 to begin with for this object, it was unanimously agreed that the Clerk be instructed to write to the Kirk Sessions within the bounds, asking them to appoint committees to excite an interest in the subject, and to endeavour to raise money for it throughout their respective congregations in the way and at the time most agreeable to themselves; so that our share of the total amount required may be subscribed, if possible, before the meeting of Synod.

It was enjoined that, at the next regular meeting in June, the Sessional Records shall be called for; and that the ministers and representative elders be prepared to answer such questions as the Presbytery shall deem fitting, as to the state of religion, finances, &c., in their respective bounds; in order that the same may be reported to the Synod, if required.

Adjourned to meet in St. Matthew's Church on the second Wednesday, the 12th June next, at 4 o'clock, p. m. Closed with prayer by the Moderator.

DANIEL McCURDY, Clerk.

SEVERAL articles received too late for this number will appear in our next.

News of the Church.

THE Rev. Mr. Moffat is labouring as assistant to the Rev. Dr. Brooke, Fred-erickton, with much acceptance. His position is enviable, as Dr. Brooke is hale and hearty, always taking one of the services on the Sabbath, and his turn with the Assistant in addressing the prayer meeting and Sabbath school.

THE Rev. Mr. Keay, we are sorry to hear, has recently lost some members of his congregation by removal from St. Andrew's. This is deeply to be regretted, as the church is not strong, and the population of the place diminishing.

IN St. Andrew's Church, St. John, the children of the Sabbath School, assisted by members of the choir, gave a Concert of sacred music, which was a great success. The attendance was very large—many finding it difficult to get seats. The Rev. Mr. Cameron, Pastor of the church, gave a short introductory address with reference to the object of the concert. The city papers gave the singers much credit, with the suggestion that the concert might be again repeated with success. The sum realised was \$125.

WE were premature in stating in our last number of the *Record* that St. Andrew's congregation, St. John, had raised for the Presbytery Home Mission Fund \$160. The Collectors have not yet reported, but it is understood that they have been very successful.

At a *pro re nata* meeting of the Presbytery of St. John, on the 29th ult., a call from the congregations of Woodstock and Northampton, in favour of Mr. Begg, was laid on the table. It was sustained, and Mr. Begg having accepted it, the Presbytery resolved to proceed with his ordination and induction.

St. Andrew's Soiree.

Among the social reunions of the past month we have much pleasure in noticing that of St. Andrew's, Halifax. On the 12th

ult., a congregational Social Meeting was held in the magnificent Basement of the Church, which, notwithstanding the terrible snow storm of that evening, was filled to the utmost capacity when the hour for commencing had arrived. The Pastor, the Rev. John Campbell, occupied the chair, and conducted the proceedings. The tables were spread with abundance, the Hall of the Basement was tastefully decorated, and the addresses were of a very pleasing and instructive nature. The music, under the leadership of Mr. Mitchell, was of a very high order, and tended to make the evening a delightful one.

The Meeting was in all respects a social one, as the proceeds were not intended for the payment of debt or for any of the objects usually before the minds of congregations, but simply to defray expenses, and be the means of bringing the Congregation together socially.

IN justice to the Salt Springs congregation, and with the hope of provoking others to "love and good works," we cheerfully insert the following resolutions passed at their annual meeting:—

"At the annual meeting of the congregation, held this 3rd day of April, 1872, in St. Luke's Church, Salt Springs, John A. McLean, elder, in the chair, *inter alia*—it was moved by Mr. Angus McKenzie, seconded by Mr. W. McDonald, and unanimously Resolved, That this meeting express sincere sympathy with our beloved pastor, Mr. McMillan, in his affliction; and our earnest hope and prayer is that said affliction may be sanctified to him and us, and that he may be speedily restored to health and strength; also, that we may express our sincere gratitude to those, his brethren, both in our own and the sister church, who have so kindly offered and given services to us during our pastor's illness.

"2. Moved by Mr. A. S. Robertson, seconded by Mr. Daniel McDonald, and unanimously Resolved, That our pastor, the Rev. W. McMillan, be allowed six weeks vacation at any time during the summer season that he shall think best suited to improve his health."

DAVID A. ROSS, Sec'y.

A Magic Lantern Entertainment given last month in St. Stephen's Church, St. John, was a great success. About 400 children and adults assembled in the large and commodious basement of the church, and highly enjoyed the illustrations of Old and New Testament history, and Pilgrim's Progress. The attention

of the scholars was kept up by the explanations given by Mr. Warwick and Rev. Mr. Caie of the views, and the answers given by the children on Scripture subjects astonished and delighted their parents and friends. The magic lantern is owned by the Sunday School Union, and is one of the best ever brought to this city. It cost about \$400, and the Union hires it to Sabbath Schools at the cost of \$15 for the evening. In this way they hope soon to pay for its cost, and when paid for they will be prepared to let it to schools at a much lower rate and with a change of views. The portraits of the Queen, the Prince and Princess of Wales, are exceedingly good, and were welcomed by the large audience with hearty applause. When the portrait of the Queen was shown some one started the National Anthem, at Mr. Caie's request, and the whole assembly of children and adults united most enthusiastically in singing it.

The interest and pleasure of these entertainments are very often marred by the noise and uproar caused by mischievous boys, who, when the lights are extinguished, consider it a grand chance for practical jokes and fun; but last evening was entirely free from all such interruptions, and the whole entertainment passed off pleasantly and profitably.

After paying expenses the Committee of the St. Stephen's Church Sabbath School have added quite a little sum to their library fund besides affording the children and their parents a rich treat. The number of children attending on the roll of this school is over 300, and the sum expended for books and periodicals is large.

St. Andrew's Kirk, St. John's, Newfoundland.

The annual meeting of this Congregation took place last month, and was very satisfactory. As respects the finances, it was found that there was a surplus of £100 after all expenses had been paid, and this sum was allocated to pay off the debt on the manse. The Church, the Manse, and the School are now all free of debt.

They have collected, we understand, for all the Synod Schemes and the Presbytery Home Mission, and intend to

send on all the Collections by the first of next month, when it will be seen that they have not only done well by themselves but also by the general Schemes and interests of the Church

Conference of the P. E. Island Pres- byteries.

Mr. Kennedy presented a paper to the Conference, which the congregation of St. James' Church had that day laid before the Presbytery, in connection with the Church of Scotland, showing that measures were taken towards a union of the two Presbyterian congregations in Charlottetown, which it was believed would strengthen the cause of Presbyterianism in the city, and enable our people there to act more harmoniously and vigorously in the matter, especially of the female seminary, and that the congregation of St. James' Church had decided in favor of the congregations in anticipation of the union of the two large bodies. The Conference was pleased to hear of the desire for union thus indicated by the congregation of St. James' Church, and that the same matter was under discussion in the congregation of Zion Church, and resolved to defer the consideration of the matter till Zion Church have time to complete their deliberations respecting it.

Woodstock.

WE are glad to hear good tidings from Woodstock, as we had fears lest hard feelings should have arisen from what some of our people at Richmond were inclined to think, precipitancy in the settlement of the minister. As matters stand, there seems to be every chance of harmonious co-operation between the two sections of the former charge. With a distinguished clergyman of Mr. Begg's ability at Woodstock, and with Mr. McIlroy, of the sister church, in charge of Richmond, we have no doubt that the good work of the Gospel ministry will be vigorously and successfully prosecuted. In the matter of *Record* distribution, we think the method adopted a wise one. The congregations are mixed—that is, composed partly of each church; and so when a person is solicited to become a subscriber, he can take his choice and select either

Record. As this method is the one followed, we hope that either one *Record* or the other will be found in the hands of every family. In this way families by exchange may have not only one, but both to read.

St. Gabriel's Church, Montreal.

We have had occasion of late to refer to church work in Montreal, and we now give a few items from the report of St. Gabriel's with very great pleasure. The report bears upon the face of it the traces of the masterly manipulation of the Rev. Robert Campbell, who, last year, distinguished himself by taking the prize for an essay on Union, open to the whole Presbyterian Church of British North America. One is struck in reading the report now before us with the thorough organization with which every energy of this congregation is called into play. The minister has his Kirk session, and the congregation have their trustees. Each elder has his section of the city assigned to him. "It is his duty," says the Report, "to visit the families in his district, to note changes of residence, and to inform the minister and session of special cases of sickness and poverty." The Kirk session meets monthly.

The Board of Trustees have their Chairman, Secretary, Treasurer, and Auditors. The financial matters are laid before the congregation in the report in a full and satisfactory manner, so that each member and adherent may note the condition of the affairs of the congregation from year to year. This is as it should be, and in this respect the congregation of St. Gabriel is an example to others in which for sloth or negligence in some quarter, or quarters, no report is ever published. As a natural consequence, the people generally cease to take that interest in the congregation's work, which otherwise they would take. Not so, however, in the case before us.

There is divine service twice on the Lord's day at 11 a. m. and 7 p. m., and a week day service on Wednesday evening, at 7.45.

The Sunday School has its Superintendent, Secretary and Treasurer, Librarian, and a staff of 13 Teachers, exclusive of the Rev. Robert Campbell, who teaches a Bible class.

There is a Young Men's Association, and being a congregational Association, the members have shown their sense of propriety in appointing the minister the Honorary President. It thus retains its ecclesiastical cast, and will all the more readily give its influence for the good of the congregation. Besides, it has its President, Vice-President, Secretary, Treasurer, and Managing Committee.

Then, in the order of the Report, we have what should be in every congregation, a Missionary Association; but, what is unfortunately, only in such congregations as those of the St. Gabriel's type. In this Association we see not only the usual staff of office-bearers, but also a list of collectors. That evidently means work—evidence to which is amply borne out in the account given by the Missionary Association at the end of the report. The collections of this Association for the year, exclusive of last year's balance, amount to about \$350—out of which are found, among other disbursements, Sustentation Fund, \$171.62; Widows' and Orphans' Fund, \$50.48; French Mission Fund, \$32.20. There are many other commendable objects supported by the Society which, for want of space, we cannot mention.

Lastly, we have the Dorcas Society—of the work of which there is no mention made; but the good work done is evident, from the title "Dorcas." May we not hope in the next annual Report to see the amount of work done and garments distributed to the deserving poor?

But now let us see what the Report states as to the good work done by the Minister. It is such as to rejoice the heart of every lover of the Church. By removal and by death, St. Gabriel's, in common with all other congregations during the past year, sustained considerable loss. On the other hand, 49 names were added to the Communion Roll, made up largely of young persons belonging to the congregation. No more favourable feature of the success of the minister's labours could be given. On the Communion Roll, there are 280. Baptism was administered to 30 persons during the year.—We wish God speed to this enterprising congregation, and we hope that, in a very short time, some movement will take form for the purpose

of erecting a church which will compare favourably with the elegant structures of St. Andrew's and St. Paul's in the same city.

In conclusion, we take a glance at the statement made by the Trustees. Their outlay in all amounts, during the year, to \$2,286.32. The minister's stipend is \$1,400, which we hope to see considerably increased by the time for the publication of next year's report.

Special payments in addition for different objects, \$164.31. Pew rent for the year, \$1,135.50. Ordinary collections, \$451.04.

It is nothing but what is due to this congregation to commend heartily the energy and zeal which the report shows to have been manifested during the past year. We hope and trust by the co-operation of the congregation with the talented young minister, that great things are in store for St. Gabriel's, Montreal—to each and every one connected with which, we wish peace and prosperity.

St. Andrew's Church, Ottawa.

We have received the Annual Report of this congregation, and, as usual, it is a model of order and completeness, and shows the church to be prospering. 205 families are connected with it; 313 communicants; 302 Sabbath School scholars, and 34 officers and teachers; 200 copies of *The Presbyterian* are taken. The old church has been pulled down and a new one—to cost \$55,000—is being built on the site. Of the sum needed, \$40,000 is to be subscribed—of which \$31,000 is already subscribed, and \$15,000 is to be borrowed. Not the least advantage of the new church, says the President of the Building Committee, “will be that derived from the spacious basement story, which will be adapted to the use of prayer meetings, Sunday schools, committee meetings, and, though last not least, social gatherings.” The congregation in the meantime meets for worship in a hall, except at their prayer meetings and at the dispensation of the communion, when they meet in the sister or Canada Presbyterian Church, generously put at their disposal by the session. The collections for the poor, church schemes, &c.; are

large. Ottawa is heavily in our debt for sending to it the Rev. D. M. Gordon.

Missionary Meeting in Montreal.

A joint Missionary Meeting of the congregations in Montreal in connection with the Church of Scotland, was held in St. Andrew's Church at the close of the meeting of the Presbytery, which had remained in session for two days. The chair was occupied by the Rev. Dr. Jenkins. After devotional services, conducted by the Rev. James Patterson, the Chairman, in a brief introductory address, adverted to what he held to be the great end and aim of the Church—which was to extend itself by the establishing of missions at home and abroad. The Presbytery Home Mission Report was then read by the Rev. R. Campbell. The Rev. Gavin Lang then moved:—

“That it is the duty of the members of the Church in Montreal to aid in extending religious ordinances to the adherents of the Church in the outlying districts of the Presbytery, as well as in the suburbs of the city.”

The mover said he had great pleasure in being present, and of listening to the report read by Mr. Campbell, and remarked on the great deal of work that was done with the means at their disposal. A great deal more good could be done if the Church would only awaken to the importance of mission work. The Presbyterian Church should share in the responsibility along with other Christian churches, and he hoped that the two great branches of the Presbyterian Church would work harmoniously together in furthering mission work.

Mr. J. Croil, in seconding the resolution, spoke of the necessity of asking for the means of carrying on the work. He thought it would be a great thing if the Presbyterian Churches in the city would subscribe a guarantee of one thousand dollars a year to the Presbytery, and by this means they would be enabled to obtain a missionary to work in the city. It was only right that congregations of Presbyterian Churches should thus consider the privileges they enjoy. He sympathized with the outlying districts in their difficulties, and contended that they had a claim upon city congregations. The speaker concluded by stating that he had no fear of the people of

the city responding to the call made upon them for assistance.

An anthem entitled, "In Jewry is God known," was then sung by the choir.

The Rev. Dr. Taylor moved the second resolution as follows:—

"That a church situated as ours is, in a new country, cannot maintain itself without efforts at extension in Home Mission Work."

He was pleased to be present as a Scotchman to meet Scotchmen. He considered the furthering of missions was the peculiar work of the church, and any church that did not do so was not doing its duty or fulfilling the commands of Christ. The same was applicable to individuals. The reverend gentleman then compared the progress of Upper Canada to that of Lower Canada, and attributed the progress of the former to its religious vitality. More workers were wanted, and was sure there were many who were ready and willing to engage in the work if means were only provided. He trusted the two great branches of the Presbyterian family would work together harmoniously in their efforts to further mission work.

The Rev. Mr. Sym briefly seconded the resolution. He dwelt strongly on the necessity of extending support and sympathy to the mission workers. Every individual could do something, and should feel it incumbent upon him to further Christ's work.

Another anthem was sung by the choir, and a collection was taken up in aid of the Presbytery's Home Mission Fund, when the Rev. Mr. McMorine moved the third resolution:

"That the church is not justified in confining its efforts within its own bounds, but should regard the world as its field of operations."

The mover spoke of the necessity for extending and cultivating a spirit of Christianity among all, and of the danger there was of the church relaxing its efforts.

Mr. A. B. Stewart without remark seconded the resolution.

A portion of the 122nd Psalm and the doxology were then sung, after which the Benediction was pronounced and the meeting separated.

We quote the above from the pages of the *Presbyterian*, for the purpose partly of showing our readers what the church is doing in other quarters, and partly for the purpose of suggesting to our readers the propriety of holding similar Presbyterial Missionary meetings annually. There is no reason why such should not be done in the Presbytery of St. John, Halifax, Pictou, or P. E. Island. If the experiment was tried, we have no doubt of the result.

Intelligence.

Fredericton Auxiliary Bible Society.

This important branch of the British and Foreign Bible Society held its annual meeting in the City Hall, under the Presidency of His Excellency the Lieutenant Governor of New Brunswick. There was a large attendance, and most of the clergymen in town as well as several distinguished laymen took part in the proceedings. The Report of the Society, read by Rev. Dr. Spurden, Secretary, and that of the Ladies' branch, read by Dr. Brooke, showed that the interest manifested in the great objects of the British and Foreign Bible Society continued to increase; that the funds of the Society were prosperous; that the number of Bibles sold from the depository, and the free grants of Bibles to the poor, were much larger than in former years; that the zeal and industry of the ladies of Fredericton in promoting the good cause had been crowned with the most encouraging success; and that arrangements were in progress for a wider dissemination of the Scriptures throughout the Province.

On the motion of the Rev. Mr. Moffat, it was resolved, that the Reports be adopted and printed. Interesting addresses were also given by the Rev. Mr. Gactz, of the Methodist Church, and the Rev. Mr. Porter, of the Baptist Church, referring chiefly to the eagerness of the sick and the wounded soldiers in the late war in Europe to obtain copies of the Scriptures. The Rev. Dr. Brooke and the Lieutenant Governor gave interesting accounts of the circulation of the

Scriptures in distant lands. Over six hundred dollars were collected by the ladies in aid of the Parent Society. Altogether, the Reports of the Fredericton Society furnish ample materials for grateful reflection for the past, and for encouragement for the future.

Letter from the Queen to the Nation.

The following letter from the Queen has been received by the Premier:—

“BUCKINGHAM PALACE, }
Feb. 29, 1872. }

“The Queen is anxious, as on a previous occasion, to express publicly her own personal very deep sense of the reception she and her dear children met with on Tuesday, February 27, from millions of her subjects on her way to and from St. Paul’s.

“Words are too weak for the Queen to say how very deeply touched and gratified she has been by the immense enthusiasm and affection exhibited towards her dear son and herself, from the highest to the lowest, on the long progress through the capital, and she would earnestly wish to convey her warmest and most heartfelt thanks to the whole nation for this great demonstration of loyalty.

“The Queen, as well as her son and dear daughter-in-law, felt that the whole nation joined with them in thanking God for sparing the beloved Prince of Wales’ life.

“The remembrance of this day, and of the remarkable order maintained throughout, will for ever be affectionately cherished by the Queen and her family.”

The “Committee on Habitual Drunkards”

A Select Committee sat to enquire into the best mode of treating habitual drunkards. Mr. Dalrymple presided. Mr. Smith, governor of Ripon prison, said he had been for many years acquainted with the habits of the criminal population; and his experience was that there was a large class who only worked a day or two in order to obtain money to drink. These people went about from town to town hawking small

wares, and they were confined for simple drunkenness and assault, but not larcenies. Experience taught him that short sentences were of no use whatever, and they must be retained for a longer period. As to their condition, he found them physically weak, and their mental capacity was below the mark. These drunken habits were frequently inherited from their parents. The committals of women were more numerous, and they were more inveterate offenders than the men. He suggested that further power be given to the justices in Petty Sessions in order that, after a given number of convictions, they might be at liberty to send an offender for a longer period to prison, or to some other convenient place, and with hard productive labour to enable him to earn something during his confinement. By doing this, society would not only be relieved of such persons for a time, but he believed that many would be thus cured of their drunken habits. Mr. Webster, of the Hull prison, gave corroborative evidence as to habitual drunkenness being on the increase, and this he attributed to the great number of newly-established public-houses and beer shops.

At the present day, when the subjects of Inebriate Asylums and Revised License Laws are under discussion, it is right that we should know what is being said and done elsewhere on the same subject.

Induction of the Rev. Charles M. Grant to St. Mary’s Church, Partick.

The Glasgow Presbytery met on Thursday in St. Mary’s Church, Partick, for the purpose of inducting the Rev. Charles Martin Grant, late of Calcutta, to the charge of that church. The services were conducted by the Rev. Mr. Dickie, of St. Lukes, who delivered an eloquent discourse from John xvii., 15. After the close of the services the brethren present gave the right hand of fellowship to the newly inducted clergyman, and were therein afterwards followed by the members of the congregation. Mr. John Morrison, jun., in name of the ladies of the congregation, then presented Mr. Grant with a bookcase, study table, and chair. Mr. Grant suitably replied, and the proceedings were brought to a close.

In the evening a number of the members of the congregation entertained the Rev. Mr. Grant and the members of Presbytery to dinner in Maclean's Hotel.

Presentation to a Church of Scotland Clergyman in Holland.

On the 24th of January, the Rev. John M'Ilraith, minister of the English Presbyterian Church in Amsterdam, who has recently been presented by Lord Blantyre to the parish church of Erskine, was waited upon by deputations from his congregation and friends, bearing with them substantial tokens of the high esteem in which the reverend gentleman is held. From his church in Amsterdam he received a purse containing £100, together with several handsome and valuable pieces of plate; and from his Velsen congregation a purse of £60. The members of the latter church are composed entirely of British *employés* on the Amsterdam New Sea-Canal Works, which are being carried out by the contractors, Messrs. Lee & Freeman, of London. Since the commencement of these works in 1865, Mr. M'Ilraith continuously supplied almost the entire spiritual wants of the community, and in that capacity his ministrations met with marked appreciation and success. As a gentleman of influence, having an extended knowledge of the country in which he sojourned, his valuable assistance was always at the service of his countrymen, and not a few of them, when in difficulties, obtained material advantages therefrom. A wide circle of admiring friends will long regret his removal from amongst them; and their very best wishes accompany him and his family to their new home in the West of Scotland.

Missouri.

In this State of the great Republic there are at present no less than 202 Presbyterian Churches, and yet there are many counties where there is no Presbyterian organization.

Sweden.

Methodism in Sweden seems to be making rapid progress. During the past year there have been 17 societies

formed, and 821 members added to the Church.

Turkish Mission.

The first Protestant Mission was established in the Turkish Empire in the year 1818. The good cause has made remarkable progress from time to time. Schools have been established and various publications distributed throughout the land. At the close of the year 1870, no less than 166 Missionaries and 140 native helpers were engaged in promoting the cause of Christianity. The Church of Scotland's labours for the Jews in Constantinople, Smyrna, and Salonica have been abundantly blessed.

Memphis, Tennessee.

Rev. Richard Nelson Newell, A. M., a Roman Catholic Priest, has been admitted to the Protestant Episcopal Church by the Bishop of the Diocese of Tennessee. He is said to be an old man, and has entirely abandoned his faith in the tenets of Romanism.

Burmah.

In six years Mr. Vinton, a Baptist missionary, planted forty churches, opened forty-two houses of worship and thirty-two school-houses, and between eight and nine thousand Karens were raised to the level of Christian worshippers. This mission contained in 1868 sixty-six native ordained pastors and evangelists, 346 native preachers unordained, 360 native churches, 19,231 church members, and nearly 60,000 native Christians of all ages. This surely is success; this is the blessing of God. Says Dr. Mullens: "The Shanars were an oppressed race, living on palm sugar, climbing trees, with hard daily toil; untaught, with scarcely an idea about God; fearing only the powers that work in the air, sky, and earth close around them; their only recreation the wild dances of devil priests, with the loud drumming and rude feasts that ever accompany the dances."

Now there are over 500 native preachers, and the nominal Christians are estimated at 100,000—all separated from heathenism, with their names all on the mission rolls. These native Christians contributed \$20,000 (in gold) for religious purposes in 1866. The Rev. J. F. Tucker of the Church Missionary Society, during a mission of twenty years among this people, baptized 3500 converts. These converts he saw

destroy with their own hands fifty-four devil-temples, and build ninety-four houses for Christian worship. He had also the satisfaction of seeing thirteen of his native converts ordained to the work of the Gospel ministry.

Japan.

There are hundreds of idol temples in the city of Yedo, in connection with each of which, according to ancient Japanese ideas, a festival should be held at least once a year. Every half-year a procession of the Saints, called Miodjin, with the head of the Devil over whom he is supposed to have triumphed, marches through the streets. The people contemplate with terror its gigantic horns, dishevelled horse hair, scarlet skin, red eyes, and horrible jaws. To add effect to the spectacle the devotees sound their trumpets and show the enormous hatchet by which the victorious hero is said to have struck off the monster's head. Thus they suppose the power of the Evil One has been checked in Japan. How lamentable the condition of this people!

Notice and Acknowledgments.

NOTICE.

MEETING OF HOME MISSION BOARD.
—There will be a meeting of the Board in St. Andrew's Church, New Glasgow, on Tuesday, April 30th, at 2 P. M., for the transaction of business.

LAX ASSOCIATION.

West Branch East River congregation, collection, half-year ending Dec. 31st, 1871:—
Fox Brook—Miss Harriet McKenzie... \$3 20
Glengary—Miss Maggie Gordon... 5 27
Hopewell & Island—Miss Jessie Gray and Miss Mary Fraser... 5 63
Miss Jessie McLeod... 3 87½
Big Brook—Miss Mary McQuarrie... 4 63
West Branch (East)—Miss Mary Grant 2 43
Upper Hopewell and Marsh—Miss Isabella McDonald and Miss Mary McLean... 5 00

\$30 03½

DANIEL GRAY, Secretary.

Hopewell, March 1st, 1872.

PICTOU PRESBYTERY HOME MISSION

Salt Springs Congregation... \$11 00
JAMES HISLOR,
March 30th, 1872. Treasurer.

YOUNG MEN'S BURSARY FUND.

Rev. F. R. McDonald, Newcastle, New Brunswick... \$24 00
JAMES HISLOR,
March 30th, 1872. Treasurer.

FOREIGN MISSION FUND.

Received from Campbellton congregation:—
Coll. at Church door, Campbellton... \$23 33
Do. Flat Lands... 4 41
Do. Kempt Road... 4 15
Do. Moore Settlement... 2 00
Collected at Metapedia, by Mr. Morrison:—
Mrs. Daniel Fraser... \$3 00
Daniel Fraser... 2 00
Mary Fraser... 1 00
Master and Miss Fraser... 50
Mrs A. D. Fraser... 1 00
A. D. Fraser... 1 00
Mrs. R. P. Mitchell... 1 00
R. P. Mitchell... 1 00
P. Grant... 1 00
J. Jellott... 1 00
Jas. Holmes... 1 00
S. P. Nick... 1 00
Jas. W. Macdonald... 1 00
C. S. Archibald... 1 00
P. M. L. Morrison... 1 00
J. C. Mackenzie... 1 00
R. McCord... 1 00
A. S. Hunt... 1 00
Andrew Gillice... 1 00
John Downs... 1 00
D. McDougall... 1 00
Jas. Adams... 1 00
James Smeaton... 1 00
S. D. Oakes... 1 00
Smaller sums... 3 50

\$30 00

Collected by Mr. Patterson on Railway:—

R. P. Patterson... \$1 00
J. M. Patterson... 1 00
Wm. M. Patterson... 1 00
Smaller sums... 6 47

\$9 47

From a friend... 6 64

\$89 00

JAS. J. BRENNER, Treasurer.

Halifax, 5th April, 1872.

"RECORD" ACKNOWLEDGMENTS.

Rev. John McMillan, for 1871... \$7 00
Ditto for 1872... 5 00
D. Munro, Woodstock... 1 00
Geo. McLauchlan... 1 00
Mrs. Gunn, Broad Cove... 2 50
William Fraser, Fall Brook... 2 50
William Fraser, New Glasgow... 2 00
David Corbett, Boularderie... 0 60
Halifax—Joseph Hart, \$1.40; James Maitland, John Gamble, Mr. Brennan, William Anderson, Edward Mowbray, John Taylor, Robert Meffen, Mrs. McLean, (Queen Street), and James Potter—60 cents each.