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THE  
**MONTHLY RECORD**

OF THE

**CHURCH OF SCOTLAND**

In Nova Scotia and the Adjoining Provinces.

JULY, 1863.

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1863

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11th May, 1863      je

ALEXANDER MACLEAN, Convener,  
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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. IX.

JULY, 1863.

No. 7.

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

### SERMON.

*By the Rev. Thomas J. Crawford, D. D., one of the Ministers of St. Andrew's Parish, Edinburgh.*

"Demas hath forsaken me, having loved this present world."—2 TIMOTHY iv. 10.

THE fact here related is a very sad one; alas! that we should be obliged to add, that it is no less common than melancholy,—a hopeful professor falling from his steadfastness,—a once zealous defender of the truth, shrinking from its open maintenance in the hour of trial,—one who had "escaped from the pollutions of the world, again entangled therein, and overcome." Beautifully simple and touching is the manner in which this shameful defection is referred to. There is not a word of resentment or complaint. There is not the smallest disposition shewn to drag forth all the aggravating circumstances in the conduct of the miserable backslider. It is more in sorrow than in anger that the apostle writes. It would seem as if he were sickened at the thought of so base an instance of perfidy as he had met with. He cannot bear to dwell upon the subject. He mentions the simple fact, without comment or reflection, "Demas hath forsaken me, having loved this present world."

I. As to the previous history of this person, it is but little that we are able to ascertain; but even that little is of such a kind as to stand in strange contrast with what we here read about him. In the Epistle to Philemon, (v. 24,) Demas is honourably ranked, not only among the zealous "fellow-labourers" of the apostle; and in this character he

is privileged to unite his salutations to Philemon with those of Paul himself. and other devoted Christians. Again, in the Epistle to the Colossians, (iv. 14,) we find Demas sending his greetings to the members of that Church, as one whose kind remembrance and good wishes would, as the apostle knew, be valued by them. And here, again, he is mentioned in connexion with several distinguished servants of the Lord, such as "Luke, the beloved physician." and Epaphras, who is characterized as a person of "great zeal" for the Gospel, and Mark, and Aristarchus, and Justus, whom Paul kindly speaks of as having been "a comfort to him," and warmly commends as his "fellow-workers unto the kingdom of God."

Such was the person whose fall is here recorded. Not only was he a professor of Christianity, but, as it would seem, a professor of some distinction. He was one of the teachers or evangelists of the primitive Church. He stood on the same footing in this respect with men who, by their labours or their writings, have greatly contributed to the furtherance of the Gospel. And his salutations, whether to private friends, or to associated bodies of professed believers, were not considered unworthy of a place in the very oracles of Divine truth. And yet, you see, he proved, in the end, to be a cowardly forsaker of the faith, and, for aught that we can tell, a thorough and hopeless apostate. What an alarming fact is this! How clear and full is the evidence it gives us, that "the heart of man is deceitful above all things!" How loud is the warning it addresses to us, "Let him who thinketh he standeth, take heed lest

he fall." You see from this noted instance of unfaithfulness, how far a man may go in the profession of Christianity, how much he may do for the advancement of its interests, how richly he may seem to be partaking of its privileges, and how highly he may be honoured by its most devoted friends, and yet have no part or lot in it at last. Nor is the case before us, in this respect, a singular one. Balaam, though a prophet perished in his sins. Judas, though an apostle, was yet a traitor, and a son of perdition. And our Lord has expressly told us, that there are *many* such,—"many who shall say, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? to whom He shall say, Depart from me, I know you not."

Let every many, therefore, who nameth the name of Christ, be warned by these melancholy proofs of its fickleness and deceitfulness of the human heart. Look to them as so many beacons to guard you against "making shipwreck concerning the faith." And learn from them, at the same time, how greatly it concerns you to search and try the evidences of your calling. Trust not in mere professions, however loud,—in mere external privileges, however distinguishing,—in mere intellectual gifts, however excellent,—in mere occasional impressions, however lively,—in mere outward services to the cause of Christ, however zealous. You may have "a name that you live," while you are dead. You may have "a form of godliness, while denying the power thereof." You may have all gifts, and may speak even with an angel's tongue about those glorious truths "which the angels desire to look into," and yet be no better than "a sounding brass, or a tinkling symbol." You may be esteemed as a pattern of sanctity in the judgment of men, and even of good men, while yet "your heart is not right with God." You may be a fellow-labourer with Paul, and yet a castaway,

II. Mark, then, I pray you, a little more particularly what the apostle has stated in the text regarding the conduct of his former friend and coadjutor. He tells us that Demas, actuated by a worldly spirit, had "forsaken him." And though we may not be warranted by these words to conclude that Demas had utterly and finally renounced the faith of the Gospel, they evidently imply, that he had temporarily swerved from it, and that, too, in a manner the most open and equivocal. He refused to stand by the apostle in his hour of trial, withheld from him his former sympathy, withdrew from those Christian labours in which he had once been noted as a sharer with him, and shunned to be any longer seen in his society. So long as the profession and preaching of the Cross were unattended by any serious hazard, Demas had been perfectly willing to take part in them. But now the time of persecution had arrived. Paul was now a prisoner for Christ's sake, and living in daily expectation of his marty-

dom. To be, in these circumstances, a partaker in his faith, was to run the risk of sharing also in his tribulations. This Demas saw, and this he shrunk from. He was not prepared to "endure hardness as a good soldier of Jesus Christ." That want or weakness of faith which he had hitherto concealed from others, and, probably, from himself also, could not be any longer disguised. That world which he had long loved secretly, without perhaps being aware of the strength of his attachment to it, he now openly clung to and embraced. And the apostle who had formerly been well pleased to hail him as a friend and fellow-labourer, was now constrained in sorrow to declare of him, "Demas hath forsaken me, having loved this present world."

Ah! brethren, there is nothing like a time of trial for proving "what manner of spirit we are of." It is *then* that the solidity of our faith, and the honesty of our profession, are fully tested. If God were once more pleased to suffer the fires of persecution to be kindled, it can hardly be doubted, that the number of those who now throng the ranks of the visible Church, would be sadly diminished. When we look at the conduct of many even as it is,—when we think how little, for the most part, is to be seen about them beyond a cold and lifeless profession to mark them out as Christians at all,—when we mark how slow they are to make any sacrifice, to incur any expense or to put themselves to any trouble or inconvenience for the sake of promoting the interests of pure religion,—when we see how glad they are to plead the most flimsy excuse, or to urge the most contemptible sophistry in order to escape from the strict requirements of their duty,—how readily they will compromise their principles when these are ever so little at variance with their worldly interests! and how paltry a consideration will often prevail with them to set the authority of their Divine Master at open defiance!—When we think of these things, we cannot avoid the painful conviction, that there are many *Demases* among them who only adhere to the Christian profession because they can now do it cheaply, and without hazard; but who, if a time of trouble should arise, would be ready at once to adjure it altogether. With all justice may we apply to them the prophet's question, "If ye have run with the footmen, and they have wearied you, then how can you contend with the horses? and if in the land of peace, wherein ye trusted, they wearied you, then how will you do in the swellings of Jordan?"

There is no great risk, it must be owned, of any man forsaking the cause of Christ at the present day, if thoes alone are to be held as doing so, who throw off the very profession of Christianity. It is not usual for backsliders now to do so. They can well enough afford to do otherwise. It costs them little or nothing to maintain, and all their worldli-

ness, an appearance of religion. Nay, it would rather cost them some forfeiture of reputation, or of interest, to renounce it. Men may adhere to the fellowship of the Church, —they may even go some considerable lengths in their profession, beyond what the world can relish or concur with; and yet they will run no hazard and expose themselves to no hardship on that account. It was not so in the days of Demas. The Church was then separated from the world by a broader line. No man was ordinarily acknowledged as a Christian who did not show himself to be so by a consistent conduct. And there was, moreover, nothing to induce, but everything, on the contrary, to discourage an insincere profession. It would not have then served the purpose of a backslider to retain the form of religion, when the substance of it had been thrown aside; because, in those days, the very name of Christian, no matter how insincerely it might be assumed, was a term of reproach, and a mark for persecution.

Let no man deceive himself in this matter. There may be the most thorough apostacy in spirit, while yet there is no semblance of it in outward form. The Lord may see that we have forsaken Him, when all the world imagines that we are cleaving to Him. And if it should be so with any of us,—if He who is the searcher of hearts should find in us any of the symptoms of declension from Him,—if He should discover that our love is waxing cold, our zeal languid, our faith wavering, our holy resolutions changeable and undecided,—if He should see us again overcome by those worldly allurements from which we seemed to have escaped, returning to those sins which apparently we had renounced, and becoming negligent of those duties which we had been wont to practice,—if He should find us growing more shy of the society and converse of truly religious persons, and more ready to mingle with those who are of an opposite spirit,—and if, following us to those scenes of retirement in which no eye can see us but His eye, and no ear can hear us but His ear, He should find us taking no pleasure in communion with Him, and either presenting no prayers to Him at all, or mocking Him with such cold forms as betoken no living spirit of grace and supplication in our hearts.—if one or other of these symptoms of spiritual declension should be noted by Him, it will be in vain to plead in our behalf, that we still profess to be numbered among His people. He cares not for the confession of the lip, if we do not give Him the confession of the heart and life. He values not our assumption of the Christian name, if we do not bear it out by maintaining the Christian character. Nay, rather, he deems it an aggravation of our guilt, that a name so worthy should be retained by us, only to be reproached and dishonoured on our account.

Wherefore, let us be warned by that sad instance of unsteadfastness which is set before

us in the text. It is a sin to which we are liable, and from which nothing but the grace of God can keep us. Every real Christian knows this. And none are so fully persuaded of it as those who are least likely to exemplify it. For the believer is always strongest when he feels his weakness; and never is he so apt to fall as when he thinks himself standing most secure. Yes. We may trust in the grace of that Redeemer who has promised “never to leave or forsake us,”—to preserve us from ever leaving or forsaking Him; but we dare not trust in the stability of our own hearts. If left to ourselves, we are frail enough, for any act of infidelity, however much it may be opposed to our present feelings, and wishes, and resolutions. He that would walk safely must walk humbly. Never is the apostle’s caution unseasonable, “Be not high-minded, but fear.” Never is the Psalmist’s petition inappropriate, “Hold up my goings in thy paths, that my footsteps slip not.”

III. With a view, then, to put you more fully on your guard, let me further beg your attention, for a little, to the cause here assigned for the faithlessness of Demas.

Respecting this matter we are not left in any doubt. Demas forsook Paul because “he loved this present world.” Preferring his temporal interests to his Christian duties, he went back and walked no more with the apostle.

To love the world, and things that are in the world, is one of the chief sources of danger to our soul’s welfare,—of which we are taught in Scripture to beware. It is true, there is no reason why a Christian should not engage as industriously as other men in the necessary business of this life, and avail himself as thankfully of its varied blessings. It is one thing, however, to use this world in due subordination and subserviency to religion,—and it is quite another thing to serve it as our master, or to rest in it as our chosen portion. So soon as we give it the ascendancy in our hearts,—so soon as we become over anxious for its possessions, without respect to the will of that wise Being who best knows whether, and to what extent, they are expedient for us,—as soon as we set our hearts upon its gains, and seek our happiness in its gaieties and pleasures, and bow with implicit deference to its maxims,—it is plain, that the world has gained that dominion over us which is altogether incompatible with religious principle. The man who thus loves the world cannot be a real Christian. Whatever pleas he may advance in his behalf, they cannot overbear the plain testimony of the Scriptures, that such as “mind earthly things” are “enemies of the cross of Christ,”—that “the friendship of the world is enmity with God,”—and that “if any man love the world, the love of the Father is not in him.”

Even with those who do not thus love the world, its influence is hostile in many things

to their spiritual welfare. Countless are the hindrances it places in their way—wily and ensnaring the allurements which it spreads for them. By its fair looks and winning smiles, and flattering promises, it entices them to sin; while, on the other hand, its frowns, and threats, and crosses, and hardships, deter them from duty. Its pleasures are tempting, its riches are corrupting, its cares are engrossing, its honors are dazzling; its maxims are often calculated to mislead, its friendships to seduce, its fashions and evil examples to deprave us;—so that the man who would progress steadily along the narrow way of life, is under the necessity of striving against the world,—arming himself against those influences wherewith it seeks to move him from his steadfastness, and meeting them, in the strength of Divine grace, with a resolute and unyielding opposition.

Now, if such be the influence of the world even over those who do not set their hearts upon it, how much more powerful must its influence be on such as have yielded up to it their full affection! In them, alas! the wicked world *without* is fatally seconded by the wicked heart *within*. The world no sooner knocks, than the kindred spirit is ready to open a wide and effectual door for its admission. Temptations to vanity meeting with a vain heart—temptations to covetousness meeting with a covetous heart—temptations to ambition meeting with an ambitious heart—temptations to folly and dissipation meeting with a frivolous and foolish heart—find it not only a sure but an easy conquest. So was it the case of Demas. His worldliness of spirit led him to forsake the Christian cause, when he saw that he could not longer adhere to it without endangering or prejudicing his temporal interests. So was it too in the case of that ingenuous youth who came to the Saviour inquiring the way to eternal life, and of whom we read, that “Jesus beholding him, loved him;” but who went away sorrowful, because he had much riches, which he could not consent to part with in order to have treasure in heaven. And so has it been with thousands upon thousands more. For, oh! what shipwrecks of faith and of a good conscience has the world occasioned! How many a fair promise has it blighted! how many a hopeful beginning has it checked! how often, when the good seed was ready to spring up, have “the cares of the world, and the deceitfulness of riches,” checked the rising plant, and rendered it unfruitful!

Indeed, when the heart is fairly set upon the world, it is wonderful how easily men are drawn away by it from the path of duty. A mess of pottage was a sufficient bribe to Esau. Ahab and Jezebel, with a kingdom in their possession, would commit murder for a vineyard. Haman would compass the death of an innocent man, because he disliked to see him sitting at the king's gate. And Judas would betray his Lord for thirty pieces of sil-

ver. Equally paltry are the inducements which prevail with many worldly-minded men to prejudice their soul's welfare. Some empty distinction, some vanishing delight, some trifling gain, the gratification of some low appetite, the smile or frown of some fellow-mortal, (it may be of one whom they inwardly despise, the fear of being thought singular or out of the fashion,—these, and such like pitiful considerations induce multitudes to fall from their integrity. Demas had at least some intelligible, although by no means adequate motive, when he forsook the Christian cause from fear of being exposed to persecution. But many who sin now after his example, have no such ostensible motive that they can plead. They compromise their adherence to the Gospel, without any such inducement as would lead them seriously to encroach on their present ease, or wealth, or comfort. Things, which they would consider too dearly purchased if they had but to go a few miles out of their way, or to lose a few nights' sleep in order to get them, are sought with eagerness when nothing more than a departure from the faith is necessary for their attainment.

And yet, surely, if men would but reflect, the folly of thus forsaking the ways of God, and at the same time forsaking their own mercies, could not fail to strike them with amazement. For, oh! what can the world do for us, in comparison with what religion can do for us? Is not religion “the pearl of great price!” Is it not the “one thing needful?” Does it not outbid all the world's bribes? Does it not outvie all the world's charms? Aye, and does it not out-threaten all the world's threatenings? Who that seriously considers what is implied in the everlasting welfare of the soul, would ever justify the barter of so rich a treasure for aught that this world is able to afford us?

What say you, then, dear brethren, to these things? Demas, you have seen, forsook the way and work of the Lord through the influence of worldly motives. “Will you also go away?” Will you take part with this miserable man, who made so sad a shipwreck concerning the faith, and, for aught that we can tell, “drew back unto perdition?” Consider well before you do so. Whatever be that worldly object for which you are at any time tempted to forsake the Lord, you had surely need to examine it very thoroughly, and to see that you be not mistaken in your estimate of it, before you practically hold it forth and say, “Here is the thing for which I am prepared to compromise my interest in the Saviour,—to stake the loss of heaven, and to run the risk of hell!” Count well the costs, before you thus allow yourselves, for the sake of any earthly consideration, to be moved away from the hope of the Gospel; and pray that your answer may be that of the apostle,—“Lord, to whom shall we go? thou hast the words of eternal life.”



There may be some of you who have too much cause to think that the work of the Lord has already been forsaken by you. If it be so, your case is indeed deplorable. Your guilt is aggravated; your depravity is confirmed. It would have been "better for you not to have known the way of righteousness, than after you have known it, to turn from the holy commandment." Deplorable, however, as your condition may thus be, we have no reason to say that it is beyond remedy. The way of escape still lies open. The door of mercy is not yet shut. We know not how it was with Demas in this respect. His after history has not been transmitted to us; and we are unable to ascertain whether he ever recovered from his relapse. But there is *another person* mentioned in the next verse, of whom we do know that eventually he was restored, although he had sinned after the same example. That person was Mark, who is spoken of in the Acts of the Apostles as one of the companions of Paul and Barnabas in their mission. He, like Demas, forsook these devoted men in a time of danger, and "went no more with them to the work." So culpable, indeed, was his temporary apostacy, that even after he had been rescued from it, Paul was unwilling to place much confidence in him, and separated from Barnabas, rather than consent to associate once more with them in their labours one who had so shamefully deserted them in the hour of trial. At length, however, by a course of consistent adherence to the faith, Mark seems to have completely regained the apostle's confidence. And, accordingly, we find him spoken of in the context as one whom Paul wished to have sent to him, "because he was profitable to him for the ministry." Now, even as it was with Mark, so may it be with others who resemble him. The Lord is very Merciful to all who choose to seek an interest in His mercy. He still says, even to those who have most basely and criminally forsaken Him, "Return, ye backsliding children, and I will heal your backsliding, and love you freely."

But what if there should be some who cannot be said to have ever come to the Saviour at all, or to have been in any sense His followers or adherents? Such persons are certainly free from the charge of being unsteadfast in the faith, inasmuch as they have hitherto shewn themselves to be only too steadfast and consistent in their unbelief. They may even be ready to boast that they are no hypocrits,—that no man is able to charge them with inconsistency,—that they never have practised, or promised more than they have carried into effect. But can they seriously take credit on such a score? Can they suppose that the *cordiality and consistency of their ungodliness will excuse them for the guilt of it?* Will they dare to approach the awful bar of judgment, and to plead there, "Lord, we never forsook thee, because, indeed, we never sought thee; we never thought it worth

our while to do thy will, or court thy favour; we loved our sins so constantly, that we lived altogether without thee in the world?" Deceive not yourselves in such a matter. Answer this question if you can, "How shall we escape if we neglect so great salvation?" If inconsistent professors of religion be chargeable with much guilt, and exposed to much danger, so also are they who wilfully, habitually, and (if you like the word) *consistently* despise religion. For woe be to those who, living in a Christian land—a land of Bibles, and preachers, and ordinances—refuse to hear Him who speaks from heaven, and "will not come unto Him that they may have life!" Repent ye, therefore, and be converted, that so iniquity may not be your ruin. Receive not the grace of God in vain; but seek Him while He may be found, and call upon Him while He is near.

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### General Assembly of the Church of Scotland.

THE General Assembly of the Church of Scotland commenced its sittings on Thursday the 21st May at Edinburgh. In the morning the Lord High Commissioner (Lord Belhaven) held a Levee in the Picture Gallery of Holyrood Palace, which was largely attended. Thereafter his Grace proceeded to St. Giles' Church, where a sermon having been preached by the Rev. Dr. Bisset of Bourtie, the retiring Moderator, from Rom. viii. 16, the Lord High Commissioner proceeded to the Assembly Hall for the purpose of opening the Assembly. He was accompanied to the throne by the Lord Provosts of Glasgow and Edinburgh.

#### ELECTION OF A NEW MODERATOR.

The Assembly having been constituted by prayer.

Dr. Bisset, the retiring Moderator, said—Fathers and brethren, before quitting the chair, to which, by the kindness of the last General Assembly, I was called, there is a duty which by use and wont still devolves upon me. I will not, however, proceed to that without first acknowledging, as I best can, the high honour conferred upon me, the uniform forbearance which I experienced in discharging the duty of my office according to that ability with which God has favoured me, and, at the same time, the many great courtesies which, because of my office, I have experienced during the past year from all ranks and orders of my brethren. To thank my reverend fathers and brethren is beyond my power, I must therefore revert to the language of our great epic poet when he says, "The grateful heart by owing owes not but pays it all." And now, reverend fathers and brethren, let me propose for your acceptance, as my successor in office, a gentleman who,

though I cannot claim the privilege of a particular acquaintance, possesses, I am assured, in a high degree, all the qualities which will enable him to discharge with ability, impartiality, and courtesy, the high duties belonging to the presidency of this National Assembly. Dr. Craik certainly requires—(applause)—no recommendation from me, for his name has been long known in the Church in connection with more than one of our great Christian enterprises. He has, besides, vindicated for himself in the commercial capital of the West the reputation of being a faithful and successful parish minister, and a valuable member of that society with which he has been long connected. With the greatest possible deference to this venerable House, and with extreme cordiality, do I suggest to you the name of Dr. James Craik, and move that he be appointed Moderator of this General Assembly of the Church of Scotland. (Applause.)

The election of Dr. Craik was unanimously agreed to, and he took the chair accordingly.

The commission of the Lord High Commissioner, and her Majesty's letter, having been read,

The Lord High Commissioner said he had again the honour of being appointed representative of her Majesty to this venerable Assembly; and, alluding to the marriage of his Royal Highness the Prince of Wales, remarked that it was an event in which they all must have taken a deep interest—an event which had given the highest satisfaction to the Queen, and had called forth feelings of joy and gratification from all her subjects. They could not but implore the Divine blessing upon that union—a union which promised so much for the happiness of our beloved Sovereign, and for the benefit of the whole kingdom. Mindful, as her Majesty had always been, of the best and dearest interests of our Church, and of this portion of her kingdom, she had commanded him to give to them her usual gift of £2000 for the promotion of religious instruction in the Highlands and Islands. His Grace concluded by saying that he would do everything that was in his power which would conduce to the comfort and convenience of the Assembly.

The Moderator then, in addressing the Lord High Commissioner, said—May it please your Grace, the ministers and elders of the Church of Scotland, met in this General Assembly, desire to express the high sense they entertain of the distinction conferred on them by the Queen through the presence of her Majesty's representative. They rejoice in the recognition of the National Church thus directly afforded. In that spirit of loyalty which takes a deep interest in every event by which the Sovereign is affected, the General Assembly would give most respectful expression to the high gratification which, in common with all the other subjects of the Queen, they have felt at the marriage of his Royal

Highness the Prince of Wales. It will be their fervent prayer that her Majesty may long enjoy, at once as a mother and a Queen, the happiness to be anticipated from this auspicious union, and that their Royal Highnesses, following her bright example, may be as faithful in the discharge of duty as her Majesty has ever been, while soothing her sorrows and augmenting her enjoyments by that affectionate companionship that only a son or a daughter can give. May it please your Grace—The General Assembly receive most gratefully the magnificent gift from her Majesty of £2000 for the purpose of promoting religious instruction in the Highlands and Islands of Scotland. They gratefully receive your Grace's assurance of a desire to promote the comfort and convenience of the members of the General Assembly, convinced that your Grace will continue to show the same considerate attention and unvarying courtesy which the members of former Assemblies have experienced, and the impression of which, permit me to assure your Grace, must always be vividly retained.

A committee was then appointed to answer her Majesty's letter, as also a committee on overtures, and another on bills, &c.

#### ADDRESSES OF CONGRATULATION ON THE ROYAL MARRIAGE.

The replies from her Majesty the Queen and their Royal Highnesses the Prince and Princess of Wales, to the addresses presented by the deputation in name of the Commission of the Assembly, having been read and laid on the table.

Dr. Bisset moved that a committee be appointed to prepare similar addresses of congratulation from this Court to her Majesty, and also to the Prince and Princess of Wales.

The motion was adopted, and a committee appointed accordingly.

After the transaction of some routine business, the Assembly adjourned to meet to-day (Friday), at 12 o'clock.

EVENING SEDERUNT, }  
MONDAY, May 25. }

The Assembly met this evening at eight o'clock.

#### THE DUNBOG CASE.

Mr. J. Campbell Smith addressed the Assembly on behalf of Mr. Edgar, the presentee to the Church and parish of Dunbog. After a few introductory remarks, he said,—What the people asked for was the right of popular election. The objectors talked of intrusion, and of this being a case of intrusion, but they submitted that it was only a simple case of the exercise of patronage. They seemed to hold a simple exercise of patronage to be synonymous with intrusion. It would be going back a very considerable way in the history of the Church to find any proposition in law to warrant any such contention as that

which they now maintained, for it must be known to all the members of the Court that the right of popular election was a right which was never exercised by the people of this country. There was no authority for it in law whatever—no shadow of authority, but the First Book of Discipline, which was never recognised and acted upon by the Church. But what did the people of Dunbog ask? They asked that they should be at liberty to reject the presentee without having given him a trial. He thought that was much stronger ground than had ever been taken up by any Church that he had ever heard of. The idea of rejecting a minister that had never been listened to was preposterous; it was, to say the least, an extremely original idea, for which the people of Dunbog deserved an immense deal of credit. (Laughter.) It was required that the objections to a presentee should be personal, either in general or with respect to the particular parish. Now, the objections by the people of Dunbog were about the most excellent specimens he thought he had ever seen of objections founded upon "mere dissent or dislike." The objectors had asserted the right of popular election without any show or shadow of reason. They had played a kind of comedy of disappointed lovers. (Laughter.) It would appear that the peasantry of Dunbog were familiar with only two important acts of selection in the affairs of life. The one was the selection of a minister, and the other was the selection of a spouse. (Laughter.) They thought that these two rather different kinds of choice were to be regulated by the same principle, and that they were very much the same sort of thing. So they fell violently in love with the Rev. John Webster: and in their judicial pleadings, which were usually very tame productions, they talk of "affection" for him, and "feelings of love and esteem" in the ecstatic style of a green, love-sick lad of seventeen. (Loud laughter.) And this they did about a gentleman who preached only three sermons in the parish; who was never heard above once by many of his admirers, and who was never heard at all by some of them—quite after the usual amatory fashion, where imagination supplied the defects of ignorance, and improved vastly upon reality. (Renewed laughter.) They did this although he preached all his sermons to them before they had applied to the Crown at all, and although they had no reasonable assurance that they would obtain him as their minister. These simple shepherds and shepherdesses of Dunbog, were a little rash, owing perhaps to their experience being confined almost entirely to Arcadian love. (Laughter.) Had their experience been extended to less Arcadian reasons, they might have reflected that there was some paternal authority to consult, or a substitute in the shape of a mother, or an aunt, or a grandmother, or a Secretary of State. (Loud laughter.) Had they so reflected, they would

not have behaved so foolishly, and been so bitterly disappointed. Like other love-sick mortals, they deserved some pity, but it should only be pity in moderation—(laughter)—for if they got too much sympathy there would be no end of such exhibitions of folly and extravagance. They were such exhibitions that required to be suppressed, for both love and popular election had a tendency to run into lunacy. (Loud laughter.) The objection about undue influence in signing the call he held to be as strong against the signing of the objections. Then as to the call itself, he maintained that by the law of the Church no call was necessary; and in this case there was doubtless sufficient call. In the Auchterarder case the call was signed by the 2000th part of the parish, while the call in this case, as far as the signature was concerned, was 400 times better. He thought that if the people of Dunbog were so disloyal sons of the Church as to leave it on account of some slight of the patron the sooner they left it the better; but he did not believe they would do anything of the kind. The learned gentleman concluded as follows:—"The induction into Dunbog of a worthy and highly-talented minister, against whom the people can and do say nothing personally, and to the purpose, except that he is himself, and not another man, may produce some evil, as many right and just acts have done when opposed or resented by the prejudices and unscrupulous intrigues of sections of mankind. But the finding of these pretended objections to be relevant, and the palpable disregard of law and logic, and of common sense, and, I might almost say, of common honesty, which such a finding would involve, could not fail to lead to consequences most prejudicial to the Church of Scotland. No doubt the Church of Scotland does not meet the temperament and fancies of many uncommonly good people. It is not sufficiently explosive and hysterical for them, and never can be. They must go elsewhere, to those co-operative theological associations—(laughter and applause)—which exist for the benefit of impulsive people; and what rational friend of the Church could hope or desire to keep them? Does any one who will be at the pains to think, and is capable of putting two ideas together, suppose that a sedate, ancient institution like the Established Church can compete with these modern co-operative associations in the manufacture of grand explosions—(laughter)—and the firing off of astonishing sensation rockets and blue lights? (Laughter and applause.) The laws which regulate the division of labour apply to Churches as well as to everything else, and the consequence is that an Established Church cannot compete with Dissenting Churches in the preaching and practice of those notions and nostrums to which the Dissenting Churches devote their chief energies, which they profess to understand, in which they have unwavering faith, and to which they owe their

ephemeral existence. (Applause.) The Church of Scotland exists for the working out of broader, if less volatile and high-flying, ideas—to teach religion and charity, to persuade to the practice of morality, and preach the gospel without price to all, holding its ministers independent of the high and of the low, sheltered from pressing cares about the necessities of life, and assured that the means of obtaining them does not straiten the straits of the poor, or place the preacher in the perilous position of being the paid servant and absolute nominee of those to whom he is bound to declare the truth, be it sweet or bitter, regardless alike of their pleasure and their prejudice. (Loud applause.)

Parties having been removed,

Dr. Bisset said that, notwithstanding all he had heard about meetings, and consent, and so forth, the case came before the Court in a comparatively simple form. They had the presentation from the undoubted patron; that presentation was sustained by the Presbytery, who took the usual steps in appointing the presentee to preach in the vacant parish. He did so, and it appeared that he had comparatively few hearers. He (Dr. Bisset) did not wish to say anything of a disparaging character of the parishioners of Dunbog; and he thought the Assembly ought to deal with them very considerably, as they might have been mistaken and misled as to the power of any Church Court to hear such objections as they thought fit to bring forward; he thought he might tell them calmly that these objections were not such as could be maintained under the Benefice Act, with which alone they had to do. Therefore, in his opinion, the judgment of the Presbytery of Cupar was really what he believed almost every Presbytery of the Church must have given under the same circumstances. If these persons were so far misled as to suppose that though they did not go to hear the presentee, they had still a *locus standi* as objectors, it was much to be regretted, because—and he spoke entirely without reference to the character of this presentee—it might be that they would have been able to bring up such a case as this Court could have sustained. (Hear.) It must be so far satisfactory to the Court to hear that this presentee had a good report from those who were without the parish, so that they might augur the best results for his reception there. As to the crown he did not think that a shadow of *mala fides* rested upon it in connection with the present case. Sir George Grey had, no doubt, before presenting Mr. Edgar, ascertained his fitness, and, believing the parish to be divided, felt he made a good selection. Consequences had been predicted of the judgment of the Assembly if adverse to the appellants. These they must leave to a higher power, and have regard only to present duty; but they had the best reason to suppose that if the Court did its duty between the different parties uprightly, firmly, and tenderly, none

of those melancholy results which had been anticipated by some of the speakers at the bar would happen. On many similar occasions results of a disastrous character had been predicted, but those results had very seldom been found to accrue. (Some expressions of dissent.) He would refer for one moment to the case of his late much respected friend Mr. Edwards, minister of Marnoch. In that case the people bound themselves by a vow never to enter the Church if Mr. Edwards was inducted. Now, his friend, laboured there a good many years, and though the people certainly, in consequence of their vow, did not go to hear him on the Lord's Day, he was regarded as the friend and counsellor of the whole parish, and conciliated the respect and admiration of all. At length he opened a place of worship in another part of the parish, and there he could not get a place large enough to contain the people who came. He trusted that the people of Dunbog had made no such rash vow, and that if their loyalty to their Church continued to be such as it had hitherto been, they would soon gather round the ministry of Mr. Edgar, and the present little uproar would be forgotten. (Applause.) Without any hesitation, therefore, he would move that the Assembly dismiss the appeals, affirm the judgment of the Synod of Fife and the Presbytery of Cupar, and instruct the Presbytery to proceed with the settlement of Mr. Edgar with convenient speed, according to the rules of the Church. (Loud applause.)

Principal Barclay seconded the motion, which, after some further discussion, was unanimously adopted.

TUESDAY, MAY 26.

#### INNOVATIONS IN WORSHIP.

The Assembly took up the following overture by the Synod of Aberdeen against innovations:—"Whereas it is alleged that unauthorised changes in the form of public worship have been introduced into some of the congregations of this Church—it is humbly overtured by the Synod of Aberdeen, to the venerable the General Assembly, 1863, to take this subject into consideration, so as to secure, as far as possible, uniformity in the form of public worship within this Church."

Professor Pirie, Aberdeen, addressed the Assembly in support of the overture. He said he regretted that there seemed to be a growing desire for the introduction of small changes—for he must say they were small changes—into the public worship of the Church. He regretted it for this reason—that from all he had read, or heard, or seen, he had never found, in any case that a Church had begun to show a tendency for forms, rites and ceremonies of a very minute kind—he had never seen a Church showing a desire to retrogress, if he might so speak, from a pure and simple worship to a more showy and more complicated worship, and depending on ge-

tures and ceremonies, however minute the dependence might be—he had never heard or read of such a case, in which the Church was not deviating into a certain greater or less amount of religious indifference. Therefore he desired to preserve unchanged the pure, spiritual, and simple worship of their fathers. In days of yore it had always been held that the very simplicity of their worship was one of its great ornaments—that in point of fact it constituted almost a proof of the purity of their doctrine. At the same time, he need hardly say to the Assembly that so far as many or most of those changes were concerned, he held them as a matter of the most trivial importance—that if the form of their worship has been in conformity with the views of those parties, who desired some modifications, he probably would have been there to support them as they stood, because he held these forms in themselves to be of no importance. If they had stood at singing and sat at prayer, he for one would have said it was a matter of no importance whether they stood or sat; if instrumental music had been introduced into their Church, or had existed long in their Church, he would very likely have said, “Why should we make a change?” If they had had such a liturgy as that of the Church of England, he would have said, “Why, let us keep that liturgy.” He believed that in themselves they were of no importance—the real evil was in members giving them an importance to a certain extent by rending the Church asunder in order to introduce them. (Hear, hear.) Yet let them be as trifling as they might—let them be of as little importance in themselves as they could imagine—yet it was the beginning of the introduction of the wedge. Let it once enter, and it was quite impossible to say how far it might extend, more especially if it were true, as he had now said, that the thing itself had a tendency to generate spiritual indifference. That spiritual indifference might be continually growing, and ceremonies step by step, by slow degrees, be increasing and extending, until at last it might be—God forbid it should happen!—that a change will take place in the character of the whole Church, and these little forms, and these little changes, be gradually insinuated not merely into the forms of worship, but into the doctrines of the Church. It might be so, as it happened in many cases elsewhere—nay, if he was not mistaken, there had been indications given even in this Church that some slight change on the character of their doctrine was not altogether undesirable—(hear)—and if they continued to encourage these forms and ceremonies, the result they might arrive at was perfectly incalculable. The motion he wished to submit to the House was to the effect “That the General Assembly, having had under their consideration an overture from the Synod of Aberdeen on the subject of innovations in Church worship, and being of opinion

that it is of essential importance to the interests of religion that there should be uniformity in the Church worship in each branch of the Church of Christ, and especially in an Established Church. He said “general uniformity,” because he had no wish to limit the liberty of ministers and particular congregations. If anybody chose to stand at singing, he did not know that anybody had any objections; and if anybody chose to sit at prayer, he did not know that anybody had any objection. Congregations must please themselves, but what he objected to was ministers, directly or indirectly, using their influence for the encouragement of such things. (Cries of “Oh, oh!”) This was the thing to be objected to, because if ministers showed that they themselves attached an amount of importance to these forms, they at once constituted a germ of superstition. They might depend upon it, however little value some of them might attach to these forms, that if they adopted the forms of other Churches, to which their people were not accustomed—forms altogether inconsistent with the views of the subject entertained by their fathers and transmitted to them from generation to generation—they would find that the people would adopt the view he had just indicated, and either go over at once to the Church which in reality and not in a mock form carried out these ceremonies, or else go to those denominations of the Christian Church where they found a worship conformable to the worship of their fathers. Were they to have such a state of things introduced that in one Church there was to be one set of forms, and across the street a different set of forms—that in going through the Churches of Edinburgh and Glasgow they could never know the form in which they were to worship? (Hear, hear.) Was the thing to be to be carried to that extent, or, if not, to what was it to be limited? Was every man to choose for himself? Was it not specifically mentioned in the declaration and vow that every minister took, that he should worship in conformity with the form of worship presently adopted in the Church of Scotland? He did not choose to refine upon this subject. He believed that there were refinements put forward, and explanations given of this part of their vows, but he for one did not like that the vows they took should require explanation. (Hear.) He trusted that this might be carefully avoided, because, whatever they might say of these forms, these attempts at refinement on their solemn vows must lead to suspicions of a much more injurious character. So far, then, he trusted he had made out his point. His motion proceeded in these terms—“That it is pernicious in consequences, and inconsistent with the principles of the Church of Scotland, that ministers should take upon themselves, without authority from their ecclesiastical superiors, to introduce changes into the forms of public worship, especially

with respect to particulars as to which there are serious differences of opinion." This was probably a still more important point than the last. They were not Independents, but Presbyterians, and they were prepared to adhere, he believed, generally speaking, to the Presbyterian form of worship. They were bound to keep guard over their congregations; and if there was one principle of an ecclesiastical kind more cherished by the Church of Scotland than another, it was that the Presbyteries and superior Courts were to watch over their members, and guide them with respect to ecclesiastical things.

Professor Crawford, in seconding the motion, said he was anxious to guard himself against being thought to attach any excessive importance to those practices which, under the name of innovations, the overture appeared to him to be directed. But was the circumstance of these practices being in themselves considered matters of indifference any sufficient reason why the ministers of the Church should at their own discretion innovate upon their old-established usages by adopting them? He could not think so; he entirely concurred with the statements of Dr. Pirie, that in every regularly constituted Church, most of all in an Established Church, there should, even in regard to subordinate matters, be a general and substantial uniformity of observance, and it seemed to him at once unseemly and inconvenient, to say the very least of it, that the several congregations belonging to the same National Church, still more that the several members belonging to the same congregation should very widely and perceptibly differ from one another, in the order, form, and method of their religious worship. Such a state of things appeared to him to be inconsistent with the rule, "Let all things be done decently and in order." He was well aware of the grounds of expediency on which these innovations had been advocated. They had been told that the adoption of them might tend to prevent secession from the National Church on the part of some who had a predilection for the imposing ritual of the sister establishment. He very much feared that the effect of adopting them would be the very reverse of that which was thus anticipated by their advocates. He had heard the suggestion made that whenever the members of a congregation were either quite unanimous, or well nigh unanimous, in desiring to adopt those changes, in that case the minister and kirk-session might be allowed to introduce them; while in all other cases they ought to be strictly and sternly put down. Now, whatever plausibility there might be in that proposal, when examined it was liable to several very grave and serious objections. For example, the very attempt on the part of a minister to secure the consent of his congregation to these changes might have a tendency to introduce discord and dissension among them. On these grounds, as well as on some

other grounds stated by Dr. Pirie, he was strongly of opinion that it was highly inexpedient and injudicious in any minister of the Church to disturb in the way he had referred to the old habits and associations of the people. He thought the matter was, in many respects, one to be sent to a committee in terms of Dr. Pirie's motion.

Dr. Bisset began by some remarks on the history of the overture, narrating the circumstances under which it was passed by the Synod of Aberdeen. He said, the Rev. Doctor who introduced the discussion spoke of those things as small changes and of trivial importance, and the Rev. Doctor and this venerable Assembly must recollect that there was such a thing as the Reformation some 300 years ago, and that the cardinal principle on which it rested was the liberty of private judgment. These things might appear to these most respectable and excellent persons to be trivial, but there were many who did not think with them. He did not think that anything connected with the worship of God was a thing of small importance. If they had a good way, and a better way, and if there were also a best way, they must not take even the good or the better, but the best; and though the thing might appear trivial, and of small importance to some rev. gentlemen, he believed there was a rising and deepening feeling in the land that these things were of importance; and he should next illustrate that statement by giving a special example how some of these changes have been introduced into a congregation. This statement he had from one whose name must ever be mentioned with honor in the General Assembly of the Church of Scotland, by one who had a world-wide reputation. He told him that on one occasion he was expounding to his congregation the 95th Psalm—"O come let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation," &c. He told them that it was the clear duty of all to consecrate every faculty of soul and body to the worship and service of God, and not only so, but to use these faculties in such a way as best to attain the end in view. To the appointment of a committee in some respects he had no objection. It might be that some cases required the interference of the Assembly. Not to detain the House further, but deeply feeling that there was an upward surge rising out of the very depths of the human soul in regard to these changes, and that these ought to be encouraged instead of repressed, he begged to move, "That the General Assembly find that no case of innovation has arisen calling for its interference, and remit to Presbyteries to take order that no changes in public worship are introduced inconsistent with the laws of the Church or subversive of the harmony of congregations."

THE PROCURATOR said he had listened with the greatest attention to the discussion

which had now taken place, and he was of opinion that the time had now come when the House should go the length of appointing a committee to consider the whole of the subject referred to in the overture before the House. He thought there were various grounds for the appointment of such a committee. In the first place, although it was quite true that they had not before that Assembly any complaint of the introduction of any particular innovation in any one individual case, it was notorious that such innovations had been introduced, and were now practised to a very considerable extent, and he was afraid that there was throughout the country a growing and somewhat uneasy feeling, that the desire or the tendency on the part of particular congregations to introduce these innovations at their own hands, is in some degree inconsistent with that decent order, and tended to lessen the bond somewhat of that decent order which ought to prevail in an Established Church. If that were so, he thought that was a ground for appointing a committee, that the working of that committee and the investigations to which it might be directed might have a tendency to set at rest that uneasy feeling. But he was not prepared to go further than merely to appoint a committee. He thought the House itself ought to take care, in appointing a committee, not to commit itself to a declaration of general principles which might be doubtful, and which might seriously embarrass them afterwards. That was the point on which he differed from Dr. Pirie. The conclusion he came to was, that the committee ought to be appointed, and that its hands ought to be left open to consider the whole subject, without being fettered by any pledges on the part of that House as to particular principles; and he begged to submit the following resolution:—"That the General Assembly remit the overture to a committee with instructions to consider the same in connection with the whole subject and the laws and usages of the Church, and the present practice of their congregations in regard to the administration of public worship throughout the Church, and to report to next General Assembly the result of any inquiry the committee may institute regarding these matters, and at the same time report whether in the opinion of the committee any and what legislative measures on the part of the Church seem necessary or expedient in the circumstances; and the General Assembly earnestly recommend to ministers and congregations to refrain in the mean time from all innovations, and all such forms and ceremonies and doings of whatever kind in reference to public worship as seem likely to impair the peace and harmony of particular congregations."

Sheriff BARCLAY had much pleasure in seconding the Procurator's motion.

The Rev. MAXWELL NICHOLSON rose amid cries of "vote, vote," and said that the General Assembly was this day seeking to

cure evils that had risen up by the application of judicious remedies. If there was want of respect for their Church in some quarter—if some who were once adherents of their Church were passing into other Churches, they would not be stayed by a miserable playing at Episcopacy such as had been introduced into some congregations. (Cries of "Oh oh," hisses, and interruption.) There were ministers of the Church followed, as always was the case in such circumstances, by some of the weaker brethren—(renewed hissing and uproar)—who sought in this way to stay the tendency towards Episcopacy; but was that tendency to be stayed by the introduction of a prayer-book such as that they had a specimen of laid on the table of the Assembly in the year 1859? (Hisses.) The only prayer-book of which they had any knowledge in this Assembly was that one, which, it might be remembered by his fathers and brethren now present, was unanimously condemned by the General Assembly. (Cries of "No, no," and renewed disorder.)

Mr. BREWSTER, Kilmany—It was not the prayer-book, but its use, that was condemned. (Hear, hear.)

Mr. NICHOLSON said it was a prayer-book to be introduced into the worship of the Church that it was condemned. Was it by the introduction of such prayer-books that the tendency to Episcopacy was to be stayed, or were they to stay that tendency, as his respected father Dr. Bisset would recommend, by the introduction of stringed instruments? Dr. Bisset had not told them what stringed instrument he would prefer. (Laughter.) It appeared to him that this day they were making themselves a spectacle to their enemies. (Cries of "Oh, oh," and hisses.)

Professor PIRIE having briefly replied.

The Assembly then divided on the motion of Mr. Cook and Dr. Bisset, when the former was carried by a majority of 157 to 41.

Dr. PIRIE having withdrawn his motion, that of Mr. Cook was declared to be carried.

The Assembly then adjourned till evening.

### Preaching and Preachers.

It seems to be a debateable subject, whether in point of public eloquence, the present days are equal to those which have gone by. If we are to believe the public essayists, the writers of leading articles in the leading journals, we now live in degenerate times. The pulpit is losing its influence and power over the educated classes, while the great masses are ignoring, or have ignored to a great extent, the profession of religion altogether. In order to fortify this position, they point with something like an air of triumph, to the

ecclesiastical statistics of our great cities, and with something like a sneer ask where we are to look now-a-days, for the Jeremy Taylors, the Butlers, the Paleys, the Robertsons, the Blairs or the Chalmers? There may be something perhaps, in the interrogative, though it implies at once an exaggeration and a fallacy. It might be difficult to point to any living name combining so much of vivid fancy and solid learning as was possessed by Taylor, and we could look in vain, anywhere, for the burning eloquence of a Chalmers, but that we should therefore conclude that the present age is on that account an age of mere mediocrity, would be to come to a very false conclusion, indeed. In the first place, we ought to take into account the altered taste and the altered circumstances of the age in which we live. In some respects we have made vast strides for the better, in others we have sadly retrograded. The supply must depend, and to a certain extent shape itself to the nature of the demand. A deep and searching philosophy is not very much in popular request at present. That knowledge based upon exact science, and the cultivation of classic lore, is upon the whole, neither so deep nor so thorough as it was two or three generations ago. Sensational preaching has invaded the pulpit, as well as the play-house to a greater extent, than is desirable, either for the cause of religion or of learning and sound taste. The number of books written on religious subjects is great, beyond all parallel, and widely read too, but the quantity of exact and severely idiomatic English, is by no means in the same ratio. Let us sit down to a popular publication of the day, and subject it to the test of a frigid criticism, and not one out of ten would come well out of the ordeal. There is a general looseness of style in writing, and a frothy superficial declamation, in preaching among a large and growing class, which contrasts painfully with the flowing sentences of Blair, or even the epigrammatic neatness of the well-turned sentences of Logan. But is it true that our popular churchmen of the present day, as a class really superficial men? We can best answer the question, by introducing and taking a look at the men themselves. In the Church of Scotland, the popular men of the day are, perhaps, Cumming, Caird, McDuff, McLeod, and it may be, Dr. Lee—at least these are the most widely

known by their writings, and their popularity as preachers. To suppose that they are the most learned men of the Church, would be to suppose an absurdity—for they themselves would be among the last to put forward any such claim: What then is their intellectual status in the world of intellect? Dr. Cumming is a skillful word-painter, the colouring is rich and attractive; if somewhat gaudy, the idea is decked with a tracery, not always in the serenest taste, but still captivating with a certain richness, which only palls, by being kept too long before the eye, or which, in other words, fatigues by repetition. It is the same dress always, whatever be the subject, and the art critic soon discovers that the variety is not endless, and the stock in trade is rather beautiful than various. Dr. Cummings' greatness consists in a garniture of words, building up a style which has the merit of being his own, and which is rather pleasing than correct. His views of prophecy, always fanciful, often fantastic, have originated a sort of school, which has not done much for true religion, being too frequently based on the vagaries of a strong, but not thoroughly disciplined imagination. Yet Dr. Cumming, though not a classic, is essentially and undeniably a power in the world of pulpit eloquence. When under his influence, we feel as if in a garden rich in flowers, with closely shaven borders of the brightest verdure. We walk on, and are delighted with the beauty of the walks, and the gently undulating nature of the terraces. We walk on, we enter other paths, we are still pleased, for everywhere we see culture and grace, but not without monotony. Will that *paradiesos* be remembered a hundred years hence? We would not like to hazard an opinion. But we can say, with truth and confidence, that it has afforded much pleasure, and we doubt not, a large meed of profit to the present generation.

Dr. Caird is a power of an entirely different character. In him we see one of the few, who writes in his own person the popularity of the great preacher, the depth of the accurate thinker, and the grace and correctness of the careful writer. The matter is sound and faultless—the dress a marvel of simple and classic beauty. The draping is elaborated with taste and skill—the material graceful rather than rugged, and the modelling perfect. Another great merit of this consummate ar-



tist, is the freshness and vigour of his productions. His work is earnest, as well as careful work. Though, it is evident, he is solicitous about the finish, it is equally evident that it is only as a means to a glorious and sublime end. His works will live! Wanting, yet approaching the idiomatic purity of Addison, without the towering imagination and gigantic intellect of Chalmers, he more than equals the latter in the aptness and grace of his illustrations, and is not very much the inferior of the former in the purity of his diction. Caird's *forte* is art entering and enjoying; but scarcely owning, much less revelling in the domain of genius.

The third name on our list is a tower of strength, standing out broad and firm, overlooking the straths and valleys of his native and much-loved Scotland. The architecture is plain, yet somewhat imposing—the material sound and solid. In Dr. McLeod, we have a man of various, rather than profound acquirements—an intellect, strong without being massive—a keen and almost intuitive love of mankind—the social virtues, as understood in the best sense—highly developed with strong good sense, leavened, permeated with an ever active benevolence—some originality of thought, a rare quality—great facility of expression—in short, a clever, earnest man, full of practical wisdom put to the best of uses. We would by no means call Norman McLeod a man of genius, but what is better for the great work he is engaged, and doing so well, a man of great ability, well directed and expended, and whose work will live when that of those who thought they had earned a more lasting fame, shall have perished. As a writer he has as yet given the world no work which will have an abiding claim upon posterity, though he has given, and is giving us not a little, well-calculated to improve and elevate the present and the coming generation. In the Church of Christendom, there is not, we are convinced, a more useful or successful minister—one who comes nearer to the type of a model pastor of the highest class—than the accomplished and excellent editor of *Good Words*.

We must leave our subject at its threshold, but will come back again, and notice some other names, which adorn the Church of Christ, by their life, their labour, or their genius.

Thanks be to God, their number is considerable, and is increasing.

### The Missionary Spirit the Life of the Soul.

WE have said, on a former occasion, that the Christian Church is, by its original character, progressive and diffusive. It is established in the world not to perfect itself, its government, and its ordinances alone, but to enlighten, to instruct, to re-form the earth.—The Christian soul is an example in little—a kind of personal epitome of all the Church's necessities and duties; and in both the duties and necessities of every Christian, as well as of the entire Church, the spirit of missionary effort holds a very high, perhaps the highest, place. There is scarcely an image used in Scripture to represent a faithful and religious soul, which does not infer a certain communication to the world, and universal human advantage derived from it. It is a city set on a hill—a light, a seed, a leaven. It is nowhere imagined in Holy Writ that God's servant can be merely content with his own happy case and indifferent about others. The light must shine, the seed must shoot and grow—displacing and penetrating, with many a delicate fibre, the dull clods that cover it; the leaven must work its way through the dead mass into which it puts life. A Christian man can no more shut himself up in a lantern than the sun can. From the natural and spontaneous readiness with which Andrew hastens to find Simon, and Philip Nathaniel, as soon as it has happened to the first to find the Messiah, to that enthusiasm of love and anguish which prompted Paul so far as almost to wish himself accursed from Christ for his brethren's sake, there are a hundred degrees, but no real difference. When a man has discovered the reality of the Divine promises, and is aware in his heart of the One who stands by him in all the phases of his troubled life, it is not in nature, much less in Christian charity, that he should refrain from making known that glorious Friend to all the human friends he loves. In so far as the restraints of ordinary society, and that reserve which we all use perhaps too much in matters of the soul and heart, limit his utterance, he impoverishes his own life. Not that speech is always a needful part of the missionary effort, to which, by the very law of his being, every Christian man is bound. There is an intense silent shining of Christian truth and purity, which is the most potent agency of the Gospel—there is an eloquence of humble living, which is beyond all oratory; but he from whom no light proceeds, no influence stirs, by whom no man is the wiser, none the better disposed towards Christ and his Gospel, can be in himself but a meagre and starveling Christian. "Freely ye have received, freely give," says the liberal Lord, in whom was never any reserve or stint of grace; and even Solomon had sufficient guidance in the twilight of his wisdom, before the Gospel dawned, as to know that "there is

that scattereth, yet increaseth." To give out and impart is to live and grow; to withhold more than is meet, by a wonderful necessity, ever tendeth to poverty.

Such is the simple law of being; the *duty* is perhaps even more distinct and expressible in words—to do good and to communicate.—It is by mutual communication that any music and melody is preserved in life, and that the world's grand wheels are kept from clogging. The Bible is principally occupied with telling us, not what depths of experience were possessed then and there by some individual soul, but how the Lamp of Truth was handed down from one hand to another along the gradually brightening line, till at last the Lord Himself sent forth His disciples upon one universal mission, no longer confined to one place or race, but addressed to every creature with the tender profusion of heaven. The command is binding on every individual of His servants still, so long as an uninstructed soul remains at home or abroad; and the Christian's duty is so entirely in consonance with reason and nature, that the merest savage can understand why he should be sought out in his desert by the messengers of God. A higher allegiance than that which, in the days of early travel and discovery, inspired the loyal adventurer to plant upon every novel headland, found out in the hitherto silent seas, the standard of his country and name of his sovereign, impels, and should impel, the Christian whose King is the King of all the earth, and who carries in His hands those secrets of Divine love and human charity which make all men doubly brothers. He who is the Author of our faith and the Head of our Church was in Himself the greatest and most perfect of all missionaries. He spent not words nor labor only, but Himself, freely and without reserve, upon the world to which He came; and His example, which is our guide in all things, is so in nothing more than this. Our faith is far too precious a deposit to be laid aside in a napkin, or even to be hoarded and nursed and fanned into increase of secret flame in our own bosoms.—If it is true faith, it lives by expansion, and shines all the more warmly at home in proportion to the light it throws abroad. The world is dark enough to want every spark of this sacred flame, which our Master brought from the heavenly altar to illuminate the face of the earth: somehow to communicate the light is even more urgent upon His servants than to enjoy it. In silence or in speech, in act or by utterance, always by charity, sympathy, liberal diffusion of what we have so liberally received, the life of Christ in His people makes itself most manifest by communication. It is a wealth which cannot be hoarded for individual comfort, but must be spent abroad and bestowed upon others. There may be un-luminous worlds in the firmament of more magnitude than the planets, but they convey no knowledge or speech to us while

they revolve darkling in the gloom of space. An uncommunicative and unmissionary Christian bears the same relation to this world and his brethren. If the darkness be none the better for him, his Christianity becomes lessened to the poor good of a mere personal benefit, and ceases to be like that life of his Lord, of which it is meant to be the sequence and imitation and which was ever communicative of good to man.—*H. & M. Record.*

### Protestant Societies in France— Their Annual Meetings.

THE annual meetings of the Protestant Societies in France have been particularly interesting this year. They commenced with a prayer-meeting at Taithout Chapel on Sunday the 12th of April. On Monday the Sunday School Society met at the new Wesleyan Church, under the presidency of Pastor Montandon. The secretary, Pastor H. Paumier, gave the numbers of Sunday schools in France at about 660, and that of the scholars at 33,000. The bronze medal, received by the society for its publications at the London Universal Exhibition last year, was shown to the assembly. Receipts, 21,524 francs; expenses, 22,565. A speaker congratulated this society on having only received 5 francs from foreign countries this year, as an evident improvement. The French and Foreign Bible Society met in the Northern Chapel—president, Pastor Guillaume Monod. The secretary, Pastor Duchemin, gave 88,000 as the number of copies of the Scriptures sold this year; it employs 2 colporteurs of its own, and 100 supported by the British and Foreign Society. Receipts, 67,680 francs; expenses, 71,213. On Tuesday the Society of the History of French Protestantism met at the Church of the Oratoire, presided over by M. Read. This society seeks out and publishes the documents of interest relative to our history in France. The Religious Tract Society, presided over by M. Valdemar Monod, met at Taithout Chapel. It has disseminated during the year 541,392 tracts, all sold, for it makes no grant, except it receives special gifts for the purpose; 200,000 of its 'Almanach des Bons Conseils' have been sold this year. Its journal, the 'Ami de la Jeunesse,' has 11,000 subscribers. It has added another volume to its family library, the 'Life of Coligny,' and is about to print six new tracts. Receipts, 111,800 francs; expenses, 99,400. On Wednesday the Protestant Bible Society was presided over at the Oratoire by M. Eichhoff. During the past year it has distributed 14,285 copies of the Scriptures; receipts, 78,245 francs; expenditure, 52,846. The ladies' branch of this society supports a Bible-woman, who visits 77 families with much success. The Protestant Sou Society met at the Church of Redemption, under the presidency

of Pastor Vaurigaud. Its aim is to collect one sou a-week from every Protestant in France, and divide the amount between the various religious societies; it succeeds in thus dispensing 10,000 francs a quarter; but its founder, the excellent Christian philanthropist, M. Eynard, lately deceased, has left by will 15,000 francs to the society, if in five years it have succeeded in obtaining 30,000 subscribers. The Evangelical Society of France met at Taitbout Chapel—president, Audebez. The reporter, M. de Pressense, took a review of its thirty years' career. It has founded nine new churches, which joined the official Reformed Church, and have ever walked in the light; it created six posts of evangelisation now occupied by the Central Society; it has aided above twenty consistorial churches in their work; for several years it supported two normal Schools; it brought Gospel light into many departments where total darkness previously reigned; in Paris it evangelises two faubourgs, and has given birth to several churches now constituted; it has held with firm grasp and on high the flag of religious liberty; it has built many chapels and schools, and spent upon French evangelisation 3,580,000 francs; for the past year its receipts are 142,331 francs, and expenses 139,328; but a previous deficit leaves 15,000 francs uncovered. The secretaryship, held for thirty years by M. de Pressense, passes this year to Pastor Fisch, and the treasuryship to M. de Neufville.

On Thursday, a. 11, the Cirque Napoleon was crowded with the joyous faces of 3300 happy Sunday scholars, and as many parents. Two hours were spent in short speeches and hymns. Mr. Reed, delegated from the British Sunday schools, spoke by an interpreter, and elicited much applause.

The Parish Missionary Society, presided over by Count de Laborde, had a very full meeting at Taitbout Chapel. Mr. Casalis gave a most interesting account of the missions in South and Central Africa and China; death has caused the last to be given up. Five pupils are in the Paris Mission School; receipts, 193,000 francs; expenses, 173,000 francs. An old deficit still leaves 1300 francs uncovered. On Friday, the brethren assembled at the Asylum for Aged Protestants, which is prosperous. In the evening the Societe Centrale met at the Oratoire, presided over by M. Valdemar Monod. It is making rapid progress in its home mission labours. Receipts, 138,000 francs; expenses, 170,000. Several legacies and gifts, however, gave a balance. On Saturday, the Society for Promoting Primary Instruction met at the Oratoire, under the presidency of M. Guizot. It has founded thirteen new schools during the year, and obtained fourteen teachers' brevets for the students of its normal schools. Great is the work before it; in 2000 communes, in which there are 1200 Protestant places of worship, there are yet only 400 Protestant

schools! Receipts, 112,093 francs; expenditure, 106,135. The philanthropic societies for the juvenile offenders at the St. Roy colony, the apprentices of Paris, and the Deaconesses' Institution, show progress and blessing.

The General Conferences were the true battle grounds this year, and never was gained a more decided complete victory by the friends of truth. Both parties mustered in full. Dr. E. de Pressense presided. The believers in God's truth felt that it was necessary to shake off all false fraternising and dallying with words with double meaning. After a remarkable speech by Pastor Bersier, declaring that true science, true light, true liberty, true progress was on the side of earliest faith in Revelation, in the Atonement, &c., Pastor Rognon read, and the President put to the vote, the following protest:—

"The Conference—considering that the faithful may be troubled by systems of the present day, attacking the very basis of Christianity and the Church; that these negotiations are produced in the name of science, and given as the definitive results of the elaboration of modern thought—protests in the name of Christian faith, of Christian conscience, of Christian experience, and of Christian science, against every doctrine which tends to overturn the existence of supernatural order, of the Divine authority of the Scriptures, of the Divinity of Jesus Christ, and all that touches the very essence of Christianity, such as it has been professed in all times by all Churches marked with the seal of religious power and fruitfulness. The Conference invites the faithful to beware of those systems of science, a thousand times contradicted by the incessant transformations of the human mind; and exhorts the different Churches to make efforts and sacrifices to favour the development and progress of Christian science."

This was voted by the President and ninety-four votes against twelve.—*H. & F. Record.*

### Colenso on the Epistle to the Romans.

It is as we predicted. Denying the truthfulness of the Pentateuch, our author advances unsound and pernicious doctrine in his Epistle. This work purports to be a new translation and explanation from a missionary point of view. Leaving out of view at present the translation, we shall confine ourselves to an examination of the doctrine.—Paul's Epistle to the Romans, it is well known, is mainly doctrinal, and the fundamental doctrines of human depravity, redemption, and Justification with its several benefits, are there contained. Now, upon these we should expect, upon the part of a commentator, no uncertain sound! Wrong or deficient on these, his whole building totters. Still we could hardly expect from Co-

lenso the highest Calvinism, and on that score, we shall not judge him, but on whatever is essential to salvation, we shall look for soundness in the faith if he expound the Epistle to the Romans. Then what are his views? At present, I can advert to only two of them, Universal Redemption, and denial of Eternal Punishment.

As to the first, his views are sufficiently clear and strong. "All men are received, reconciled, brought back, made righteous by the love of the Heavenly Father." "The curse of their sinful nature has been taken away altogether—has been taken away from the first, though the fact is only now fully declared in the Gospel, by God's fatherly love." "As by their natural birth from Adam they fell at once, as fallen simple creatures, under a condemnation of death, so by the free grace of God, in Christ Jesus they shall receive, every one of them, a 'justification of life.'" Of course, in conformity with these views, he cannot insist upon man's ruined condition, or the necessity of conversion. If all men are in this happy condition, there is then no ground of fear, and no need of solicitude about personal salvation. The whole thing is secured already, and any danger from non conversion or necessity of interest in Christ are unnecessary. Further, one would think that all fear for the future were also removed. However, he tells us that "if they lived unfaithfully, or walked unworthily of the truth, their punishment would be severer." It is evident from these extracts, how loose and erroneous our author's ideas of justification are, how he confounds righteous and wicked, and deprives the preacher of all motive to win sinners to the Saviour.—Had he affirmed, Justification is offered to all men, or that they are brought under the Gospel that they may receive it, there had been no complaint, but to maintain that it is what all men now possess, and that every son of Adam is reconciled, is either throwing away words or teaching pernicious doctrine. How can our author preach this without rendering himself liable to the charge of confounding character and making the unbeliever as privileged and happy as the believer? There is then no motive for the earnestness of the one, and no ground of joy in the other; thus are our best blessings thrown away. In contrast with this futile creed, let us turn to our Shorter Catechism on Justification, and to Romans, chapter 5, on Righteousness, and note the distinction between formal righteousness, and being actually reconciled, and who are in the latter case, that we may avoid the rock on which the Bishop has split.

II. Upon future Punishments his views are briefly these: "that they are not endless, there is no for ever in them, but either in this life or that to come, the wicked must bear a chastisement, an anger against sin which shall burn up their evil, and then purify them for Heaven, thus none shall be finally cast

away." In support of their views, he reasons on natural principles, but I need hardly say that such a subject may not be decided upon natural principles. Our natural leanings are all on the side of mercy and against punishment at all, and if we submit to be guided by them, we shall neither argue for an atonement, nor for future punishment; but the subject must be decided by Scripture, and right reason, and turning to these, it is impossible to deny that the same measure of time is meted out to wicked and righteous, that if the life into which the righteous goes is endless, the punishment of the wicked also is endless, for the same word "everlasting" is used to express both. See Matt. xxv. 46 in the original.

II. No advocate of Universalism has been able to get over the fact that the punishment must endure so long as the sin remains, but the sin continues in the wicked for ever, therefore the punishment must be for ever.—Our author chooses, however, to deny this second proposition, but upon no sufficient ground. The heathen maintained a purifying process after death, and the Church of Rome has its purgatory, but Scripture is express, "nor work, nor device in the grave whither thou hastest," "as the tree falls, so it lies."—"Then shall the filthy be filthy still, and the holy be holy still"—this should settle the point of future purgation, let our leanings and philosophy incline as they may.

And 3dly, the justice of God requires the same issue. If justice requires satisfaction, and if the sinner be for ever unable to give it, how then is he to escape and get to Heaven? Shall his sin be overlooked, "law and righteous relax, and debt be cancelled;" then may we as well do away with the necessity of an atonement, and of the fallen angels' eternal punishment—and if evaded the claims of justice thus be, into what errors and absurdities shall we not be landed! But if justice be inviolable in its demands, then must sin, an infinite evil have an infinite punishment, and in all those who have not repented here, nor availed themselves of the atonement of Christ, must have it in the world to come, their punishment is as unavoidable as is the happiness of the righteous, and on the same grounds must be as enduring, that is, justice will never receive satisfaction from the former, as it will never have demands to urge against the latter, thus the punishment of the one must be as perpetual as is the happiness of the other—lasting. Our natural inclinations here must go for nothing. To the law and the testimony, if they speak not according to these, it is because there is no light in them.

A. W. H.

### How to Give.

How much should I give to God? The answer depends on circumstances.

Some give one-tenth, following old tithe usages. Some give one seventh, following the Sabbath division of time. Some give one-fourth; and some few consecrate their entire nett profits to charitable and religious uses.

Or turn over the dark side of the leaf on which you find, alas, the great majority, you read against their names such entries as these:—An unfelt trifle carelessly given under the impulse of the moment. A paltry sum just to be equal to Mr. Screw. An odd quarter grudgingly given to get quit of that odious collector. Or it may read in this way against the names of men who are ever ready to call upon ministers for baptisms, visitation of sick, funeral services, humorous soiree speeches:—Not a member of any church, lest he should need to pay anything.

To those who may want both to know and to do their duty, we would say the New Testament sets forth a simple and easily understood law, it is this, "Lay by in store as God hath prospered;" and should this not be plain enough, then the best commentator we know of on the passage is, conscience on Sabbath blessings and Sabbath claims.

If every man had a stated income and expenditure, then it would be very easy regularly to consecrate a stated sum; but as comparatively few in Canada have this, still giving as God hath prospered is flexible enough to meet every variation. The responsibility of God-given prosperity is seldom thought of by many, but, if this is not made the measure of giving, you may give little or you may give much, you only give by customary not by scriptural benevolence. Being a flexible rule, it is no doubt liable to gross abuse, and what Bible command is not. But give us the man who is not afraid to balance his stock account, who has a truth-enlightened conscience, and a truly benevolent heart, and we have very few fears of such a man abusing this too much forgotten Bible law.

We value men's liberality not by what they give, but by what God has given them. Taking this as our standard, we would look at the case of one man, a sample of thousands. See yonder backwoodsman heaving out a home amid the giant monarchs of the forest; toil and poverty must be his lot for years; his small clearance can spare little for market, and that little, whether by trade or cash, must be sold at a low price; every thing to be bought must be paid for at the highest rate; and yet, despite these and many other disadvantages, that man gives say five dollars a year to support gospel ordinances. Let us also look at that man twenty years afterwards, everything has changed, his family has been brought up and well provided for, evidences of comfort and prosperity are seen everywhere, he is worth at least ten times more

than when you saw him in his log shanty.—But as God hath prospered him, does he now give ten times more than in bygone days; if he could spare five dollars from his deep poverty then, can he spare fifty now? Ah, how few do.

Let the means increase five, ten or twenty times, very many never increase the use and wont sum given in olden days; many add one or two dollars, some few may perhaps double the old sum, and a very few may give as God hath prospered. These easily proven facts apply not only to our hard working farmers, they also apply to every other class in the land.

Then ask any such representative man, did you not give too much in these bygone days of poverty? and he would promptly answer, no, of course not. But ask him, do you give now as God is prospering? and how very few could truthfully say, yes, certainly I do.—Many well-to-do in the world, were such a question put, would never seem to hear it, but at once begin to tell you a long story about hard times, low prices, expenses of living, overpaid ministers, etc., etc. But such a stereotyped rigmarole certainly adds no dignity to a consecrated child of God; it is simply the forerunner to a practical application of the old saying, "If providence would only keep our ministers humble, we will take good care to keep them poor."

If God's word is our authority, then weekly, monthly, or yearly, as the case may be, the question will be put, how much has God prospered me? And as this may be easily known by almost every man, then some proportion of that prosperity will be consecrated to God, and laid aside to meet future claims. If there is increase in ability, the sum consecrated should certainly be increased. If little is given, little will of course be expected; or if nothing should be given, then nothing will be demanded.

What proportion of God-given prosperity should you then set apart to the schemes and charities of God's church? If the heart is filled with love and gratitude to God, it will be a noble one. If you have lost the fervour of first love, it will be a customary one. If you are only a hearer and not a doer of the word, it will be a sorely begrudged one. The purse is not the worst thermometer to apply to test the sincerity of high sounding religious professions. As we have in a previous paper stated, every God-fearing Israelite gave at least one-third of his income to religion and charity. Now, granting that such a proportion would ruin us poverty stricken Canadians outright, what proportion do you then give? and we would say it with sadness, that the majority of church members, instead of one-third, do not give one-twentieth. This to many may only seem a bold assertion, but let a quiet calculation be made, and perhaps figures will plainly show that we have given a high average.

You meet many who say they have little or nothing to give to God, but why. Every worldly claim must first be met; every expensive fashion followed; every demand of pampered appetite satisfied. They have consecrated nothing to God when they had plenty, hence starvation to every noble enterprise. Homes there are, and many of them in our land where plenty reigns, but the religion that presides there is of the get-and-keep-all-you-can order. Others there are, yea, not a few, occupied by those who are willingly "poor, yet making many rich," glorious for their self denials and numerous economies.—Call there when you please, there is always gold in the open purse for the cause of God, always food and a kind word for God's poor. Worldlings often ask in astonishment, why is it that "giving does not impoverish," why a cruse of oil is never empty? We would simply answer by telling them an old saying we have often heard in Glasgow when a boy.—"David Dale gives away his money by shovels, and God just shovels it back again."

Of such systematic givers the church of Christ has had not a few; and in the present day are not the names of a Lennox, a Stuart, a John Henderson, household words. Often there may have been the one noble sum given for some specific object; often there may have been the death-bed bequest, truly princely, but for the time and circumstances under which it was bequeathed. But leaving these occasional offerings to their own praise or contempt, what is needed, especially in our day, is the steady stream of liberality flowing from every God-prospered labourer.

We have heard of congregations in enlightened Canada proposing that every member should give alike for the support of gospel ordinances. Yes, yonder wealthy man coolly proposing to give as little as that poor widow, or that poverty stricken labourer. True it is, wonders will never cease. We had really thought socialism, communism, and all the other members of that revolution family, dead. In truth, it were easier for that wealthy member to give one hundred dollars than for that poor widow to give one, and should he give them, he will have his reward, his name will be heralded in every newspaper as one of the liberal of the earth; as for her and her modest gift, probably none may ever know of her sacrifice, unless the eye of him who saw the widow casting her two mites, her all, into the temple treasury.

Wherever you find men who give from principle, as God hath prospered, you never find them giving impulsively, no, nor grudgingly; but, on the other hand, you always find them giving, giving as a privilege, giving with a cheerful liberality, which the church as a whole is slow either to realize or to follow. Here then we have the duty of all having any income, rich and poor, young and old, ministers and people, to have a stated season to consecrate their little or their much

to the church and charities of the age, as God hath prospered.

But should this utterance from the backwoods carry no moral weight with it to our more refined and civilized brethren, then hear you may the more eloquent and manly utterance of Arnot of Glasgow, in his "Laws from heaven for life on earth." "To devote a portion of our substance directly to the worship of God and the good of man is a duty strictly binding and plainly enjoined in the Scriptures. It is not a thing that a man may do or not do as he pleases. God will not have the dregs that are squeezed out by pressure poured into his treasury. He loveth a cheerful giver. He can work without our wealth, but he does not work without our willing service. The silver and the gold are his already. What he claims and cares for is the cheerfulness of the giver's heart."—*Canada Record*.

### Arrival of Missionaries.

THE present year will probably be an important epoch in the history of our Church in Nova Scotia. We have received, or are about to receive a large accession to our Synod. The devoted labours of the Rev. Mr. McKay have been successful beyond all expectation, successful, not only in obtaining missionaries, but in turning the attention of the Church at Home, more than ever before, to this Province as a missionary field. He has done more, he has awakened the interest, and thoroughly engaged the sympathy of the Colonial Committee, and with them, of the whole Church, in our behalf. His part has been performed, and well-performed; but it would be a great mistake to suppose that, on that account, nothing further remains to be done. On the other hand, the Church cannot understand too well, that the very amount of success entails upon us a responsibility, and a necessity for systematic exertion, which cannot be over-estimated. If we are either indifferent or lukewarm, the arrival of these missionaries, instead of being an advantage, will assuredly be the greatest misfortune that ever befel us.

Let us endeavour to explain our meaning. Two parties, the Rev. Delegate and the Colonial Committee have done, we might say, have completed their portion of duty. The former has secured the services of nine missionaries.—most, if not all of whom, are young men of more than ordinary capacity, whose position and prospects at home were good, who have already proved their fitness by the zeal, abili-

ty and success, with which they have labored in the missionary field in their native country. They come among us, full of zeal and hope, and, we are convinced, resolved to approve themselves as worthy co-workers in their new country. So much for the men. Now for the means. The Colonial Committee pays the passage and outfit of these gentlemen, and guarantees to them for three years, the sum of £150 sterling per annum; that is, whatever the district or congregation over which they may be placed may fall short, the Committee will come forward, and make up the deficiency to the amount stated. This is much, it is more than we could have expected, far more than any member of our Synod would have thought of asking. Yet it has been given without a grudge, and with the hope that it may be the means of building up the Church in Nova Scotia, and of giving a fresh impetus to our zeal, so that our waste places may be occupied, and we may have confidence in the friendship and interest of the Church of our fathers, and thus be led to bestir ourselves, as we never have done before. We have said that two parties have done their duty; other two remain, whose duty now begins. These are our Church Courts and our laity. In the first place, we ought to remember, that the young men coming among us are entire strangers to ourselves and to our country. They are about to enter upon a new field, differing in many respects in its aspects from that on which they have been accustomed to labour. They will therefore require information and counsel. They will be grateful for encouragement and attention, so that both their hearts and hands may be strengthened for their new work.— This is a more important matter than some may suppose. We speak from some experience. A Scotchman is proverbially an ardent lover of his country. His home, its history, and its hills are entwined, if we may so speak, about his very heart-strings. In a new country, they become more than ever a portion of himself. When he bids adieu, therefore, to that cherished land, to the old homestead, to friends and relatives, and consents to break up associations which have followed him from childhood, the effort is a trying one, and as the mighty vessel ploughs its way with him, across the intervening ocean, many a longing look will be cast behind, many a fond thought

of home and its surroundings will be cherished, weighing down his spirits, and depressing him, it may be, with groundless apprehensions. These feelings begin to intensify as the new strand is nearing, but when it is reached, one gratified look, one warm pressure of the hand, a kind and hearty reception, which tells him he has fallen among friends, and all these feelings are dissipated, and he rejoices once more that he has cast his lot in, and resolved to give his energies to his new country. We can remember, some fifteen years ago, when we reached the wharf at Halifax, for the first time, about midnight. We were the only passenger to land there, and we felt dreary enough. We have not forgotten with what curiosity we peered through the darkness, to discover the complexion and general contour of the first native, for we were then as ignorant in geographical matters, as our countrymen generally are. We looked at the wooden wharf, and our apprehensions were somewhat ominous, and we were wondering within ourselves what we were to do, or how we were to make our single way at all, through the unknown city. Visions of home, regrets, fears came thick and fast upon us, and had we been left to ourselves, our residence there would probably have been of but short duration. Happily it was not so. Suddenly we heard our name pronounced, with an enquiry whether it was on the list of passengers. We turned round, and saw three gentlemen, whose faces were neither black nor brown, who were in fact a good deal fairer, and we almost fear handsomer, than we could ever pretend to be. We were at once taken charge of. Every attention and kindness put to flight, almost at once, our ridiculous home-sickness, and made us pleased and delighted with our new friends and our new prospects. These feelings enabled us to enter upon our duties with an energy and hopefulness, which, we fear, would have been very different, under different circumstances.

First impressions are often lasting, and we therefore trust that, as a preliminary, care will be taken that no reason will be given to our new friends and instructors, to regret the step that they have taken. It may seem trifling to some, but after all, it is not trifling. We have been led to throw out these few hints—from no doubt or apprehension of any intentional want of attention, or feeling of in-

difference, as to the comforts and requirements of strangers. There are few places where hospitality is more genial and universal than in Nova Scotia. But this is not exactly what is wanted, at least not the only thing wanted. The young minister requires information, he requires advice, he requires facility of locomotion from place to place, and above all, the creation in his own mind, that he is wanted, and will be appreciated. When this is once gained, the first difficulty is over; he puts on his harness with a will, and if he is a man of the right stamp, rejoices in his work, as a strong man to run a race. The duty of attending to these little matters is one which belongs equally to clergy and laity, and, we are sure, will be performed with equal cheerfulness by both.

We have left ourselves only space to barely touch upon a much graver matter—the duties of congregations over which these ministers may be settled. They may rest assured that their future depends upon the exertions they shall make now. If they are wise for themselves, their motto and their principle will be, not how little will we give, but “how little will we call upon the Colonial Committee to give.” Systematic liberality now will be their real safety and the safety of the Church.

The following are the names of the ministers and their destinations, so far as arrangements have been made:—The Rev. William Phillips, for the charge in Truro, in connection with the Presbytery of Halifax. The Rev. Robert McCunn and George Law for the Presbytery of Pictou have arrived. The Rev. Alex. McWilliams, the Rev. Neil Broddie, and the Rev. Mr. Stewart, have also received appointments for the Presbytery of Pictou. The two latter gentlemen preach Gaelic. The Rev. Mr. Cullen has received an appointment for the Presbytery of P. E. I., and the Rev. Mr. Dangersfield has also preached and been sustained with the view of being sent to the Island Presbytery. The Rev. Donald McHardy also proposes to come out and labor within the bounds of the Pictou Presbytery.

Let our people do their duty now, and the Church will enter upon a career of usefulness and prosperity such as never fell to her lot before. We fervently trust that the Giver of all good will put it into their hearts to be zealous in a cause so glorious, and that each will vie with the other in a spirit of liberality, and all will be ready mutually to assist each other, in a spirit of love and harmony—discarding all jealousy, and above all, putting off that feeling of indifference and procrastination which has choked many a bright and promising beginning.

HALIFAX, N.S., June 10, 1863.

At which time and place the Presbytery of Halifax met in obedience to a circular from

the Moderator. Sederunt: Rev. Mr. Stewart, Moderator; Rev. Messrs. Martin and Grant, ministers; Dr. Avery and Mr. Taylor, elders.

The Moderator explained that he had called the members of Court together in consequence of the necessity of allocating the services of another missionary who had arrived in Halifax. The conduct of the Moderator in calling the meeting was approved.

The Rev. W. M. Philip laid on the table an extract of his license from the Presbytery of Turiff, and of his ordination from the Presbytery of Glasgow; also, a Commission from the Colonial Committee in his favor, authorizing him to labor within the bounds of the Presbytery of Pictou; and a letter from the Secretary of the Committee, specially appointing him to Truro. It was explained that Mr. Philip had been first intended for Pictou, but that the committee had, on receipt of an application from Truro, appointed him to that locality for a twelvemonth. Considering all the circumstances of the case, the Presbytery adopted the following deliverance:—The documents produced to lie on the table until next meeting of Presbytery; instruct Mr. Philip to labor in the meantime in Truro and vicinity; the Clerk to correspond with the Colonial Committee and the Pictou Presbytery that there might be a clear understanding with regard to Mr. Philip's services and position, and also to correspond with the Trustees of the Truro Church, and the Little River Church, requiring them to submit to the next meeting of Presbytery Statements concerning the amount of service required by them and the sums they were willing to pay for such.

Meeting closed with prayer.

G. M. GRANT, *Pres. Clerk.*

PRESENTATION.—The Rev Robert M'Cunn, who has been for some time assistant to the Rev. Dr. Leishman, of Govan, was, on Wednesday evening, presented by his friends with a handsome gold watch and appendages, as a token of the respect in which he was held during his stay in that parish. The Rev. Dr. Leishman presided at the meeting, and in presenting the gift to his young friend, spoke highly of his qualifications as a preacher, and of the esteem in which he, in common with all the members of the church in Govan, held him, for his attention to his duties, and for his quiet and obliging manner. The Rev. gentleman was ordained on Thursday, in Park Church, Glasgow, and proceeds, in a few days hence, to fill an important situation in Nova Scotia, in connection with the General Assembly of the Church of Scotland.—Mr. M'Cunn is a native of this town, and he leaves this with the esteem and respect of all who know him.

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